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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, January 2, 1913.

No. 1.

## LAI'D AT HIS FEET.

By Jane M. Read.

I know not who shall pass away  
Of those who make my living blessed  
Before I count my little day  
Or fold my hands to rest.  
Nor do I need so much to know  
It is but what this will,  
And pray, "Whatever path I go,  
Dear Lord, be with me still."

I know not when a final night  
Shall cause this earthly eye to dim,  
Press dearest loved ones from my  
sight.

Take all away but Him.  
Nor do I need to know at all,  
If He, in love, is near.  
With but His care I can not fall,  
Then, wherefore should I fear?

I do not know, one day, one hour,  
What, unexpected, will arrive,  
What beauty, as of Eden's bower,  
What woe with which to strive.  
But as this truth I surely know,  
His perfect way is mine;  
The lilies of my life lie low,  
Placed, humbly, at His feet.  
—Herald and Freshyer.

## MAERTYERSPIEGEL.

Any one who has a German "Maerterspiegel" to sell, is kindly requested to inform the Mennonite Book Concern and give the price.

## NEWS AND COMMENTS.

The chairman of the executive committee for the coming four years will be Rev. Frank Mason North, corresponding secretary of the Methodist Episcopal Board of Foreign Missions.

President Shailer Mathews will meet the committee in New York in January to take up the important plans projected by the Council, and committed to the executive committee.

Immediately upon the adjournment of the Quadrennial Meeting of the Federal Council of the Churches of Christ in America, in Chicago, the newly elected executive committee, in which are represented all the denominations in the Council and which acts for and as the Council during the period between the quadrennial meetings, met for organization and elected Rev. Charles S. MacFarland as secretary of the council.

The Sunday School World brings a new plan for better Bible

study, a new course of consecutive daily readings with notes on these daily home readings by Rev. F. B. Meyer. Dr. F. B. Meyer says of the daily reading of God's word:

The Bible is full of God's wisdom. It is the Word of God. We must read it not only with our head, but with our heart. An analysis of its contents is good and desirable; but when all this is done, we need to allow time for the inner wisdom, power, and grace, which are stored in the book, to soak into our inner consciousness. Therefore, for some reasons, it is better to have a shorter portion for daily study, to give us time to get all the juice and marrow out of what we read.

Let it always be remembered that the profoundest knowledge of the Word comes from the illuminating grace of the Holy Spirit. Ask Him to unlock and unfold its sacred mysteries. Ask Him to reveal the glories of our Lord in every chapter. Ask Him to enable you to read, mark, learn, and inwardly digest. Ask Him, finally to enable you to become not a forgetful hearer or reader, but a doer of the Word. See to it that your reading is combined with the faith that claims of God the fulfillment of all He has promised, in your own experience. No prayer, therefore, is more salutary, as you open your Bible, morning by morning, than the familiar old words of the Psalmist: "Open Thou mine eyes that I may behold wondrous things out of Thy Law."

The recent session of the "Federal Council" was of great importance. The reports in the different papers are very interesting. We hope soon to bring a report of our own delegate, so we bring only the following notice:

### Notice to the Pastors Concerning the Recent Federal Council at Chicago, Illinois.

The pastors of all the churches included in the Federal Council are earnestly requested to obtain from the office of the Council, 215 Fourth Avenue New York, in sufficient quantities for distribution to the members of the churches, the letter issued by the Committee on Correspondence, giving a

summary of the deliberations and the more important actions of the recent quadrennial session at Chicago.

This will be supplied at the cost of printing, which is 75 cents per hundred.

The Committee on Correspondence were instructed to bring the information contained in its report to the attention of the churches and the only way by which this can be done and the members brought to understand the work of the Federal Council, is by the means hereby suggested.

The records of the Council and the various reports will appear later in bound volumes, and the separate reports will also be obtainable for distribution among the churches.

## AN EXPLANATION.

How is the memorial church progressing that is to be erected in memory of Sister Anne Funk, who found such a tragic death in the ill-fated Titanic? This seems to be a question that demands some explanation among the friends of the mission cause. And that is the object of the following lines. At the last session of the Mission Board, held June 20th to 22nd, the question was raised regarding the erection of a suitable memorial tablet or building. This question was, however, soon dropped without final disposition and that largely for the reason that the Eastern District Conference, out of whose midst Sister Funk came, had already taken steps in this direction. Soon after the session there appeared, from the pen of our missionary P. A. Penner, an article in our papers calling for contributions for the erection of a church on the mission station Champa. This article was accompanied by an article written by the president of the mission board in which the approval of the board of such an undertaking was stated, the board having a regulation that none of the mission workers is to appeal to the churches for gifts for a special undertaking, especially if it be a new one, unless the board first approve of it. This regulation is necessary to safeguard the unity of the work and to retain the re-

sponsibility for the work and the treasury in the hands of those who are directly responsible to the conference. At the close of this article of the president of the board the editor of our papers took the liberty to remark that such a church might be made a memorial church for Sister Anne Funk. Since that time gifts have been sent in for a memorial church at Champa, sometimes with the remark: As the board has decided. At other times: As the president of the board has suggested. Even some of the workers in India seem not to be very clear on this point.

But how does this matter stand now? As far as the board is concerned the matter stands thus: The board has decided to build a church at Champa as soon as half enough special gifts for that purpose have come in, if the condition of the treasury at that time will permit it. But it is not decided to make this an Anne Funk memorial church. Neither has the board as yet passed any resolutions regarding the erection of a girls' school at Janjgir in memory of Sister Funk. If therefore anyone has sent a gift for the Champa church under the impression that this was to be a memorial church then he should inform our treasurer about it and his gift will be properly booked.

Praying God that He may bless both the givers and the gifts I am,

Yours truly,  
J. W. Kliever,  
President of Board.

## FROM MAUHADEI, INDIA.

Nov. 19, 1912.

Dear Readers:—We are in camp now touring through our field of work and bringing the gospel to the people in their villages. We have been away from the mission station a week, and intend to be away four weeks more. The people are willing to hear and are buying tracts and parts of Scripture eagerly, so that I am afraid our supply will be sold before we would like to go back to the station.

During the forenoons both evangelists and I are going out to a few villages and in the after-



noon the people from the surrounding villages are coming for medicine. In this way we all are busy from morning till dark. The harvesting of rice is in full sway, otherwise we would have more listeners during the forenoons. We all are very thankful, to be able to be out and do the work among these people. We are sure that not all will be in vain, but some seed will yield fruit, as we have God's promise for it. Pray for the work and for us.

Your co-workers in Christ,  
P. J. and Agnes Wiens.

### Correspondence.

Smith Corner, Pa., Dec. 23, 1912. Dear Editor and Readers: Wish you all a happy and joyous Christmas. We held our Christmas service in our church here on Sunday morning. A blessed service it was. The children were all treated with candy, after which Rev. Charles Garber of Man's Choice, Bedford Co., Pa., gave a talk to the boys and girls, and preached a powerful sermon, his theme being, "The Christ Child." We want to thank the dear brethren and sisters of eastern Pennsylvania for the clothing sent for distribution in the mountains. We expect to begin a series of meetings at this place the second week in January, for which we ask an interest in the prayers of God's people. I remain yours.

Mary Snyder.

Smith Corner, Pa., Dec. 23, 1912. Brethren and Sisters, Greeting—I thought a few lines from this place might be appreciated, as this is one of our missions connected with the Mennonite church at Roaring Spring. We held our Christmas services at this place yesterday afternoon, and was much surprised to see the part taken by the young people. A number of children's exercises and recitations were given by scholars of the school. These young people have not had church and Sunday school privileges until recent years. The children's services were in charge of Sister Butler, of near East Freedom. The singing was inspiring. After the exercises a talk was given by Bro. Jacob Snyder, on the subject, "The Birth of Christ. Having lived here and labored here in times past, was made to feel that our labor in the Lord had not been in vain. I will close by wishing you a merry Christmas and a happy new year. I remain your brother in Christ

Foster Orr.

Prayers offer the opportunity for a man to search his own heart "as with a lighted candle."

### THE TRUE CHURCH.

(Selected by Bro. P. A. Kiewer.)  
By Bishop J. C. Kyle.

There is perhaps no subject in religion which is so much misunderstood as the subject of the "Church." There is certainly no misunderstanding which has done more harm to professing Christians than this.

The word "Church" is one we constantly hear, and yet we cannot help observing that different people use it in different senses. The English politician talks of "The Church." What does he mean? You will generally find he means the Episcopal church established in his own country. The Roman Catholic talks of "The Church." What does he mean? He means the Church of Rome, and tells you that there is no other church in the world except his own. The Dissenter talks of "The Church." What does he mean? He means the communicants of that chapel of which he is a member. The members of the Church of England talk of "The Church." What do they mean? One means the building in which he worships on a Sunday. Another means the clergy,—and when any one is ordained, tells you that he has gone into the church! A third has some vague notions about what he is pleased to call apostolical succession, and hints mysteriously that the church is made up of Christians who are governed by bishops, and of none beside.

There is no denying these things. They are all patent and notorious facts. And they all help to explain the assertion with which I started,—that there are few subjects so much misunderstood as that of the "Church." I believe that to have clear ideas about the church is of the first importance in the present day. I believe that mistakes on this point are one grand cause of the religious delusions into which so many fall. I wish to direct attention to that great primary meaning in which the word "Church" is used in the New Testament, and to clear the subject of that misty vagueness by which it is surrounded in so many minds.

There is one true church, outside of which there is no salvation,—a church to which a man must belong, or be lost eternally. I lay this down without hesitation or reserve. I say it as strongly and as confidently as the strongest advocate of the Church of Rome. But what is this church? Where is this church? What are the marks by which this church may be known? This is the grand question.

This one true church is well described as, "The mystical body of Christ, which is the blessed company of all faithful people." It is composed of all believers in the Lord Jesus. It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true church.

It is a church of which all the members have the same marks. They are all born again of the Spirit; they all possess "Repentance toward God, faith toward our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions; some worship with a form of prayer, and some with none; some worship kneeling, and some standing. But they all worship with one heart; they are all led by the Spirit; they all build upon one foundation; they all draw their religion from one single book—that is the Bible. They are all joined to one great center—that is Jesus Christ. They all even now can say with one heart, "Hallelujah"; and they all can respond with one heart and voice, Amen and Amen.

It is a church which is dependent upon no ministers upon earth, however much it values those who preach the gospel to its members. The life of its members does not hang upon church-membership and baptism, and the Lord's Supper—although they highly value these things, when they are to be had. But it has only one Great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this church, though ministers may show the door. Till He opens the door no man on earth can open it—neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the gospel, and that moment he becomes a member of this church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing church; but all the ordained men in the world

cannot shut him out of the true church.

(To Be Concluded.)

### THE BIRTHDAY OF JESUS.

"For unto you (each individual YOU) is born this day \* \* \* a Savior, which is Christ, the Lord." How this message rang through the valleys and mountains of Judea, almost two millenniums ago! How it still rings throughout our fair land! But, I fear many have forgotten the last phrase of the message. We have welcomed the "good tidings of great joy" to our own heart, but, on that memorable night in Judea, the angels said, "Behold, I bring you good tidings of great joy, which shall be to all people."

Their message was not only for you and me, then, but for "all people."

We have looked forward to the "toys" and "joys" of Christmas; the re-union of our families and association of friends, in a glad holiday from our secular employments. And what a glad day it is! But, I wonder if we, as Christian men and women, boys and girls, have stopped long enough, in the midst of our joys to think of the multitudes of these "all people," who have never yet, so much as even heard that a Savior has been born!

His name, Jesus, is not even known to hundreds of millions of people, who, less fortunate than ourselves, were born in so-called heathen lands.

"Heathen lands," to the mind of many, because of the "tradition of our fathers," mean, "only a place where barbarous and savage people live."

How misguided we have been! Some of the most intelligent and aristocratic people on earth live in these lands.

The true meaning of "heathen lands" mean "Places where as yet the gospel of Jesus Christ, our Savior, has never gone."

Many of us, I fear, have sat by our own fireside and have forgotten that God has other worlds beside our own land. Yea, there are myriads of people just over the horizon.

We boast of our great harbors and ships that encircle the earth, but, among the multitudes, who crowd these palaces of the sea, are to be found only a handful, as it were, of men and women, sent of God to these benighted lands. Only a tithe of the tithe of our money has been consecrated to give them the gospel.

O, let us rouse ourselves this Christmas-tide and remind ourselves that He died for all, and that we which live (or, we who

are saved) should not henceforth live unto ourselves but unto Him who died for us. II Cor. 5:15.

### Home Circle.

#### THE NEW YEAR.

By Laura E. Richards.

"Now what's that noise?" said the glad New Year,  
"Now what is that singular sound I hear,  
As if all the paper in the world  
Were rattled and shaken and twisted and twirled?"

"Oh! that," said the jolly old earth, "is the noise  
Of all my children, both girls and boys,  
A turning over their leaves so new,  
And all to do honor, New Year, to you!"

(What the Leaves Said.)  
"I won't steal Alice's sticks of candy;  
I won't call Robert a jack-a-dandy;  
I won't squeak my pencil on my slate;  
I won't lie in bed every day and be late;  
I won't make faces at Timothy Mack;  
I won't make fun behind any one's back."  
Rattle and turn them, so and so!  
The good shall come and the bad shall go.

"I won't tear 'barn doors' in all my frocks,  
I won't put my toes through all my socks;  
I won't be greedy at dinner-table—  
At least, I think I won't if I'm able!  
I will not pinch nor poke nor tease;  
I will not sputter nor cough nor sneeze;  
I will not grumble nor fret nor scold,  
And I will do exactly whatever I'm told."  
Rattle and turn them, so and so!  
The good shall come and the bad shall go. —Ex.

### UNCLE RICHARD'S NEW YEAR'S DINNER.

By L. M. Montgomery.

Prissy Baker was in Oscar Miller's store New Year's morning, buying matches—for New Year's was not kept as a business holiday in Quinny—when her uncle, Richard Baker, came in. He did not look at Prissy, nor did she wish him a happy New Year; she would not have dared. Uncle Richard had not been on speaking terms with her or her father, his only brother, for eight years.

He was a big, ruddy, prosperous-looking man—an uncle to be proud of, Prissy thought wistfully, if only he were like other people's uncles, or, indeed, like what he used to be himself. He was the only uncle Prissy had, and where she had been a little girl they had been great friends; but that was before the quarrel, in which Prissy had had no share, to be sure, although Uncle Richard seemed to include her in his rancor.

Richard Baker, so he informed Mr. Miller, was on his way to

Navarre with a load of pork.

"I didn't intend going over until the afternoon," he said, "but Joe Hemming sent word yesterday he wouldn't be buying pork after twelve today. So I have to tote my hogs over at once. I don't care about doing business on New Year's morning."

"Should think New Year's would be pretty much the same as any other day to you," said Mr. Miller, for Richard Baker was a bachelor, with only old Mrs. Janeway to keep house for him.

"Well, I always like a good dinner on New Year's," said Richard Baker. "It's about the only way I can celebrate. Mrs. Janeway wanted to spend the day with her son's family over at Oriental, so I was laying out to cook my own dinner. I got everything ready in the pantry last night, 'fore I got word about the pork. I won't get back from Navarre before one o'clock, so I reckon I'll have to put up with a cold bite."

After her Uncle Richard had driven away, Prissy walked thoughtfully home. She had planned to spend a nice, lazy holiday with the new book her father had given her at Christmas and a box of candy. She did not even mean to cook a dinner, for her father had had to go to town that morning to meet a friend, and would be gone the whole day. There was nobody else to cook dinner for, Prissy's mother had died when Prissy was a baby. She was her father's housekeeper, and they had jolly times together.

But as she walked home she could not help thinking about Uncle Richard. He would certainly have cold New Year cheer, enough to chill the whole coming year. She felt sorry for him, picturing him returning from Navarre, cold and hungry, to find a fireless house and an uncooked dinner in the pantry.

Suddenly an idea popped into Prissy's head. Dared she? Oh, she never could! But he would never know—there would be plenty of time—she would!

Prissy hurried home, put her matches away, took a regretful peep at her unopened book, then locked the door and started up the road to Uncle Richard's house half a mile away. She meant to go and cook Uncle Richard's dinner for him, get it all beautifully ready, then slip away before he came home. He would never suspect her of it. Prissy would not have him suspect for the world; she thought he would be more likely to throw a dinner of her cooking out of doors than eat it.

Eight years before this, when Prissy had been nine years old, Richard and Irving Baker had

quarreled over the division of a piece of property. The fault had been mainly on Richard's side, and that very fact made him all the more unrelenting and stubborn. He had never spoken to his brother since, and he declared he never would. Prissy and her father felt very badly over it, but Uncle Richard did not seem to feel badly at all. To all appearances he had completely forgotten that there were such people in the world as his brother Irving and his niece Prissy.

Prissy had no trouble in getting into Uncle Richard's house, for the woodshed door was unfastened. She tripped into the hostile kitchen with rosy cheeks and mischief sparkling in her eyes. This was an adventure—this was fun! She would tell her father all about it when he came home at night, and what a laugh they would have!

There was still a good fire in the stove and in the pantry Prissy found the dinner in its raw state—a fine roast of fresh pork, potatoes, cabbage, turnips and the ingredients of a raisin pudding. She could cook them as well as Mrs. Janeway could, if that was anything to boast of.

In a short time the kitchen was full of bubbling and hissings and appetizing odors. Prissy enjoyed herself hugely, and the raisin pudding, which she rather doubtfully mixed up, behaved itself beautifully.

(To be concluded.)

### Marriages.

Suter-Schumacher. — At high noon on December 25, 1912, at the home of the bridegroom's parents, near Pandora, O., Gilbert Homer Suter and Miss Maria Schumacher; their pastor officiating.

### Deaths.

Born.—December 7, died in Saskatoon, Sask., Helena Born, oldest daughter of Heinrich and Maria Born of typhoid fever at the age of 14 years, 8 months and 25 days. She was sick held on December 10 at the house of the undertaker at Saskatoon. Bro. Menno J. Galle, of Hague, Sask., officiated.

### Contributions.

#### FOR FOREIGN MISSION.

##### General Treasury.

Nordstern church, Sask., \$101; Hoffnangfeld-Eden church, Kan., \$92.73; Zions church, Souderton, Pa., \$66.23; Ladies Aid Soc., ditto, \$15; Johannes church, Versailles, Mo., \$29.45; Friedens church, Kan., \$12.35; Friedens church, Okla., \$50; Children's col-

lection, ditto, \$45; Alexanderwohl church, Kan., \$26; Children's collection, ditto, \$150.51; collection in Laird and Waldheim, Sask., \$33.65; Friedensberg church, S. D., \$39.19; S. S., ditto, \$49.81; Bergtal church, Kan., \$14.55; Brudertal church, Kan., \$105; Saron church, Okla., \$21.51; Menn church, near Bluffton and Pandora, Ohio, \$250; First Menn church, Reedley, Calif., \$30.60; S. A. K., Geary, Okla., \$28; Children's mission festival, Donnellson, Iowa, \$7.45; ditto, Kate Bergtold, \$250; Immanuel church, Oreg., \$17.40; Paso Robles church, Calif., \$31; Church, Berne, Ind.—mission box, \$8.13; birthday gifts, 30c; harvest home collection, \$1005.80; ditto S. S., \$145.56; song service, \$42.15; Mission Society, Koster, Sask., \$75; Hoffnang church, Kan., \$125.34; Halstead church, Kan., \$36.26; John Brucks, American Falls, Idaho, \$8.50; Emmaus church, Kan., \$400; First church and S. S., Philadelphia, Pa., \$29.45; Salem church, Dalton, O., \$40.50; Menn church, Wilkash, Wash., \$28.40; Menn church, Upland, Cal., \$85.98; friend of mission, Altona, Man., \$1; S. S. Johannes church, Kan., \$31.93; Sewing Soc., Marion, S. D., \$50; Menn church, Pulaski, Iowa, \$20; S. S. West Zion church, Kan., \$31.93; Sewing Soc., Ebenezer church, Okla., \$25; sewing soc., Pawnee Rock, Kan., \$40; friend of missions, Bethel College, Newton, Kan., \$25.50; Bethel college church, \$43.10; S. S. Brudertal church, Kan., \$9.22; friend of missions, Gotebo, Okla., \$100; Friedensfeld church, Okla., \$15; ditto, Little Sara Dirks, \$1; mission sale of three societies, Upland, Calif., \$87; Johann Wiens, Rosent, Man., \$1; collection Goodwill school, \$2; Benj. Ewert, Gretna, Man., \$2; Sewing Soc., Mennville church, Okla., \$25; mission sale of First Menn church, Newton, Kan., \$104.25; Gnadenberg church, Kan., \$29.51; S. S. Friedensberg church, S. D., \$21; Alexanderwohl church, Kan., \$135.62; S. S. First Menn church, Newton, Kan., \$27.55.

#### Orphan Treasury.

Children's collection, Friedensfeld church, Gotebo, Okla., \$15

#### Society Treasury.

Meeting near Buhler, Kan., Annie Funk memorial, \$14.10; Y. P. S. Swiss church, Whitewater, Kan., school in Kasemund, India, \$100; F. Laetia Krebber, Niagara Falls, N. Y., Annie Funk memorial, \$20; Menn church, Upland, Cal., ditto, \$21.45; Sewing Soc., Neuhoftungstal church, Okla., ditto, \$21.75; Sewing Soc., Bergtal church, Okla., ditto, \$45; friend of missions, El Reno, Okla., D. M. church in India, \$11; Y. P. S., Bethel church, Inman, Kan., for P. J. Wiens' mission, \$27.

#### Leprosy Treasury.

Hoffnangfeld church, Moundridge, Kan., \$20; Sichar church and friends near Cordell, Okla., \$8.62; Sewing Soc., Bergtal church, Kora, Okla., \$50; Jacob Bue, Edenburg, Man., \$10; Mrs. J. Bue, ditto, \$10.

#### Christmas Treasury.

Friend of missions, Donnellson, Ia., for Arizona, \$10.  
Most of the gifts were contributed on Thanksgiving Day.

Gratefully acknowledged.  
Gustav Haeberle, Treasurer.  
John G. Regier, Asst. Treas.

For Montana.  
Sisters at Almonta, Wash., for Christmas, \$15.

Gratefully acknowledged.  
P. A. Kiewer.

## The Mennonite

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Rev. C. van der Smilen, Editor, Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor.

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## Editorial

Subscribers who renew their subscriptions in advance for 1913 will receive the Mennonite Year Book and Almanac for 1913 free.

## JESUS CHRIST, THE SAME YESTERDAY AND TODAY, AND FOREVER.

Jesus Christ, the eternal Son of God, has been the same, not in appearance but in essence, yesterday. From eternity He was, and He was the same with the Father, and God as the Father. "Before Abraham was born, I am," He could say.

What Christ has been, God's word tells us; but the most important question for us is not what Christ has been in eternity, what He has been to others, but what He has been to us. Entering upon a new year it is well for us to take a backward glance over the past year and years and to ask: "What has Christ been to me?"

The year has passed, it may have brought us joy, pleasure and profit or it may have brought us sorrow, bereavement and repentance. Whatever it has brought is of very little importance if Christ was with us for He hightens and sanctifies joy. He soothe and lightens sorrow. With Him as our Guide and Comforter we are happy, even if we are in tears. And every earthly success and gain is loss without Jesus. Has Jesus been our Redeemer, our Savior and Friend?

What has He been to His church? The pilot, the guide, but more the life, the light, the very being.

Jesus is today the same. Whatever may befall us, He is here. He is the same. In joy or sorrow here He is the same sympathizing Friend, the same Savior and Re-

deemer. He is made unto us "wisdom from God, and righteousness and sanctification and redemption."

And in His church, will He fail there? Never! Times may change, men may change, Christ and His gospel remain the same. He is sufficient for all times and all needs. Modern rationalists may think they do not need Christ, but He is as much needed now as ever. If we preach another gospel, the pews will soon be empty; if we preach the old gospel of Christ and Him crucified, the people will come and hear for this is what they need, not a social leader, but a Savior. He changes the heart of man, and in consequence the life is changed, but the heart must come first, the life will follow.

Jesus the same forever. Will He indeed be sufficient in the future? Whatever social conditions may develop, whatever science may reveal, He is the same. "Heaven and earth shall pass away, but my words shall not pass away."

What has Christ been to you in the past? What is Christ to you now? What will Christ be to you in the future? It is for you to decide. He remains the same, but we change.

May the new year prove Him to be the same He has always been. May Christ become more precious to us as the time passes and we come nearer to eternity. Our eye becomes more clear in viewing the time if we view it in comparison with eternity. Eternity is drawing nigh, time flies and never returns. Let us be sure, that we have life, life eternal in Christ Jesus, the same yesterday, today and forever.

v. d. S.

THE MENNONITE and the CHRISTIAN HERALD together to one address for \$2.50.

## A MESSAGE FROM UPLAND, CAL.

"Bless the Lord, O my soul, and all that is within me, bless His holy name!"

Thus says the psalmist of old, in view of so many mercies bestowed by His God. Thus would we say with the psalmist, for God's goodness and mercy toward us. Yes, in recent times, such mercies were showered upon us most abundantly.

Sunday, September 22, fourteen precious souls were received into the church by baptism upon their confession of faith in the Lord Jesus Christ, as their personal Savior. Sunday following the congregation assembled about the Lord's table in holy communion. This certainly was a season of re-

freshing before the Lord. It is so good to know, that despite all our shortcomings the dear Lord is faithful and true and never withholds His gracious blessings, if He beholds a humble spirit and a contrite heart.

From November 10 to 13 the Pacific District Conference convened in our midst. The reports etc., will appear in our papers, so it is not necessary to say much about it. It is a matter of great gratitude to all of us, to perceive, how interest in the various phases of conference work is growing in depth and in extent. Small and weak as our beloved Pacific Conference—numerically speaking—still is, it is ever ready to shoulder responsibilities wherever necessary.

Our Evangelization committee presented a splendid report. The work is growing and conference is growing with it, both in number and spiritual strength. Great interest centered about the tuberculosis sanitarium. With renewed enthusiasm the committee is again at work and soon those of you who have so liberally subscribed for this worthy cause, will learn that the work is progressing nicely. But you will probably never know and never realize the fearful difficulties that had to be overcome. The difficulties in the way are, however, not surprising. Did you ever notice any worthy undertaking, any work begun in God's kingdom, where the prince of darkness did not manifest an obstructive policy? That's his business, and it behooves God's children in faith and courage to overcome and go forward.

From the first service Sunday morning, in every session of conference until the last service, Thursday night, the Holy Spirit's presence and influence was felt.

To no small degree we are indebted—under God—to our beloved brethren Gottshall and Balzer, for the blessings we received. These brethren, as members of the General Conference home mission board, were here for the purpose of gaining a closer insight into the Los Angeles city mission.

On Thanksgiving Day all the Upland churches again united in a Thanksgiving service. This service took place in the Nazarene church and the pastor of the Presbyterian church preached the sermon. In the afternoon our missionary societies had a sale of mission goods. The three societies have done good work, not the least with their needles. Things that could not be sent to the mission fields useful articles were sold. This being the first trial of such a sale, our sisters were greatly encouraged by the

result. The fact that missionary interest is growing in strength and depth among our people is due to a great extent to the faithful work of our sisters. In general, we endeavor to keep in touch with the missionary enterprises of our own church and the church of Christ at large. Every first Sunday of the month is devoted to missionary interests.

Recently, both the Sunday school and Endeavor Society had their respective business meetings and planned for extensive work during 1913. Part of this year the Junior Endeavor work progressed very promisingly, but had to be suspended for a time, because of overwork of the leader. With the new year, Junior and also intermediate work will be taken up with renewed vigor. We realize, however more than ever before that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Rom. 9:16. He must render hearts willing to serve and to give valuable time and strength to church work.

January 4, 1913, it will be exactly ten years since the Upland church was organized. The organization took place near Cucamonga, in the home of Bro. and Sister Harms. It was certainly an act of faith, when those 18 brethren and sisters constituted themselves as the first Mennonite church in this southern part of California. A great deal of deliberation and prayer preceded this step. No one could foresee whether this little flock would ever increase in any way. Looking back now these ten years that have so swiftly passed by, we must exclaim with David: This is the Lord's doing; it is marvelous in our eyes.

All along the way we see human imperfections, shortcomings, sinfulness and we must marvel at the Lord's patience and infinite mercies. He grants progress and increase in spite of all.

Of the 18 charter members 14 are still with us. Three were called home and one has withdrawn. The complete list of membership is 204. Of these 10 were called home, 26 were dismissed by letter to other churches and 2 withdrew without letter. Hence the total membership today is 166. Great are the unmerited mercies we enjoy both spiritually and materially. We wish that in the future many more of our brethren and sisters may enjoy these blessings with us, in this God-favored southland.

In these days of gladsome Christmas preparations our hearts are rendered more receptive of thankfulness and gratitude than

ever before. May the Christ-child fill our and all the dear readers' hearts so thoroughly that self and sin may be banished and excluded.

Lastly, "What shall we render unto the Lord for all His benefits toward us? We will take the cup of salvation and call upon the name of the Lord." Psalm 116:12, 13.

With sincere Christmas and New Year's greetings to all.

M. Horsch.

## Editorial.

The Sunday school lessons for the first half of the year 1913 have been selected from the Book of Genesis and will be of greatest interest to the thoughtful scholar. Genesis is the most interesting piece of literature in the world. While it does not pretend to be a book of science or a work of history, its value to history and science cannot be estimated. It is the introduction—the beginning—of the story of man's redemption, but without it and the few simple statements it makes in untechnical phraseology the origin of things would remain a mystery beyond the possibility of man's finding out. It assumes the fact of God and proceeds to tell us that all things exist because He created them.

The attitude of some men of science toward revelation has often been unfavorable. Sometimes they have tried to explain away God by various theories which in the end left them where they began, with a God on their hands which they could not explain away. When some said that the secret of all things is chance—things just happened—no one listened because they knew that a chair—a house or a book, or anything else don't "just happen" but comes into existence because something with power to create designed and then created them and by the same token the universe must have had an intelligent designer with a power and a will to execute his signs. When others admitted, that things must have been caused and that this world is something more than a chain of cause and effect hanging on nothing they thought they had made concessions enough to those who like Saint Augustine were praying to an unseen mighty power, "Thou hast made me for Thyself and my soul is disquieted until it finds its rest in Thee." But concessions from unbelievers do not lessen the faith that takes hold of God. A clockmaker may make his clock, wind it up and go away forgetting all about it, but a

power that creates the world must sustain it and the life it contains and if that life is to be maintained and continued there he must continually create it.

Those who deny God's active personal relation to the world are face to face with the fact of life. How can they explain it without taking an ever present and ever active divine intelligence into consideration who is taking a personal part in the individual appearance of every unit of life? One of the latest theories reduces life to a chemical element. It would make every form of life but the product of a vast laboratory which popularly is called nature.

Of course, this theory like all others that would either explain away God or banish Him to the inferior and distant position of First Cause and nothing more, finds few to accept it. Men prefer to pin their faith to the more reasonable fact of a Creator ever present in power who chose, through revelation and providence to make himself known to the beings whom he has created and controls. A review of the theory of chemical origin appearing in a secular sheet, is worth our readers' consideration. We herewith present it to show that even without religion thinking people refuse to accept any suggestion that would deny the creation of life.

"When Dr. Shaefer before the British Association for the Advancement of Science stated that all life is of chemical origin, and governed solely by physical laws he could hardly expect to go unchallenged. Dr. Alfred Russel Wallace, himself a veteran scientist, in a lately published article, declares that the theory has no scientific basis, is absurd, and cannot even explain a common feather. Indeed, of the feather itself he says: 'It is wholly beyond our most ingenious mechanics to reproduce or imitate.'"

"The suggestion that nature has no genuine vitality in her substance, no art in her forms, and no intelligence behind her processes, has never appealed to mankind as a reasonable postulate. Nobody dreams of Nature's being a gigantic gamble until told so. Moreover, we have made machines ourselves and know pretty well what they can do. We have made a lens, but it does not see, and a telephone, but it does not talk. It is unthinkable that any mechanical contrivance of ours should manufacture a snowflake or a flower, and certainly if we with brains and skill, cannot make a rose leaf, the notion that a few atoms or gases, uniting blindly and by chance, sufficiently account for the starry dome and all

the marvels of earth, sea and sky demands a credulity that makes all miracles easy in comparison.

"Of course, the matter is not thus bluntly stated. There is much talk of 'laws' and 'forces'; also of 'atoms' and 'electrons.' It makes no difference. When we are told that these are physical and mechanical, it means that intelligence is squeezed out, or when it is said, 'Life is chemical,' it means that vitality is squeezed out, too. We may be pardoned for entertaining some doubt as to the gas meter's having built the house, although we are aware the cosmic mansion has a gas meter and laboratory both. Perhaps by chemistry somebody will by and by make a real egg, but if so, this will not prove we have got at the secret of life. It will only prove we have achieved another wonder by using its latest forces. What 'force' is no man knows. We are no nearer the clew to creation because we have got down to the atom than if instead we have climbed up above the stars.

"But if life is a machine, we can only say like Squeers, 'Natur' is a rum 'un, sir!' Science corrects itself by contradicting itself. We are informed that the cosmos is a bit of mist touched by a spark of fire; that these in their spinning make clouds and sea, sun, moon and stars. Almost in the same breath we are told of such 'selections' and 'adaptations,' of such sequence, order, nicety, timeliness, secretion, beauty and growth, that every molecule smiles design and every field waves banners of mysterious intelligence. A snowflake geometrizes and is a six-rayed star. The flower petals are set to mathematical scale. A simple sponge has its cells more finely bracketed than the nearest carving, and its fabric more delicately tissue than the daintiest lace. The chemical earth-stuff is the same for a lead pencil and a diamond, for a rock, an eggshell, a jellyfish and a flower.

"Drop a seed into this clod of chemicals and some pulse in it will gather, conquer, rebuild and shape its dumb substance into tissue and bloom, the flower choosing what it needs. 'Just that and nothing more.' There are a million flowers, yet somehow they don't get mixed down among the earth chemicals. Every one seems to know his own traditions and family. All this and much more may be a happy chemical automatic and gambling accident. Plain men, however, will continue to reason about this artistry of field and sky just as they do about their pictures and furniture. Even Dr. Shaefer does not believe his

laboratory retorts and bottles were 'chemically made' without the aid of the glass-blower?

"The universe is a large order. The position of man before its immensities is like that of a microscopic microbe under the stars imprisoned in a drop of water. Our accumulated sciences are something less than the glimmer of a lantern in some vast cathedral. It is not modest, and it happens to be not true, to assume that the final secret is surprised."

## THE NEW YEAR.

Another milestone has been passed as we follow the course of time that ever leads on and on to the limitless future. If we take the time to look back into the experiences of the past we have much to convince us that God has been leading us and caring for our needs. Health, a measure of prosperity, happy days, kind friends, blessed family relations, fortunate associations, an open Bible, the right to worship God as our conscience dictates and the opportunity to approach the throne of God's heavenly grace have been ours. Surely we may say reverently and gratefully, "God has been with us all the way."

A review of our past inspires regret for many things in spite of all that God has done for us. We have often been positively wicked and can find nothing to justify our wrong-doing in the slightest particular. It is only God's mercy and love shown to us, for Christ's sake, that can save us from the wrath we deserve and have so deliberately invited to fall upon us. In all of our gratitude for the past we have nothing to compare with the debt of gratitude we owe to Him whose blood cleanses us and whose intercession saves us.

Some people find comfort in the fact that they are not guilty of deliberate wrong-doing and so think their salvation is assured. To refrain from sins does not save any more than the fact that a rattlesnake has not yet bitten should save it from destruction. Like the snake, our very nature is an evil one with which God cannot deal with favor. It is only when we are regenerated, when we have had our natures changed and become new creatures, that God looks with favor upon us. Not to have done wrong, if such a thing were possible would still not acquit us of the sins of omission of which we are very guilty. The man with one talent was neither a thief nor a rascal, he simply was one of those who did not do that which he ought have done and that convicted him. The new year gives us another chance to take



up the things we ought to do and do them. Will our readers resolve that the places in their lives which ought to have been filled with records of goodness and righteousness shall not again appear in life's record?

New Year's resolutions have become a joke. One can scarcely speak of them without provoking a smile. "The way to hell," they tell us, "is paved with good resolutions." We will admit the truth of the proverb, but will not let go of the necessity of resolutions. Good resolutions are always necessary to build the steps that lead to a career. Without resolution a life becomes aimlessly useless. In spite of the resolutions that pave the way down the way up also needs resolutions. Every round of the ladder that leads to heaven is a good resolution. There is this difference between those going up and those going down, the upward ones are made with the help of God, in the downward ones God is not even a consideration. Let your resolutions this year, dear reader, be many and be for good, but make them only with the help of God.

#### THE CONSECRATION OF THE IDEAL CHRISTIAN.

A Christian is one who has committed himself to Christ and His cause. He believes his Master in all things and believes in all things which are his Master's. There are Christians who are so called because they are citizens of Christian nations. Again there are some who are members of the Christian church and are supposed to be Christians on that account. But such classifications are not always correct. A citizen of a Christian nation should be as Christ-like as the name Christian implies and a member of the church of Christ ought to fulfill all that Christ requires of church members. Unfortunately there are many in Christian lands who are anything but Christians and churches are full of inconsistent or unfaithful members. The world would be saved in a remarkably short time if the people in Christian lands were all Christians and church members did all that they know is implied by church membership. To form a correct idea of a true Christian one must first have been in the closest possible fellowship. He then knows what he should be, what is likely to happen to prevent him from being what he should be and what Christ is to him and does for him in the things he himself cannot do.

To be an ideal Christian is impossible as long as absolute perfection cannot be attained in this

life. An ideal is the highest attainment possible for a thing. It is the perfect development. It is a perfect picture in its best light. We have such an ideal before every one who knows the perfect man, Jesus. He becomes the pattern which we may copy, the model that shows us as we ought to be. One comes near being an ideal Christian in proportion as he becomes like Christ. It is comforting to know in this world of failures that when the door of heaven opens to us we shall be like Him. The thought inspires in us an effort to strain all our powers to become like Him here.

Consecration must ever be the Christian's part. Gratitude prompts us to do all that is in our power for Him who did all in His power for us. If He spared not even His life for us it is but reasonable that we give Him our life. We understand consecration to mean an offer to serve, and so it is, but service means more than doing, it often includes being used. It is easy to say, "Here, Lord, I give myself to Thee, take me and make me," but that which appears sometimes to be the harder part of consecration should lead us to be ready to say, when the occasion requires, "Here, Lord I give myself to Thee, take me, make me, or break me if it is Thy will."

Katie Roth.

#### NOTES ON THE C. E. TOPIC.

January 12.  
Become a Christian!—Why Not?  
Mat. 4:17-25.

Every soul feels the burden of sins. One is utterly miserable in the knowledge that he is hopelessly and helplessly lost. As one attempts to throw off the bondage of sin and discovers his hopelessness, despair is the outlook. It is right here that Christ comes and saves us. He who realizes his lost condition and throws himself in faith upon the mercy of God through Christ Jesus finds a remedy for his hopelessness. Why then should we be Christians? Because our present and eternal happiness requires that we should.

God created man in His own image. If sin is the one thing which has defeated the purposes of God in us and changed our nature to something which unfits us to fulfill God's purpose it is not said that the Almighty's purposes cannot be fulfilled. They can. The Christian life, which has the Christ-life for its ideal and inspiration, again makes possible for fallen creature, man, to bear the image of his Creator. In the Christian life, then, we attain to the highest purposes God has in store for us. Why should we be

Christians? Because by being so in the true sense of the word we become the sons of God and shall be like Him whom we shall see face to face.

The mission of Jesus Christ on earth was to save the souls of men. He was so full of the sense of His duty to this mission that He cheerfully gave His life to fulfill it. It was the noblest of all missions. The Christian is called to take up the work of saving the souls of his fellow men. It is the calling to which Christ, the greatest of beings, consecrated His life. Why should we become Christians? Because in so doing we choose the calling to which the noblest and greatest of beings devoted His life.

Become a Christian because it is the most reasonable thing to do. None but a fool would knowingly choose death when life is possible. In accepting or rejecting Christ we choose either eternal life or eternal death. Why so foolish as to choose eternal death when the gift of everlasting life is attainable?

The only way for one to do his duty to himself and the world as a citizen is by leading the Christian life. It stands for the highest ideals in every sphere of life and in following it we can only attain to these ideals. Where there are Christian men and women, purity, service and progress of all kind bless. Where there are no Christians, impurity, selfishness and the lack of everything that progress means curse.

#### NOTES ON THE S. S. LESSON

January 12.  
Man the Crown of Creation.  
Gen. 1:26, 27; 2:7-9, 15-24.  
Golden Text—Gen. 1:27.

There is a meaning of greatest import in the phrase, "Let us". The existence of the second person of the Trinity is assumed. Those who would deny the divinity of Jesus Christ have two great facts in Scripture to meet which they cannot successfully explain away. The first is the use of the word us in this connection, the second is that the name of God in the original Hebrew appears in the plural form. The party in the church that endeavors to place Christ in an inferior position is unscriptural and un-Christian in its attitude. It does not accept the word of God as it is revealed to us.

In what does the likeness of God consist? It is not in physical form, for God is a spirit without form. The likeness consists in intellectual and moral likeness to the Creator. Though this image has been marred by sin it may again, through Christ, be restored to the likeness in which it was

created. The bodies of men are holy things, temples of God, and should be treated as such. A sin against the body is a sin against the God who created it and makes it His dwelling place. The breath of God in man is that which makes him infinitely greater than the rest of the creature world. It is that which marks him as the crowning glory of all creation and gives him a dominion over all the other earthly things of God's making.

Man's place in the garden was designed to give him special care and protection. We see in his being placed there, and cared for so carefully, how greatly God valued him. Man's place in nature was not intended to be an idle, useless one. He was to dress and keep the garden. Labor is not a curse, but a blessing. In giving man the care of the garden with dominion over the creature world and entrusting the task of naming the creatures we see that God dignified labor from the very beginning. It was but natural that the second Adam should also dignify labor by earning his bread in the sweat of his brow.

Why should one tree be forbidden? God gave man rule over His creation, but He did not surrender His authority. He made it as light and easy as possible. Of everything in the garden there was nothing but a tree that man had to let alone. That was the mark of God's higher ownership over all. Man did not need that tree for any purpose. There were plenty of others to supply his needs. Note that the Bible begins and ends with a tree, a garden, and rivers. Compare the last chapters of Revelation with the first chapters of Genesis.

Human companionship is a wise provision of God, designed to add to the completeness of man's happiness. Man is a social creature and must respond to his social instincts. From his very beginning he needed the association of fellow creatures. The creation of woman from Adam teaches the dignity and responsibility of marriage. In the light of the Bible account of marriage we must look upon polygamy and divorce as a violation of the most sacred of the institutions God has provided for men. The social curse of our age is the disregard of the sacredness of the marriage tie. Concerning the creation of woman, Matthew Henry says, "Woman was taken out of man; not out of the head to top him, nor out of his feet to be trampled under foot, but out of his side to be equal to him, under his arm to be protected and near his heart to be beloved."

#### News of the Week.

##### THIRTY-EIGHT DYNAMITERS CONVICTED.

Greatest Criminal Trial in Country Ends with Victory for Government.—Two Acquitted.

Indianapolis, Dec. 28.—A verdict of guilty as charged, which means a conviction on every one of the fifty-two counts in the indictment in the dynamite conspiracy case, was returned by a jury in federal court at 9:53 o'clock this morning. Only two of the forty defendants, who have been on trial since October 1, were found not guilty.

Among those found guilty were some of the best known union labor leaders in the United States. The crushing weight of a verdict of this nature, declaring that thirty-eight men besides the McNamaras, McManigal and Clark had been involved in a nationwide conspiracy to destroy property, as an incident of which came murder, was thrown against Frank M. Ryan, president of the International Association of Bridge and Structural Iron Workers, and many of the principal officers of that union; against Olaf A. Tveitmo, secretary-treasurer of the California Building Trades Council, and against Hiram R. Kline, of Muncie, Ind., formerly a general organizer of the United Brotherhood of Carpenter and Joiners.

Two of the men found guilty are vice-presidents of the building trades department of the American Federation of Labor. These are Ryan, second vice-president, and Tveitmo, a cement worker, who is the third vice-president of that department.

##### From Every Section.

Included in the verdict are men from every section of the United States. From Massachusetts, from California, from Louisiana, from the Canadian border and from many cities scattered within these bounds came the men against whom the government in its prosecution had won an overwhelmingly victory.

##### May Give Evidence to State Officials.

Washington, Dec. 28.—Attorney General Wickham will consider the question of turning over to various state authorities the evidence taken at the dynamite trial in Indianapolis for such action as local authorities might wish to take toward the possible prosecution of the convicted men on charges of being accessories to murders and destruction of property.

According to department of justice officials, it is possible that sentences for the federal conviction might be suspended while the men were tried in the state courts, or, after serving part of their sentences, they might then be turned over to the state authorities.

##### THIRTY-THREE GET PENITENTIARY.

Sentences Varying from One to Seven Years.

Indianapolis, Dec. 30.—Imprisonment in the federal prison at Leavenworth, Kan., today was imposed as punishment upon thirty-three labor union officials convicted of having engaged in the destruction of property

by dynamite over an area stretching from Boston to Los Angeles.

As the head of the union whose strike was given as the motive for promoting the dynamite plots, Frank M. Ryan was sentenced to seven years' imprisonment, the heaviest sentence of all. He is the president of the iron workers' international union.

Of the thirty-eight men convicted as conspirators and aiders in the McNamara dynamiting schemes, eight other men all affiliated with Ryan, each were given prison terms of six years.

Two men each were given four years, twelve men each were given three years, four men each were given two years, six men each were given one year and one day, and six men, including Edward Clark, Cincinnati, a dynamiter, who pleaded guilty, were allowed their liberty on suspended sentences.

Before announcing the sentences he had determined on, Judge Anderson set out his views of the case, and told that he was bearing in mind that the sentences of the men should be commensurate with the seriousness of their violations of the federal law, and not measured according to the heinousness of the other crimes they had committed. Some of them were guilty of murder, he said, but they had not been on trial for that crime, hence the court would not allow that fact to influence him in fixing the punishment.

##### History of the Conspiracy.

In his statement about the trial Judge Anderson reviewed the history of the case in the following words:

"In 1905 there was a contest on between the American Bridge company, a concern engaged in the erection of structural iron, and the International Association of Bridge and Structural Iron Workers, of which association all but two of the defendants in this case are members, over the open and closed shop question, the bridge company having declared its purpose to conduct its affairs on the open shop basis. In August, 1905, the international association declared a general strike against the bridge company throughout the United States, and this later was extended to all open shop concerns in any way connected or allied with, or subsidiary to, the bridge company. This strike has never been settled.

"In the early period of its existence the strike was attended with the usual incidents of picketing, slugging and rioting; but in 1906 a campaign by dynamite was inaugurated, and beginning with explosions in the east and extending from the Atlantic to the Pacific, continuing until the arrest of the McNamaras and McManigal in April, 1911, the evidence in this case shows that almost 100 explosions, damaging and destroying structures in process of erection by and machinery of, open shop concerns took place, culminating on the first day of October, 1910, in the destruction of the Los Angeles Times building, and the murder of 21 people. Every one of these explosions was upon the work of open shop concerns and no explosion is shown to have taken place upon any closed shop job. Since the arrest of the McNamaras and McManigal, these explosions have ceased.

"This system of destruction was not carried on for revenge or in obedience to any other human passion, but for

the deliberate purpose, by a veritable reign of terror, to enforce compliance with the demands of the iron workers upon the open and closed shop question.

"This scheme of campaign of dynamite was entered into and carried on throughout the country from the Atlantic to the Pacific, and necessarily involved the illegal transportation of dynamite and nitro glycerin upon the vehicles and cars of common carriers carrying passengers from state to state. Many more than the 25 transportation charged in the indictment have been proved in this case.

##### An Awful Crime List.

"The evidence discloses an appalling list of crimes in addition to those charged in the indictments. These crimes were all committed in the name of organized labor. I will not believe that organized labor approves of such practices. Any organization that approves and adopts the methods of these defendants is an outlaw, and will meet the fate which outlaws have met since civilized society began."

##### Dynamite Train Off for Ft. Leavenworth.

Indianapolis, Dec. 31.—At 12:05 o'clock today, a special train bearing United States Marshal Edward Schmidt, thirty-two deputies and thirty-three convicted dynamite conspirators, left Indianapolis, running as the second section of the Pennsylvania's train No. 21. The special is bound for Ft. Leavenworth, Kan., where the dynamiters will begin sentences of from one to seven years in the federal prison.

##### VETERINARY COLLEGE DEAN INDICTED FOR MURDER OF DR. KNABE.

Indianapolis, Dec. 31.—Dr. William B. Craig, dean of the Indiana Veterinary college, and Alonzo M. Ragsdale, undertaker, men well known in the business and professional life of Indianapolis, were indicted today by the Marion county grand jury for the murder of Dr. Helene Knabe, on the night of October 23, 1911. It was expected that both men would be under arrest and released on bonds before night.

It is understood that Craig is under indictment as principal and Ragsdale as accessory after the fact, and that both charges are the result of two grand jury investigations which covered the work of Harry C. Webster, a private detective, and the city police. The latter have contended that Dr. Knabe committed suicide.

##### MANSLAUGHTER CHARGE AGAINST RAILWAY HEADS

Bridgeport, Conn., Dec. 31.—Bench warrants charging manslaughter were served today on Harry J. Horn, vice-president of the New York, New Haven & Hartford railroad; Benjamin R. Pollock, general manager, and Charles N. Woodward, division superintendent of the road, and the three men were arrested.

These warrants are the outcome of the wreck of the Springfield express at Saugatuck on the afternoon of October 3, when seven persons lost their lives.

It is further charged that the accident was due to the excessive speed at which the train was being run; that

Messrs. Horn, Pollock and Woodward, as officers of the railroad, charged with keeping the tracks and other equipment in proper condition to insure the safety of passengers "did wholly omit and neglect to use and exercise every care and precaution in their power to prevent accident."

##### "GEN." ROSALIE GIVES MESSAGE TO GOV. SULZER

Albany, N. Y., Dec. 31.—The "message" which the suffragette pilgrims carried on foot from New York to Albany was placed in Governor-elect Sulzer's hand by "General" Rosalie Gardner Jones this afternoon.

The governor-elect assured the pilgrims that he would co-operate with them in securing equal suffrage.

The "message" the contents of which was kept secret until the governor-elect said it.

The suffrage hosts of the Empire state sent greetings and renewed congratulations to Governor William L. Sulzer and express the earnest hope that his administration may be distinguished by the speedy passage of woman suffrage amendment.

It was signed by representatives of the various state equal suffrage organizations.

##### SIX KILLED IN SLIDE OF SNOW

Fernie, B. C., Dec. 30.—Six men were killed and six others injured at the Coal Creek mines of the Crow's Nest Pass Coal company today by a snow slide. All the men were at work in the carpenter shop of the coal company and the avalanche burst upon the building so quickly that not one escaped death or injury.

The avalanche was about 150 feet in width and came down the hill near the northern end of the big steel tipples. As the mass of snow rushed downward it snapped the electric light wire which supplied light to the offices and other buildings and the employees hastily went to the assistance of the men in the demolished carpenter shop. Six men seriously injured were dug from the snow.

##### RAILROAD MEN ARE INDICTED

Indianapolis, Dec. 31.—Carl Gross, some members of the board of directors of the C. H. & D. railroad, and Willis York were indicted for involuntary manslaughter today as a result of the Marion county grand jury's investigation of the C. H. & D. wreck, in Irvington, November 13. Sixteen lives were lost as a result of this wreck.

Gross was the brakeman on the freight train into which the passenger crashed on the siding. Willis P. York was the engineer of the same train.

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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, January 9, 1913.

No. 2.

### BUILD THOU BY HEAVEN'S PLAN.

By Rev. A. S. Leonard.  
Build, O my soul, thy life by heaven's plan  
Thy years are but a span.  
Oh, waste them not in schemes that are thine own,  
Self-centered, born of passion, pride alone;  
Or from self-will and prejudice have grown.  
Such schemes will come to naught,  
Because in God the work has not been wrought.

Since in Thy will, O God, there is a plan  
Of life for every man,  
Oh, help me to make real Thy thought of me,  
The man Christlike, that I was born to be;  
And help me do the work which Thou didst see,  
And place me here to do.  
Thy plan for me give grace to carry through.

And when my task is done, oh, at the last  
The failures of the past  
Forgive; accept my work marred though it be  
From want of skill, from evil still in me;  
O'erlook the incompleteness Thou dost see,  
For His dear sake who died  
For me, and for whose deathless love I tried.  
—Herald and Presbyter.  
Brighton, Ill.

### MAERTYRSPIEGEL.

Any one who has a German "Maertyrspiegel" to sell, is kindly requested to inform the Mennonite Book Concern and give the price.

### TO ALL MENNONITES IN AMERICA.

New Year's blessings to all in Jesus' name! About four months ago an invitation together with a program for a "General Convention of all Mennonites" was published. The place for this convention has not yet been decided upon. The committee has, however, received one very kind invitation; but in order to bring this matter once more before the congregations we would herewith extend the time for further invitations until February 1, 1913.

We also emphasize once more that this is not a conference but only a convention, so that there is no ground for compromising

one's self by attending the same. We want to prove all things and hold fast that which is good.—I Thess. 5:21. May we all pray fervently for more spiritual union! In the love of Christ,  
P. H. Richert, Sec'y.  
(Other papers are requested to copy.)

### NEWS AND COMMENTS.

The new church building of the Salems-Zion congregation, near Marion Junction, S. D., was dedicated on December 15. Bro. J. B. Baer from Summerfield, Ill., and Bro. H. H. Regier from Mt. Lake, Minn., were the principal speakers at the three services.

Bro. M. Horsch, of the Upland church, Calif., intends to visit the congregations of the Western Conference in the interest of the Home Mission of the General Conference.

Nine-tenths of the people in this country would be glad to have such parts of the Bible as tend to the moral training of the children read in the public schools. They realize that the formation of the proper character is the most important thing in the education of the young. The omission of this essential element is a grief to them and an offense to their consciences. Suppose that one-tenth or one-twentieth of those whose children are in the schools do not like it? These individuals might be excused from this part of the exercise. But when the nine-tenths are offended and injured, and trampled on, no consideration being paid to their wishes in the matter, is this rule by minority or majority? If the minority can demand and secure what is morally wrong, what power or privilege belongs to the majority?—Herald and Presbyter.

### Mission Incidents.

1. Mr. Rees of Peking tells of an old Mrs. Li in his church who learned the Lord's Prayer first at seventy-eight years and was accustomed to say "my kingdom come" because "His kingdom is mine and mine is His."  
2. "I offered my Scriptures to

a number of young Moslems," narrates a colporteur. "One took a book and, after examining it, threw it on the ground and struck me, saying, 'Go, you dog.' A few days after I went forward to a company of young Egyptians, not noticing that the man who struck me was with them. He rose from his seat, saying, 'Be seated; I am sorry I struck and insulted you. I had heard that your book taught that if you were struck on one cheek you were to turn the other also, and I wanted to see if you would act according to its teachings. I now want the book in which such teaching is given.' The others bought gospels also."  
3. Mrs. Williams, of Sintientze, says that in a thanksgiving service after revival meetings, members of the church were volunteering time for evangelistic service. One promised a fortnight, another a month, and so on. Finally one woman said; "I would like to give a whole year, for I live in a village and will sit every afternoon with my needle on my doorstep and speak of Jesus to all who pass by."

4. Mr. Amundsen, of the British Bible Society, came in the course of a tour over the 8000 feet high plateau of Yunnan, upon a village of Miao aborigines, who had turned to Christ and built a large chapel. He stopped over night and preached the Word to them. "Among the listeners was a young man from a quite different tribe, the Nasu or Wild Red Tribe. "What do you worship?" asked Mr. Amundsen. "Wood and stone," came the reply, "but can't you make a book for us also, for us of the Red Tribe? Can't you make just one copy for me?" When Mr. Amundsen explained that he did not know the language, the Nasu answered, "Then I will give you my language here and now," and insisted that the stranger take down a considerable Nasu vocabulary. — Record of Christian Work.

The total world-wide enrolment of Christian Endeavor in 1911 was 79,077 societies, and 3,953,850 members among more than sixty denominations and eighty languages.

### A LETTER

From Cantonment, Okla., to the Mennonite Mission Society, Upland, Calif.

Dear Sisters:—The request comes from one of your members for a letter from us, to be read at a special meeting of your society on Thanksgiving Day. We wish you the presence of our Lord Jesus and His rich blessing.

In the first place let us thank you for the part you have had in the mission work of our church. You may not realize how your representatives on the various fields appreciate the help and blessing coming from the little groups of women gathered here and there throughout our churches, as you gather in your monthly meetings to work for your missionaries and pray for them. The Lord of the harvest takes account of these sources of strength and blessing in His great work of winning souls, and tells us that even the giving of a cup of cold water to one of His own receives His approval and blessing. Yes, He has said not only to your representatives on the mission field, "Go ye into all the world and preach the gospel to every creature," but gives an important part of this great work to those who by force of circumstances and God's leading in their individual lives feel constrained to remain at home, namely, the support of their representatives by interest, gift and prayer. Yes, we thank you for the part you have taken in this, and pray God to bless you abundantly in return.

But as helpers here, you want to know details of the work being done, you want a glimpse into this particular mission field, and we would gladly tell you more than is possible in the compass of a letter like this.

It may interest you to know that on the day you read this, it is just a year since our wedding day,—a very busy year indeed, but a happy, blessed one. God has been good to us. Except for the hay-fever, from which my husband and the children suffered during the late summer and early fall, our health has been very good.

Last winter our Christmas correspondence was unusually large,



and it was weeks before we had attended to it in addition to the regular work on a mission station. Then came a steady pull of service until my husband left for a seven weeks' tour through our northern churches in the interest of missions. During his absence Sister Williams and I carried on the work here and at Fonda, with the help of some of the abler Christian men.

Upon his return in the beginning of June, we were glad to have with us again Olga and Valdo, who had spent the winter at Bethel college. Thus for the first time, since our marriage, we were a united family. After some needed repairs and remodeling of our home, which took a few weeks, Valdo began at once with the Multigraph, and has kept steadily at this work ever since. This machine is doing valuable service for the entire Cheyenne mission field. Through the liberal gift of \$500 by a dear sister of the Trenton, O., congregation, in memory of her husband, we were able to purchase this Multigraph. With it we have now printed the revised edition of the Gospels of Luke and John, and at this writing 200 copies are in the hands of the binders in Wichita.

A second volume has been begun which will contain Old Testament stories, Psalms, the Sermon on the Mount, the First Epistle of John and many other isolated chapters and Scripture passages. All the Cheyenne missionaries here and in Montana have long been clamoring for these helps in their work. How much easier it will be to have thus a larger range of Scripture translations to use in the preparation of sermons and Bible lessons. While sufficient has been translated to give all the vital teachings of the Christian religion in Cheyenne, time may require that still a larger portion of the Bible be given to this people in their own rich mother tongue. While very many of the younger Cheyennes have spent a shorter or longer period of time either in the schools on the reservation or elsewhere, it is almost impossible to fortify them against the religious teachings of the tribe only in the English language, and matters of the soul are more impressive when presented in the mother tongue.

We are glad to report that the regular services for public worship, here and at Fonda, have been held throughout the year, and, with few exceptions, we have had good congregations of attentive listeners. Once a month I have been calling the Christian women and girls for the purpose of a little prayer service of our own.

Some of the more advanced in years and experience are free to take part on these occasions.

"As we have opportunity, we encourage in better ways of living, cleanliness and order in the homes, economy in the expenditure of money, etc. Since all know how to sew, and many have used sewing machines for years, we do not need to teach them this. Many of the younger women make their little children's dresses, copying more and more the prevailing styles among white people. Other women and girls cling to the Indian style of dress, and we do not deem it necessary to dissuade them, for when clean and not torn, their attire is both neat and pretty.

Of late years many houses have been erected for our Cheyennes, and some of them live in them all the time, others only now and then. One day recently in an all-day trip to some distant Indian homes, I came to one occupied by a former pupil of our mission school and her family. Her husband was out in the fields harvesting his crops, she was busy in the house which I found clean and in excellent order. It has two rooms, bedroom and kitchen. In the kitchen the pans and cooking utensils were hung neatly on the wall back of the cooking stove. A modern kitchen cabinet occupied a corner of the room, in the other corner stood a table on which the "lady" of the house was doing her ironing. (She seemed to be taking special pains with her husband's shirts, also pressing and creasing his trousers). This is a Christian home, needless to say, my visit that day with them gave me joy. The husband told me how thankful he was his crops were good. He was harvesting corn, kafir corn, potatoes, etc., and believed their success was due to the fact that they put their trust in God and sought His blessing.

To our great sorrow, the growing white population with which our Indians are surrounded more than in former years, brings strong elements that tear down, destroy and undermine much of the good your representatives seek to build up. In the surrounding country, and especially in the small towns scattered about our Indians, come in contact with many indifferent, careless, godless white people and thus hear and see much that is to their detriment. And even though strict orders come from the Indian department at Washington against the use of alcoholic drinks by any in their employ, we know definitely of a number who disregard and violate such orders. With such

examples before them it is at all strange that more and more Indians are being caught in this snare? But believing, as we do, that "the gospel is the power unto salvation to every one that believeth" we continue gladly in this service, clinging to the promise that such labor is not in vain in the Lord. We have so many reasons to be encouraged and are glad to also pass on encouragement to you whose representatives we are. This beautiful missionary chant has so often strengthened us in toil, and we repeat it here:

"Go, labor on; spend and be spent;  
Thy joy to do the Father's will;  
It is the way the Master went;  
Should not the servant tend it still?"

Go, labor on; 'tis not for naught;  
Thine earthly loss is heavenly gain;  
Men heed thee, love thee, praise thee  
not;  
The Master praises—what are men?  
Toil on, and in thy toil rejoice;  
For toil comes rest, for exile home;  
Soon shalt thou hear the Bridegroom's  
voice,  
The midnight peal: "Behold, I  
come!"

Yes, whether on the mission field or in the home churches, may our joy be to do the Father's will in helping that His Word may have free course, and be glorified in the winning of many souls for great work His kingdom.

Thanking you again for the part you are taking in this great work, sincerely your sister in the Lord,

Bertha Kinsinger-Petter.

#### THE TRUE CHURCH.

(Selected by Bro. P. A. Kiewer.)  
By Bishop J. C. Ryle.

(Concluded.)

It is a church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness or into dens and caves of the earth, by those who ought have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the church cannot die.

This is the church to which the scriptural titles of present honor and privilege, and the promises of future glory especially belong; this is the body of Christ; this is the bride; this is the Lamb's wife; this is the flock of Christ; this is the household of faith and the family of God; this is God's build-

ing, God's foundation and the temple of the Holy Ghost. This is the church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the habitation of God, the light of the world, the salt and the wheat of the earth. This is the "Holy Catholic Church" of the Apostles' Creed, this is the "One Catholic and Apostolic Church" of the Nicene Creed; this is that church to which the Lord Jesus promises "The gates of hell shall not prevail against it," and to which He says, "I am with you always, even unto the end of the world." Mat. 16:18; 28:20.

This is the only church which possesses true unity. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgment.

This is the only church which possesses true sanctity. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this church.

This is the only church which is truly catholic—the catholic, or universal, church comprising, as Archbishop Usher has said, "That whole universal company of the elect that ever were, are, or shall be; gathered together in one body, knit together in one faith, under one head, Jesus Christ." It is not the church of any one nation or people of the world where the gospel is received and believed. It is not confined within the limits of any one country, nor pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day; and will be of every name and tongue—but all one in Jesus Christ.

This is the only church which is truly apostolic. It is built on the foundation laid by the apostles, and holds the doctrines which

they preached. The two grand objects at which its members aim are apostolic faith and apostolic practice; and they consider the man who talks of following the apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only church which is certain to endure unto the end. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. When crushed in one land it springs up in another. The Pharisees, the Herods, the Neros, the Bloody Marys and many others, have labored in vain to put down this church; they slay their thousands, and then pass away and go to their own place. The true church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer still; it is a bush which is often burning, and yet it is not consumed.

This is the only church of which no one member can perish. Once enrolled in the lists of this church, sinners are safe for eternity; they are never cast away. The election of God the Father, the continual intercession of God the Son, the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical body shall ever be broken; not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the church which does the work of Christ upon earth. Its members are a little flock, and few in number, compared with the children of the world: one or two here and two or three there—a few in this parish and a few in that. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these

(Continued on page 5.)

#### Home Circle.

##### THE LESSER MINISTRIES.

A flower upon my threshold laid,  
A little kindness wrought unseen;  
I know not who love's tribute paid,  
I only know that it has made.  
Life's pathway smooth, life's borders green.

God bless the gracious hands that e'er  
Such tender ministries essay!  
Dear hands that help the pilgrim bear  
His load of weariness and care  
More bravely up the toilsome way.

O, what a little thing can turn  
A heavy heart from sighs to song!  
A smile can make the world less stern;  
A word can cause the soul to burn  
With glow of heaven all night long!

It needs not that love's gift be great—  
Some splendid jewel of the soul  
For which a king might sacrifice  
Nay! true love's least, at love's true  
rate,  
Is tithe most royal of the whole.  
—Sel.

#### UNCLE RICHARD'S NEW YEAR'S DINNER.

By L. M. Montgomery.  
(Concluded.)

"Uncle Richard said he'd be home by one," said Prissy to herself, as the clock struck twelve "so I'll set the table now, dish up the dinner, and leave it where it will keep warm until he gets here. Then I'll slip away home. I'd like to see his face when he steps in. I suppose he'll think one of the Jenner girls across the street has cooked his dinner."

Prissy soon had the table set, and she was just peppering the turnips when a gruff voice behind her said:

"Well, well, what does this mean?"

Prissy whirled around as if she had been shot, and there stood Uncle Richard in the woodshed door!

Poor Prissy! She could not have looked or felt more guilty if Uncle Richard had caught her robbing his desk. She did not drop the turnips, for a wonder; but she was too confused to set them down, so she stood there holding them, her face crimson, her heart thumping, and a horrible choking in her throat.

"I—I—came up to cook your dinner for you, Uncle Richard," she stammered. "I heard you say—in the store—that Mrs. Jane-way had gone home, and that you had nobody to cook your New Year's dinner for you. So I thought I'd come and do it, but I meant to slip away before you came home."

Poor Prissy felt that she would never get to the end of her explanation. Would Uncle Richard be angry? Would he order her from the house?

"It was very kind of you," said Uncle Richard, drily. "It's a wonder your father let you come."

"Father was not home, but I am sure he would not have prevented me if he had been. Father has no hard feeling against you, Uncle Richard."

"Humph!" said Uncle Richard. "Well, since you've cooked the dinner, you must stop and help me eat it. It smells good, I must say, Mrs. Jane-way always burns pork when she roasts it. Sit down Prissy, I'm hungry."

They sat down. Prissy felt quite giddy and breathless, and could hardly eat for excitement; but Uncle Richard had evidently brought home a good appetite from Navarre, and he did full justice to his New Year's dinner. He talked to Prissy, too, quite kindly and politely, and when the meal was over he said slowly:

"I'm much obliged to you, Prissy, and I don't mind owing to you that I'm sorry for my share in the quarrel, and have wanted for a long time to be friends with your father again, but I was too ashamed and proud to make the first advance. You can tell him so for me, if you like. And if he's willing to let bygones be bygones, tell him I'd like him to come up here with you tonight when he gets home and spend the evening with me."

"Oh, he will come, I know!" cried Prissy, joyfully. "He has felt so badly about not being friendly with you, Uncle Richard. I'm as glad as can be."

Prissy ran impulsively around the table and kissed Uncle Richard. He looked up at his tall, girlish niece with a smile of pleasure.

"You're a good girl, Prissy, and a kindhearted one, too, or you'd never have come out here to cook a dinner for a crabbed old uncle who deserved to eat cold dinners for his stubbornness. It made me cross today when folks wished me a happy New Year. It seemed like mockery when I hadn't a soul belonging to me to make it happy. But it has brought me happiness already, and I believe it will be a happy year all the way through."

"Indeed it will!" laughed Prissy. "I'm so happy now, I could sing. I believe it was an inspiration—my idea of coming up here to cook your dinner for you."

"You must promise to come and cook my New Year's dinner for me every New Year we live near enough together," said Uncle Richard.

And Prissy promised.  
—Leader.

#### Marriages.

**Basinger-Burkholder.**—On November 2, in Bluffton, Ohio, by Rev. W. S. Gottschall, Oliver Basinger and Elizabeth Burkholder, both of Columbus Grove, Ohio.

**Lehman-Mann.**—On Nov. 3, in Bluffton, Ohio, by Rev. W. S. Gottschall, Emil D. Lehman and Mina Mann, both of Bluffton.

**Liechty-Evick.**—On Dec. 14, in Bluffton, Ohio, by Rev. W. S. Gottschall, Noah A. Liechty, of Bluffton and Jessie Evick, of Jenera, Ohio.

**Studler-Diller.**—On December 22, at the home of the bride, by Rev. W.

S. Gottschall, Albert Studler, of Fort Wayne, Ind., and Rosella A. Diller, of Columbus Grove, Ohio.

**Scheidt-Basinger.**—On December 25, at the home of the bride, by Rev. W. S. Gottschall, James Scheidt, of Lima, Ohio, and Elvina Basinger of Pandora, Ohio.

**Wetty-Fett.**—On January 1, 1913, in Bluffton, Ohio, by Rev. W. S. Gottschall, Willis Wetty and Amelia Fett, both of Bluffton.

#### Deaths.

**Sutter.**—On December 7 at the home of his son, Dr. J. J. Sutter, in Bluffton, Ohio, John Sutter, aged 77 years, 7 months and 20 days. Father Sutter had a stroke of paralysis several months ago and was in a helpless condition and his death was to him like a messenger of mercy. Funeral services were held in the First Mennonite church in Bluffton, conducted by Rev. W. S. Gottschall, assisted by Rev. Ch. Zimmerly. Interred in Maple Grove cemetery.

**Mann.**—On Dec. 18 in Bluffton, Ohio, after a siege of sickness, Florence, wife of Harle Mann and daughter of Christina and the late Peter Althaus, aged 31 years, 2 months and 2 days. Funeral services in the First Mennonite church conducted by Revs. W. S. Gottschall and J. H. Butler. Interment in Maple Grove cemetery.

**Augsburger.**—Born May 25, 1838, at Trenton, Ohio; united in marriage with Barbara Kinsinger January 16, 1862; this union being blessed with three sons and three daughters—the eldest son having preceded the father. In early youth he united with the Mennonite church of which he continued to be a faithful member. He leaves to mourn their loss, his devoted wife, two sons, three daughters, five grandchildren, two sisters and four brothers. His illness extended over a period of seven months, during which time he was ever patient and hopeful. He departed this life Friday, Dec. 20, 1912, having reached the age of 74 years, 6 months and 25 days. The funeral sermon was preached by S. K. Mosiman. Text, Psalm 36.

#### Contributions.

For Montana.

For Busby.—The following societies have sent us goods or money or both: Beatrice, Neb.; Menno Simons society, Butterfield, Minn.; Berne, Ind.; Christian, Kan.; West Zions society, Moundridge, Kan.; Hillsboro, Kan.; Pawnee Rock, Kan.; Munich, N. D.; Menno, Wash.; a box of worn men's clothing from F. Klassen, Paso Robles, Cal.

Money we received in the last quarter of 1912: Society, Wadsworth, O., \$15; Mt. Lake, Minn., \$10; Upland, Cal., \$5; Moundridge, Kan., surplus from freight, \$2.77; Christian, Kan., ditto, \$6.05; Mr. and Mrs. P. J. Strausz, Moundridge, Kan., \$5.

Gratefully acknowledged.  
G. A. Linscheid.

For Birney.  
From John Klaassen, Gretna, Man., \$10.

Gratefully acknowledged.  
P. A. Kiewer.

## The Mennonite.

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## Editorial.

Subscribers who renew their subscriptions in advance for 1913 will receive the Mennonite Year Book and Almanac for 1913 free.

## THE FRATERNAL RELATION AMONG MENNONITES.

In the Gospel Banner of Dec. 5, 1912, Bro. D. Brenneman has an article on Mennonite Union, which he begins with the question: "On what conditions can Mennonites unite?" He asks: "Mennonites of the different branches, what think you?" "Let us hear from you soon."

We will try to give our opinion of this movement, though we are not in direct communication with the leaders of this movement, and can not speak officially, but only as an individual.

If we understand it right, a union of the different Mennonite bodies is not intended. We believe that to be for the present out of question, since it would be impossible. Even a federation of the different branches of Mennonites seems to us not intended. This convention, to which even a brother from South Germany may come, seems to me to have the same aim, which in Protestant denominations the Evangelical Alliance has. (This alliance prepares the topics for the week of prayer). We translate, with a few changes to suit our case, what is said of the Evangelical Alliance.

The General Mennonite Convention does not intend to be a Union, neither does it intend to work for such a union of the different branches of the Mennonite denomination; it only wants to create a Christian, loving, peaceful, friendly relation between the different branches of Mennonites,

and to make possible a united activity against the common enemy and dangers. It does not intend the federation of the branches, not an official representation, but a convention of individuals, not a union of the branches, but a spiritual union of earnest Mennonites. If earnest, representative men of the different branches shake hands and discuss in a Christian spirit matters of common interest, the influence upon the relation of the different branches can only be beneficial.

In order to meet in such a convention no one has to give up anything of the peculiar tenets of his branch except the prejudice, that his branch is the only Mennonite church, or he the only true and sincere Christian.

But even then there are some points on which we ought to agree and not to differ. All ought to believe, that the Bible is the Word of God, the only rule of life and doctrine; that Jesus Christ is the only begotten Son of God, all ought to believe in the common Mennonite doctrines, perhaps also the opposition to secret societies.

The idea of Union is not new, it has been emphasized again and again, but just now it seems to be prominent in the minds of many Mennonites in Europe and America; and we believe it to be of God, for God is love.

Bro. Brenneman is right in saying: "We ought to know, what is intended by this convention before we go there. Now let us hear from others what they think."

We think this convention the natural outcome of the Mennonite rally at the Winona Bible conference where the different Mennonites, irrespective of the branches to which they belonged, met and became acquainted.

We might ask: "Will it pay?" We believe it will pay the individual to go and be benefitted by Christian fellowship; it will pay a congregation to send some one, who will bring back with him a blessing.

Wherever children of God meet, He is present, and where He is, there is an abundant blessing.

v. d. S.

## REPORT OF MENNONITE RALLY MEETING, Held at Winona Lake, Indiana, Aug. 27, 1912.

A meeting of the members, representing the Mennonite denomination, attending the great Winona Bible Conference, was held in Room 20 of the Mount Memorial building in the afternoon of August 27. The object of the meeting was to enjoy each other's fellowship, and to discuss the question as to "What important

part the Mennonites have in the Evangelization of the World."

Bro. P. R. Schroeder, of Berne, Ind., presided. A few very interesting addresses were given, one by Rev. W. S. Gottshall, of Bluffton, Ohio, emphasizing the need of more evangelistic effort upon the part of our churches, and another address by Rev. P. C. Richter, of Kansas, giving a very interesting as well as encouraging report of the missionary effort of the General Conference. Brother Schroeder gave statistics of four branches of our denomination as compared with the work of other organizations which spoke very favorable of the work accomplished by the above branches of our church.

The officers for our meeting next year were then appointed as follows: Rev. W. S. Gottshall, of Bluffton, Ohio, was appointed to preside and Rev. Alvin Ropp, of Goshen, Ind., as secretary.

There were about forty members present, and besides we were conscious of the presence of the Holy Spirit. May we enjoy a much larger gathering next year.

Val. Strubbar, Sec'y.

Note.—This report was, by accident, delayed, but we think it important enough to publish it even at this late date since the facts have not lost any of their significance.—Editor.

## Correspondence.

Upland, Cal. — Dear Readers of the Mennonite:—The Mennonite church here held its annual meeting December 26. Adolph Ledig was elected trustee, J. Schmutz, deacon, and J. J. Voth secretary. The whole amount of moneys contributed during the year was some over \$2500.

The membership is now 163. The church was organized just ten years ago with 12 members.

The church was built five years ago, but is now found to be too small, especially for Sunday school work. Arrangements must soon be made for much more room. Rev. M. Horsch was chosen to serve the church another year. His support to be \$900. He was given six weeks leave of absence to visit the Western Conference in the interest of home missions.

On Xmas night the church was ornamented by a fine tree. There was a program by the little folks and everyone present was remembered by some gift.

J. C. Mehl.

Trenton, Ohio. — The Trenton (Ohio) Mennonite church held its annual congregational meeting in the Trenton church, Tues-

day evening, December 17, 1912, at 7:30 o'clock. A supper was served in the Sunday school room at 6 o'clock, and a pleasant and profitable social time was enjoyed by the large number present between the hour of 6 and 7 p. m.

At the congregational meeting the following officers were elected or retained in office:

For deacons: Christian I. Kennel, Adolph Augsburger and James Moon; for trustees: Otto Ehresman, William Imhoff and Otto Augsburger; for cemetery trustees: John J. Kennel, August Ehresman and E. J. Augsburger. Sunday school officers: Supt., Elmer E. Mosiman; Asst. Supt., Edgar Kennel; secretary, Wilbur Howe; treas., Herbert Augsburger; organist, Olga Kennel.

Wadsworth, O., Jan. 7, 1913. The usual Xmas and New Year services were held in the Mennonite church at Wadsworth.

A most beautiful program, "The Star and the Song" was well given by the Sunday school.

Rev. Woods, pastor of the Methodist Episcopal church, gave the address of the early morning service. He emphasized the thought that Christ is the Savior of the nation and the individual.

Rev. Beam, pastor of the Reformed church, gave the address of the Watch Night service. He pleaded for greater attachment to the religious life—a very helpful thought for the new year.

The bells rang and the service closed by the benediction when 1913 was ushered in.

Mrs. W. B. Schaub.

## HOPE

(From the Gleaner of Schiller.)  
By Frederick E. Malott, B.D.  
Men ever have spoken and still men dream

Of a better day to be;  
'Afar in the future the distant gleam  
Of a golden age they see,  
For this old world is young, and  
young it will stay  
For those who hope on for a better day.

Out into life Hope leads us ever;  
Hope hovers around the boy;  
The youth it lures on to high endeavor;

In Hope old age hath its joy,  
For when at the grave this weary life's done,  
Hope tells of a better to be begun.

'Tis not an illusion, a fancy that dwells  
In the seat of a crazed brain;  
'Tis an inner voice that speaks and tells

Of a Better way we may attain;  
And no soul yet was ever deceived  
That heard that voice and, hearing, believed.

A bad habit is one of the easiest things to get into, but one of the hardest things to get out of.

(Continued from page 3.)

are the life-blood of a country, the shield, the defense, the stay, and support of any nation to which they belong.

This is the church which shall be truly glorious at the end of all things. When all earthly glory is passed away then shall this church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; dignities and offices, and endowments shall all pass away; but the church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, episcopacy, and presbyterianism, and congregationalism will not be mentioned; one church only will be named, and that is the church of the elect.

This is the church for which a true minister of the Lord Jesus Christ's Gospel chiefly labors. What is it to a true minister to fill the building in which he preaches? What is it to him to see communicants come up more and more to His table? What is it to him to see His party grow? It is all nothing, unless he can see men and women "born again,"—unless he can see souls converted and brought to Christ—unless he can see here one and there another "Coming out from the world," "Taking up the cross and following Christ," and thus increasing the numbers of the one true church.

This is the church to which a man must belong, if he would be saved. Till we belong to this, we are nothing better than lost souls. We may have the form, the husk, the skin and the shell of religion, but we have not the substance and the life. Yes! we may have countless outward privileges—we may enjoy great light and knowledge and opportunities;—but if we do not belong to the body of Christ our light, and knowledge, and privileges, and opportunities, will not save our souls. Alas, for the ignorance that prevails on this point! Men fancy if they join this church or that church, and become communicants, and go through certain forms that all must be right with their souls. It is an utter delusion; it is a gross mistake. Alas, were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians. Never let us forget that we may be staunch Episcopalians, or Presbyterians, or Independents, or Baptists, or Wesley-

ans, or Plymouth Brethren,—and yet not belong to the true church. And if we do not, it will be better at last if we had never been born.

—The Gospel Message.

## THE SOUL'S LONGING.

Nothing can satisfy the longings of the soul but God. The soul is immortal, and therefore, can not be fed with earthly things. Riches, honor, ease, comfort and all that can be bestowed will fail to satisfy its hunger. It cries out for God. It must have communion with the unseen and the eternal. It seeks intimacy with the world above. What a thought! Each of us has domiciled in these bodies this spark of immortal life, and it longs for its freedom from its entanglement. It will reveal amid those surroundings where God is honored. It drinks in the beautiful and the sublime. It soars, and sings, and shouts eagerly for its native element; can hardly be content with its present surroundings. Like the eagle in its cage, it longs for an upward flight. The highest mountain crag of earth will not answer for a perch. Beyond sun, moon and stars it must soar. Beyond where morning light shines, or evening shadows gather, it must ascend.

It is an impressive and awful thought, that as individuals we have this soul in custody. It is my soul. It has been committed to my care. Its welfare is in my hands. Shall I be true to the promptings of this spiritual nature, or recreant to my sacred trust? I feel the stir of vast enterprises around me. Within the struggle continues. I cannot repress the feelings. It is immortality that is asserting its rights. The soul seeks for help. It must have it. See to it, my brother, that it is properly fed.—W. G. H., in Chr. Conservator.

The greatest of all follies is to labor for the meat that perisheth and neglect that which endureth unto everlasting life.

THE MENNONITE and the CHRISTIAN HERALD together to one address for \$2.50.

## Editorial.

Much is said and written today about the neglect from which our churches are suffering both in support and attendance. Country churches complain because the drift cityward is decimating or even more than decimating their public and while such appeals may produce the results desired, they are, after all, appeals to low-

er orders of intelligence, orders indeed so low that the destiny of a country or of a good cause, when placed in their keeping, is in a decidedly risky situation. We are not advocating any kind of a press muzzle, the suggestion of such a thing is always likely to stir up a tempest in any little teapot into which it may be whispered, but we do believe, that those who lie and incite weaker minds to wrong-doing are just as dangerous to the community and just as glaring in their lies as those who slander or incite to riot and murder by the use of words, and we advocate an attitude toward the picture liar and the picture anarchist just as stern as though their wrong-doing took the form of words or acts.

There is a sense of humor for which no one need apologize. Without life's little pleasantries all of us would be in danger of shriveling up into grouchy old grumblers, too selfish and too self-contained to be fitted for the society of one another. The humor that can express itself from the end of a drawing pencil, may be subtle, keen or genial. It may convulse an entire nation with laughter. But laughter, good and healthy, and wit keen but genteel, are something quite different from ridicule. Pilate may have thought himself funny when he added to the force of royalty that the coarse soldier's joke of the reed and purple robe implied the superscription over the cross. It was coarse ridicule. There is no humor in bloodshed and surely none in endeavoring to make God's greatest token of love to appear funny. The cartoonist so often yields to the devil's temptation to meddle with holy things. When they uncovered the Roman barracks, so long hidden by the ashes of Vesuvius in the buried city of Herculaneum, a cartoon scratched in charcoal on the barrack wall by some rude hand was discovered which represented a cross upon which was nailed the body of a man with the head of a beast and under it an inscription designed to make a worshipper of the crucified God a laughing stock to those who might see it. A good joke, the artist may have thought, but we notice that He whose character it lampooned, lives long after the might of Rome has crumbled into nothingness. When once people come to regard the holiest of things men have the subject of humor, one may take it as a pretty sure sign that religion no more exists with them.

Some well-meaning people sometimes suppose that they can take the devil's tools and use them for a good purpose. It must have

been a sentiment such as this that prompted the introduction of the funny cartoon into the religious press, and so, we have been treated to pictures intended to make the devil look absurd. Just as though the devil were a joke. To our mind he is anything but a joke. He is a stern and serious reality and ought to be dealt with as something to be feared and hated and not to be laughed at. In olden times when the priests regarded the intelligence of their flocks to be of such a low order that instead teaching scriptural truths they acted them, and thus laid the foundation of the modern theatre, they always made the devil to have some part. His particular grotesque make-up may have at first been intended to make him look horrid and terrible, but with his hoofs, horns and tail he became the clown and, instead of striking terror to the heart, he contributed most to the fun of the occasion. No wonder that people of the dark ages had such distorted notions of wrong when the author of sin was represented as the funny man. Cartooning evil and the evil one are always likely to produce such a feeling. The devil is the worst possible personality with whom we may form an acquaintanceship. To meet him good-naturedly and laughingly, even though with the idea of showing up his trickery, is to meet him and to tolerate him and that is dangerous.

Moreover, cartooning Satan, soon gave way in the religious press of this type to cartooning churches. The publishers did not approve of the way churches with whom they disagreed, were doing things, and so they, offended or rather insulted fellow Christians with whom they should have been working hand in hand for the establishment of Christ's kingdom, and the downfall of Satan's. We hope that the world will be spared the spectacle of other such attempts to prostitute the Christian press.

In a light way, when kept separate from sacred things, the cartoonist may have a legitimate field. The Tweed Ring in New York would never have been broken up if it had not been for the newspaper cartoons. Had it not been for the vigor of the cartoon in a few respectable daily sheets, Philadelphia might still remain "corrupt and contented" instead of having had the satisfaction of cleaning out a big nest of the worst political rats, as they did a year ago when they swept the "old dutchman" into the mayor's office. Had it not been that



the cartoonist saw a fruitful trying to drive their female slaves, that the cartoonist saw a fruitful field in the absurd fashions into which the leaders of fashion were trying to drive their female slaves. We might today be treated to the unwomanly sight of seeing wives and mothers adopting the garments of their husbands and brothers for every-day wear. Every trick of the fashion makers in Paris and America was resorted to by those who get rich on changes of fashion to bring this about, but the cartoonist defeated them and we may rest secure in the thought that womankind will continue to abide by the use of the modest garments their sex should affect.

Some particular cartoons which make no attempt at being funny or at exaggeration, reserve a better name than cartoon. When a seriously minded person of ability, with talent at his command, devotes his pencil to portraying truth as it is, he deserves better than to be classed with those whose stock in trade consists of absurdly drawn elephants, donkeys, moose, big sticks, teeth etc. He becomes a preacher. The most stirring and vivid impressions of the nasty, disease breeding poverty of the slums of great cities we have ever had forced upon us were the pictures drawn by Wolfe, of child life in these festering holes that civilization permits to exist and calls slums as a matter of course. Another impressive picture of truth in its nakedness lies before us just now. It appeared originally in the "London Opinion." The scene it presents is the front of a cheap theatre, a moving-picture show. All around are the bill-boards announcing the feast awaiting within. "One shows 'Alphonse the Apache' blowing out the brains of an officer; another the 'Burglar's Bullet' shows a hand containing a revolver extending from behind a curtain, pointed toward a terror-stricken victim; another shows a highway man armed with implements of murder, waylaying a prospective victim, etc., etc. Leaving the theatre are a splendidly gowned mother and a little son. The boy, a child of about four, does not want to leave, in deed he is resisting his mother's lead and is saying, 'I don't want to go. I want to stay and see some people shot.' Cartoons such as these are sane. They may tell a story or preach a moral and should be encouraged, but the senseless, the profane, the abusive, and the unfair funny picture are the nuisance of our daily sheets and should be frowned out of them.

## NOTES ON THE S. S. LESSON

January 19.

Man's First Sin.

Gen. 3:1-12; 22-24.

Golden Text—John 8:34.

We do not know how long our first parents enjoyed the bliss of Eden, but they, by their fall, ended a joy that might have continued forever. To be sure, Adam and Eve did not excel in the wisdom which many centuries of experience has given the race. They did not need that kind of experience that comes in contact with sin. They were innocent, capable of all that God had in store for creatures into whom He had blown the breath of His own life but, they were untried and here was the one opportunity for crafty Satan. From the beginning Satan has known exactly along which line man is most likely to yield to his subtlety.

The symbolism of the serpent is an appropriate picture of the evil one. The serpent is an attractive creature—wet with dew, the deadliest of snakes glitters in the sunlight like a blending of thousands of the most brilliant of jewels but he is a poisonous, cunning, treacherous creature after all, with death in his jaws, ever ready to strike.

Of the tree of knowledge of good and evil in the garden Dr. Dodds says: Adam and Eve were children in development and needed an object lesson to teach them obedience." The prohibition of this tree was to cultivate moral growth, for man grows morally only when he is in the presence of a forbidden thing and restrains himself. There being a prohibition he knows that there is a distinction between good and evil. He may choose either. This tree made him conscious of good and evil. The prohibition was a constant education by law. The tree was named, not for its fruit, but for the prohibition.

The temptation was brought about by the first suggestion of a doubt of God's love. Why should He have denied the use of this tree? It was then followed by a suggestion of a doubt of His truthfulness as though He had concealed the true powers of the tree from them. The result was the beginning of the often repeated story of man's misery—a look, a desire, a fall, and then—misery.

The subtlety of sin is shown in the woman, sinning herself she immediately became the willing instrument in leading another to fall. The devil knew that he only needed to plant the germs and contagion would be sure to follow. Its deadly poisonous influence upon others is one of the

many things that make sin such a horrid thing. Death came with the sin. It was not immediate physical death, although that too was soon to follow, it was spiritual death. The original purity and innocence of man was gone and spiritually they became as naked as they were physically.

There are five special lessons to be learned of sin in connection with this passage of Scripture: (1) Sin has unbelief for its root. The opposite of unbelief is faith. Salvation from sin and its consequences must come through faith. (2) Sin is the gratification of our desires in disregard of law and right. (3) Sin is insidious. The most cunning of creatures, the serpent, symbolizes it. It begins with what may be harmless desire and leads on to transgression of the law. (4) Sin attacks through the three weakest points in our nature: the lusts of the flesh, the lusts of the eye and the pride of life. (5) Sin leads to guilt and shame, then to fear, then to deceit, then to selfishness, then to suffering, disappointment and death.

The fall brought a curse upon all, the man, woman and the serpent. Sin always curses all who have anything to do with it. Suffering cannot be separated from it. Death, separation from God, pain and the hardness of labor were the lot of our first parent. But with the hopeless fall there came a ray of hope in the promise of the coming seed, who was to crush the head of the serpent and in "the way of the tree of life." This long hoped for Son came in the person of our Lord. The Tree of Life is to be attained. Jesus shows the way to it when he says "To him that overcometh I will give to eat of the tree of life which is in the midst of the paradise of God." And John, in describing the New Jerusalem, says, "In the midst of the street of it, and on either side of the river there was the tree of life, which bare twelve manner of fruit and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." So we see then that the blessings lost in Eden are to be fully attained again when the paradise of God has become man's.

## NOTES ON THE C. E. TOPIC.

January 19.

How Can We Better Our Prayer Meetings?

Matt. 4:17-25.

In order to accomplish better things we must begin by bettering ourselves. A prayer meeting that lacks interest in prayer and attendance is a pretty sure sign that those whose it is supposed to

be, lack in some essential thing. The best prayer meeting is the one made up of praying men and women, people who not only pray in meetings but before meetings and after meetings and between meetings.

How about the music? Spiritual songs are a very important part of devotion. They should be carefully selected so that they are suited to the subject. Some people have favorite songs and want to be singing them all the time. No doubt they get a great deal of help from them. But when the rest of those present must always be singing the same songs in which they are not so much interested, they are likely to lose something. Suppose the society make special efforts to get out of the old singing ruts and learn new songs. With new songs fresh interest is likely to develop.

How about the time of starting? A lack of promptness always dampens a meeting and yet there is no more common failure in prayer meetings than carelessness about the time of getting there and the time of opening. Next to starting too late, a common failing in most societies is the failure to close on time. Of course one should not want to hurry through a devotional meeting but a meeting is usually dragged beyond its time because it has been dragged all through. Get dragginess out of the meeting and inspire the members with a spirit of promptness and readiness.

How about everyone taking part? Can many societies boast of meeting in which every active member present took part as he was expected to? Begin by impressing everyone with the fact that the best meeting and the most blessed one to any one is the meeting, in which he has had an active part.

Meeting to be good must be prepared for. A C. E. meeting is one the topic of which is known a long while before. It requires study and meditation. Find out how the subject touches your life. Hunt up every little thing bearing on your problems in connection with the subject and see if you cannot put it in such shape that you can bring it to your fellow endeavorers to help them. Prepare for your meetings as you would for an examination. Come to the meeting feeling that you have something worth while to put into it. Pay attention to everything said and done as something of vital importance to you. If you do this you will find that your meetings have improved and, what is better, you will find that you have also improved and grown.

January 9.

1918.

## News of the Week.

### TWO TRAIN WRECKS.

One Kills Five and Injures Forty.

Lafayette, Ind., January 7. — Big Four train No. 15, known as the Chicago express, which left Indianapolis at 11:30 this morning, was wrecked two miles east of Stockwell early this afternoon. Details are meager, but it is known that five persons were killed, and from thirty to forty seriously injured.

Passengers Unhurt in Ditched Steel Car Train.

Mauston, Wis., Jan. 7.—Steel cars stood between death and two hundred passengers on board the Chicago, Milwaukee & St. Paul pioneer limited early today, when a broken rail ditched the "train de luxe" five miles east of here. No one suffered even a scratch.

According to Conductor Miller only the weight of the steel cars and draw bars prevented an appalling loss of life. Wrecking crews cleared the track within an hour after their arrival on the scene.

### MORGAN THE KING OF ALL INVESTORS

Big Man's Bankers Present Illuminating Letters to House Money Trust Committee.

Washington, Jan. 7.—How millions of dollars are given into J. P. Morgan's hands for investment was disclosed today in the house money trust investigation. The Morgan firms submitted letters showing that Morgan's branch banks in New York and Philadelphia had \$564,000,000 on deposit January 1, 1912 and \$162,400,000 on November 1, 1912.

How George F. Baker and James Stillman, "partners" of Morgan, agreed to take one-fourth each of the Equitable Life Insurance Company stock, secured by Morgan in 1911, from Thomas Fortune Ryan, also was developed.

Interest of many banks and bank officers in promoting California Petroleum stock last October was described by G. G. Henry, a New York banker. He said twenty-four bank officers subscribed for \$500,000 worth of the promotion syndicate stock and realized big profits without actually receiving a share.

Public Market "Made." Henry said a public market was "made" on the New York exchange for the oil stock by four New York brokers after the syndicated promotion, "wash" or "matched" sales being utilized to boom sales.

"That was done to steady the stock," Henry declared, "and always to have somebody ready to buy or sell it."

### DISCOVERER OF THOUSAND WORLDS DEAD

Birmingham, Ala., Jan. 5. — Dr. Lewis Swift, America's great astronomer, died early today at his home in Marathon, never recovering consciousness following a stroke of paralysis sustained New Year's Day. Funeral will be held Tuesday.

Dr. Swift was born in Clarkston, Monroe county, New York, February 29, 1820.

He was the acknowledged discoverer of more than 1,300 nebulae, or "little worlds" and fifteen comets.

## ALL THE COMFORTS OF HOME FOR CROOKS IN JAIL

New York, January 7. — District Attorney Whitman is waiting to see what action Commissioner of Correction Whitney takes before bringing to the attention of the grand jury the remarkable conditions two of his men found within the supposedly gloomy walls of the Tombs last night, when they paid an unexpected visit. Whitman's assistants arrived just in time to discover the unmistakable signs of one of the strangest poker parties on record.

In the cell of John B. McNamara, who, the police say, is one of the most notorious bank burglars in the country, were: Percy Davis, convicted and sentenced republican alderman, about to serve a term in Sing Sing for extortion; Jack Sullivan, under indictment for complicity in the Rosenthal murder, and two of the band of skilled "wire tappers" recently arrested.

Warned by an under-keeper, the sportive prisoners had just time to hide the cards and chips when the men from the district attorney's office appeared.

It was learned, however, that through the kindly disposition of one of the keepers, this group of interesting prisoners has been allowed to gather in Australian Mack's cell almost every evening after the warden and keeper had gone home to dinner. Cocktails were brought in and the prisoners settled down for a quiet little game. McNamara also had an electric stove on which he made his guests Welsh rabbit and other dainties.

At 4 o'clock every afternoon all prisoners are presumed to be locked in their proper cells.

### SHIPS IN COLLISION; 22 LIVES ARE LOST

Newport News, Va., January 4. — The steamer Julia Luckenbach, from Port Tampa to Baltimore, was sunk off Tangier Gas buoy, in Chesapeake bay shortly before 7 o'clock yesterday morning, having been in collision with the British steamer Indrakula. The Luckenbach was struck in the bow. Twenty-two lives were lost, including Captain Gilbert and his wife.

Eight men, including the second mate of the Luckenbach, were taken from the rigging of the sunken ship after a fight for six hours in the gate which was sweeping the bay. Others in the rigging with them, numbed by the cold, dropped off one by one and drowned.

### Refused to Give Aid.

The rescue of the eight was made by the Danish tramp Pennsylvania, Captain Lisner, and the men were brought into Newport News early today. The Indrakula, which rammed the Luckenbach, is a British tramp of 3,600 net tons, from Baltimore to New York. She backed off after the collision, and the second mate of the Luckenbach declares her master refused assistance to the sinking ship.

### 33 MEN DROWNED

Astoria, Ore., Jan. 7.—The oil tank ship Rosencrans sank today at the mouth of the Columbia river and thirty-three members of her crew, it is believed, were drowned. After the ship went down three men were seen clinging to her masts, but the others of her crew of thirty-six undoubtedly were drowned.

## PANAMA CANAL 92 PER CENT COMPLETED

Washington, January 7.—Union of the Atlantic and Pacific oceans by the Panama canal is to be the supreme American achievement of 1913. The "big ditch" is almost ready.

President Taft is preparing to announce the program for acceptance of engineering's latest gift, as a result of his trip to the isthmian canal zone last month.

"Ninety-three per cent completed," was the report made to the president by Colonel George W. Goethals, the engineer in charge of the work.

Completion of all excavation necessary to open the canal by June 1 is the estimate in the hands of the president. The flooding of the Culebra cut, the excavation of which was the most stupendous task of the canal construction, is planned on July 1 without celebration. During July, August and September, it is estimated, sufficient water will flow into the lake reservoirs at the Gatun and Miraflores locks to permit the passage of the first vessel, a Panama railroad ship—through the entire canal on October 5, the four hundredth anniversary of the discovery of the Pacific by Balboa. The canal will not be thrown open to the commerce of the world until after the dedication, January 1, 1915.

### DYNAMITERS MAY BE RELEASED ON BAIL

Chicago, Jan. 3. — Bonds aggregating \$1,000,000 must be given if the thirty-two, of the thirty-three labor leaders convicted of conspiracy to transport dynamite, are to take advantage of the granting of a writ of superseas by the United States circuit court of appeals in this city today.

Whether this amount can be obtained by natives in New Guinea, was the fate of two planters named James and Hermann Weber, brothers. They were set upon by cannibals, who came from the unexplored regions. No trace of their bodies has been found, and it is believed that they were devoured. The news was brought here today by friendly natives who said that the same tribe has been carrying on a campaign of butchery throughout the district. A punitive expedition has been planned by the government.

Papuans, the name given the black inhabitants of New Guinea, a British possession under the rule of the Australian commonwealth, are supposed to be amenable to discipline, but occasionally an outbreak of cannibalism occurs and whites are slaughtered. The more civilized Papuans have a wholesome dread of the British law.

### TWO BROTHERS SLAIN BY NEW GUINEA CANNIBALS

Sydney, Australia, Jan. 4. — Butchered by natives in New Guinea, was the fate of two planters named James and Hermann Weber, brothers. They were set upon by cannibals, who came from the unexplored regions. No trace of their bodies has been found, and it is believed that they were devoured. The news was brought here today by friendly natives who said that the same tribe has been carrying on a campaign of butchery throughout the district. A punitive expedition has been planned by the government.

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## TO ELECTRIFY GREAT RAILROADS.

Washington, Jan. 7. — What Secretary Fisher, of the department of the interior, believes is the beginning of the electrification of all transcontinental railroads was marked today by a grant to the Great Falls (Mont.) Power company of the right to transmit over public domain, under strict government regulation, power for the electrification of 450 miles of tracks of main line of the Chicago, Milwaukee & Puget Sound railroad, between Harlowtown, Mont., and Avery, Idaho.

The grant is subject to re-adjustment every ten years, provides for regulation of rates and service, the sale of power to the United States and the state and cities at as low a rate as is given any other buyer, and prohibits the transfer of the permit without the approval of the secretary of the interior.

### BUSINESS IS BUSINESS.

Chicago, Jan. 3. — Marcus I. Sloman, insurance solicitor, was undergoing an operation for goiter at a local hospital. He had not taken an anesthetic. During the operation Dr. D. W. Eisen-drath, the surgeon, wished to test the condition of the patient's throat.

"Try to speak a little, Mr. Sloman," he said, soothingly.

"Doctor, have you ever thought of getting an insurance policy to protect your wife and children?" was the reply.

By the time Sloman got up he had the doctor's name to a \$5,000 policy. Then he went out and got the nurse for \$1,000.

### LAKE TRAFFIC AT HIGHEST FIGURE

Washington, Jan. 5. — Traffic on the Great Lakes, during the last year was greater than ever before, according to reports received by Captain Berthoff, commandant of the revenue cutter, Service.

Nearly 72,500,000 tons of freight passed through the Soo canal from the upper to the lower lakes from April 24th to December 19th — the period of navigation. This commerce was carried in 20,000 ships, the greatest number of vessels passing through the canal in one day being 124. A year ago, only 53,500,000 tons passed through the canal.

### CHRISTMAS TREE FIRE CLAIMS TWO LIVES

New York, Jan. 5. — Robert A. Raetz, an architect, and his wife, Gertrude, were burned to death last night in their home in a fashionable residence district, in a fire that started in the basement from a dried-out Christmas tree and spread rapidly through the building. The two children of the couple were rescued.

The Raetzes were socially prominent.

### SIX DIE ON CROSSING.

Denison, Ia., January 4. — Six people are dead here and another probably will die as the result of a grade crossing accident, when a Northwestern passenger train running fifty miles an hour hit a buggy at midnight last night.

The bodies were thrown into the field beside the track and death was instantaneous.

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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, January 16, 1913.

No. 3.

### OPEN THOU MINE EYES.

By Mrs. R. M. Moody.

Open my eyes that I may see  
And understand more perfectly  
Thy wondrous Word.  
That on my path Thy lamp may shine,  
A light to guide these feet of mine  
To Thee, dear Lord.

Open my eyes! Oh, take my hand!  
Lest I should fall to understand.  
Lest my poor, stumbling feet should stray

Far from the straight and narrow way.

Oh, be to me, dear Lord, so near  
That my dull ears may plainly hear  
The word that Thou doth to me say,  
"Walk here, my child. This is the way."

Open my eyes, Thy Word to know,  
Make it a lamp whose steady glow  
Will shine with clearer, brighter light,  
Rightly dividing wrong from right.  
Open my eyes, my ears, my heart  
That I may choose "the better part."  
—The Herald and Presbyter.  
Columbus, O.

### NEWS AND COMMENTS.

Bro. P. A. Penner writes from Champa, India under date of December 19: "The weather is ideal, too ideal for Christmas. We would prefer to see snow on the ground. Health good in general."

The Eastern Council of Jewish Rabbis formed last May, has been discussing the need of converting Jews to Judaism as the sole means of checking a tendency toward unreligiousness and irreligiousness. The situation is admittedly serious. The young Jews are drifting away in multitudes, and the recent revelations of crime in New York show a terrible moral degradation and criminality among this class. A revival of faith is regarded as imperative. Whether converted to Judaism or Christianity, the irreligious Jews certainly need to be looked after.—Missions.

Rev. J. H. House, who for forty years has been a missionary in Macedonia, and long a resident of Salonica, says that Turkish rule, founded on the Koran, is unsuitable where the population is mainly Christian. This explains the present war. The biggest surprise of the war, he declares, was the alliance formed by four pow-

ers that had been bitterly hostile for years. The impossible seemed to have happened. He only wished that Albania had joined in the alliance. The rapidity with which the Bulgarians reached Constantinople can hardly be understood. In twenty days they reached the last defences. As for the results, this veteran observer believes that Turkey has lost its rule in Europe. In that case, from now on there will be wonderful material progress in that part of the world.—Missions.

The faculty of the Moody Bible Institute will be strengthened about the middle of February by the accession of Prof. Perry Braxton Fitzwater, D. D., a native of Virginia and a member of the German Baptist church.

The interdenominational character of the Moody Bible Institute of Chicago, is expressed by its faculty which includes: six Methodists, four Congregationalists, three Presbyterians, three Baptists, two Episcopalians, one United Presbyterian, one United Evangelical. While all hold and teach the same fundamentals of Christianity, this variety in church relationship gives opportunity for an even balance while properly emphasizing the important tenets of all denominational bodies.

### Prof. Hilty and the Bible.

The late Professor Hilty of Bern was jurist, historian, author, compiler of the Year Books of the Swiss Confederation, and chief judge of the Swiss military courts. A writer in a Stuttgart paper asked one of his relatives about his Bible studies. "Oh, he read his Bible so constantly," came the reply, "that it fell in pieces. But here is a new Bible which he used later." This "new" Bible, which had the place of honor on his working table, already looked old. The margins were covered with annotations; many verses were underscored with red ink. The cover-insides and most of the leaves were written over in close script with thoughts and comments. "In looking through the Bible," says

the narrator, "I was struck with the fact that all the books were equally provided with annotations, but the prophets, and especially the minor prophets, seemed to have been his favorite books, for here the pages were especially worn."—Rec. of Chr. Work.

### Persecutions in Madagascar.

Br. Hodneland writing in Norske Missions Tidende of the petty actions of the French government in Madagascar, says that it recalls the days of Hauge in Norway. (Hans Nilsson Hauge was an evangelical leader, a Norwegian Whitefield, who, transformed the religious life of Norway in the first half of the nineteenth century, and who suffered with his followers much persecution at the hands of the State Church clergy.) Christians are forbidden in many places to speak about "religious nonsense." Spies are sent to mission conferences, often disguised soldiers. "One evening one of our workers came to us in great haste, dripping with sweat, saying that he had been brought before the intendant for having six persons together at a meeting in his house. Four of them were of his own family and only two outsiders—yet to prison he went." In some places villagers are ordered to drive away any mission workers who may come to their villages. The French Republic, through its agents, is actually, in some cases, forbidding men either to sing or to pray in their own homes. "Churches are the places to pray in," say these freethinkers, and then close the churches. Yet Mr. Hodneland adds that in spite of all, there is progress along the whole line, so far as he can see and so far as one can judge from statistics. "This is far more than I expected; indeed it is hard to believe it possible in view of our difficulties."—Rec. of Chr. Work.

### A LETTER FROM ARIZONA.

Tuba, Arizona, Jan 2, 1913.  
As my dear wife and I are at present here in Moen Copi with Br. J. B. Frey and family, studying the Hopi language, I shall be glad to contribute to the "Menno-

nite" something about Br. Frey's work here. May the few remarks add to the mission spirit of the readers. Wishing all a happy new year!

The Christmas festivals are barely over and yet did not last as long as the preparations for them. Br. Frey worked diligently to get all assorted well, that was sent to him by certain Christian Endeavor societies. He feels very thankful toward the mission workers at home; for if it were not for them, a Christmas for the poor Hopis would be missing. The assorting has to be done very carefully, for the Hopis are very conscientious and each one will watch the other, that no one will receive more than he. This is human nature. Br. Frey had all the goods assorted in three heaps (for men and boys). Tuesday morning these goods were carried into the chapel then the bell was rung, and a Hopi in the village, who was informed, called out from the house-top what the ringing was for, and soon a long string of men was coming up with smiling faces. When they were in they were called, according to a list which showed their attendance or absence of services, to choose from each of the three heaps one article. With a little roll under the arm most of them went home rejoicing. One man had come in toward the close and asked in a desponding tone: "These things you give away? Give these all to me?" Missionary: "No, just one from each heap." Hopi: "Then I want nothing!" — He had not gone home as happy as the others.

On Wednesday, the 25th, the procedure was about the same with women, girls and children. After all had been there, the chapel had to be cleaned and rearranged for the evening, as the Christmas program was to take place. After the bell had rung, the Hopis soon filled the chapel. Old and young were present. The program consisted of five songs by the choir and three songs (in Hopi) by the school-children, a Christmas sermon in Hopi by Br. Frey and five declamations by



Hopi girls and one by our new sister, Mattie. After the nicely arranged program the presents were presented to the children, and to every one in the house was given a paper sack containing candy and other sweets.

Friday all these Hopis were to be served with a Christmas dinner. Thursday had to be preparation day. They received a good dinner, beef with gravy, coffee, biscuits and cookies. It seemed hard for some to first listen to the Word of God, for they had not come to partake of the living bread. When we are through with Christmas, we ask: When will they celebrate the real Christmas knowing the joy that Jesus brought?

The Sunday before Christmas the fourth baptism took place on this mission. It was a day of blessing for us to see that God is working with the hearts of these people. We also see that God answers the prayers of His children. Those who know Mattie, have prayed for her to receive eternal life. Many of our people know her, since a few years ago she was operated on in Bethel Hospital, Newton, Kan. The power of God, through the blood of the Lamb, and the prayers of those who desired her to be saved, and prayed faithfully, have helped her to come to the Savior. Shall we continue to pray for her and the others to be strong in the Lord. The whole service of this day (afternoon) was conducted by Br. Frey in Hopi. His sermon was based on Isa. 53:1-8 and Acts 8:26-40. Thereupon followed the baptism. Then some of the Christians were called upon to give testimony. Four of these were Navajo missionaries, who had also come to witness for what God hath wrought.

May the Lord continue His work in the hearts of His children and of all those who know Him not. May many be saved and rejoice when He comes!

We commit ourselves and these people to your further prayer and faith.

J. R. and Susie Duerksen.

#### CHRISTMAS AT THE CITY MISSION.

Another birthday of our Savior has come and gone. Is it not beautiful to know that this, the greatest Gift of all may be enjoyed by anybody, whether he dwell in a kingly palace or in a lowly hut? For all the Savior was born, and He lavishes His love alike upon king or newsboy.

The days and weeks immediately preceding Christmas are al-

most invariably busy ones, no matter what the walk of life may be. So it was at our mission. Long before Christmas preparations were made to celebrate this day of days in the most appropriate way. The program we were preparing with the children, engaged much of our time. Many of our Sunday school pupils are Mexicans and with these it requires more patience on the part of the teacher than with white children. We need not seek far for the reason. They receive absolutely no encouragement from home. There is no one to teach them their little verses or their songs, nor even to encourage them to get help from elsewhere. Thus it happens time and again that they return to us having lost their assigned work or having forgotten to learn it.

A month or so before Christmas our Sunday school began to grow remarkably. The children came very regularly and promptly. In giving the Christmas presents to the Sunday school pupils we tried to be as just as possible to all of them and therefore, instead of giving the Christmas bags and presents to them on Christmas Day, when we had our program, we gave them only to those who had been attending most regularly, on the Sunday before Christmas. Each child whose attendance had merited it, received a bag containing candy, nuts and apples.

The Monday and Tuesday before Christmas were busy days for all of us. We decorated the mission hall as tastefully as possible with the means at our disposal, and then put up baskets to be distributed among the poorest families in the district. The baskets contained one or two dressed chickens and groceries of different kinds, such as dried fruits, a can of milk, potatoes, apples, canned goods, etc. For most of this we are indebted to our friends in Reedley and Paso Robles, and also to the kind people of the Presbyterian Mt. Washington chapel of Los Angeles. Our friends from Reedley sent us a sack of dried fruit and those from Paso Robles two sacks of fruit and two boxes of apples. The Mt. Washington people sent us canned goods and other groceries. Besides this the mission was very kindly remembered with checks from different ones.

It was quite interesting to see the children peeping in through the mission door and windows several days before Christmas and asking us whether we would "give them Christmas" tonight. Their definition of Christmas

would probably differ considerably from ours.

Christmas Day Miss Brown and I spent at the pleasant home of Mr. and Mrs. Grubb. We were received as members of the family and spent a blessed day. Mrs. Grubb had done all in her power to make the day pleasant for us and with such a pleasant face as hers about us, we could not be otherwise than happy. Then, too, the true Christian spirit seemed to pervade every heart and the peace that can come only from Him who sent His beloved Son into this world, seemed to rest upon all our hearts. This supreme joy and peace also remained with us during the evening when we had our program.

All the children who took part in this program did nicely, but a number of them refused to deliver their assigned parts. It was a joy to see the bright little faces of the children all aglow with Christmas delight. One could not help but be joyful with them and although some had perhaps forgotten to wash their faces before they came to the mission, still it was impossible not to love them. There were nearly a hundred people present at the program and all of them were very attentive. Each one received a little bag of sweets at the close of the program, whether a Sunday school pupil or not.

If we stop to consider from what kind of homes these children come and under what kind of influences they come daily, we cannot but see that God has wrought wonders in that district. Sometimes it seems as though all our work is in vain, but we know that although we may not see results, they are there nevertheless, for have we not the promise of the Master that His work shall come to a glorious end? Do we not read in His word that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"? Surely this God who is Lord of all is with us in this great work and Him will we trust in all that we are called upon to do.

Yours for the Master,  
Anna Penner.

#### THE OVER-FAMILIAR YOUNG MAN.

In the letters I receive from girls all over our land there is one constant cry: "Teach me how to be pure. I'm afraid, and I don't know what I ought to be afraid of. What must I fear? How shall I protect myself?" My heart goes out to these dear

girls whose lives are overshadowed by this fear which they do not fully understand, and I want to bring to them a word of helpfulness, of enlightenment.

The first thing for us all to learn is that there is nothing outside ourselves that we need really to fear. No one was ever made impure by force.

The place where we must look for evil is in our own hearts. That is where the danger really lies. Until our own desires begin to urge us to yield to temptation we are safe; but, when the impulse comes from within, then we are in real danger.

Girls are in most danger through their vanity. They are so eager for praise, for approval, that they forget to ask whether what they want to do is right, and think only whether it will please some certain individual.

A girl has attracted the attention of some young man; she is at once flattered by his evident preference for her society. She becomes very eager to keep his interest, not always because she cares so much for him personally, but because she wants attention from some one.

He begins to ask for certain familiarities not by words, it may be, but the soft persuasion of his acts. He wants to hold her hand, to put his arm about her waist, to kiss her good-night.

And she wants to let him. Why? Sometimes because she really cares for him; but more often, I believe, just because it flatters her vanity to think that he cares for these privileges from her.

There is no reason for her being flattered. The man doesn't take these privileges because he loves her, but because he loves himself. He enjoys the emotions and sensations aroused in his own nature by these familiarities, and he is using her to minister to his own lower self.

Instead of being flattered, she should be deeply insulted that he should think of making her an instrument of his pleasure, even to a slight degree. If he really respected her—and respect is the only true foundation of a lasting love—he would care too much for the preservation of the purity of her soul to allow her to be contaminated by the careless touch of any man.

But I say to you, Watch for the danger signals within. When you see vanity beginning to show in your heart, be on your guard.

We read many stories in these days of girls who have been led astray through ignorance, and I know that there are many such. My heart goes out to them in truest sympathy. And yet I want to

1915.

say to you that no girl was ever led astray without some premonition that she was going wrong.

I have so many letters from girls, asking: "Is it wrong to let a boy hold my hand and kiss me? And, if it is, why is it?"

What do these questions mean? They mean that these girls, although many of them are doubtless allowing these familiarities, have a premonition in their own hearts that it is wrong. There is a slight uneasiness there; their consciences are busy making them uncomfortable.

But they want to win the approval of these boys; that is their temptation. So they write to me, hoping, that I will say it isn't wrong; and they think they can effectually quiet those uncomfortable stirrings of their consciences.

I can give you a rule that you can apply to every problem of your lives, dear girls, and you'll always be safe. Never do anything that you feel the least bit uneasy about. If there is any question in your mind as to whether a course of action is wrong, say to yourself: "I can't afford to run the risk. I won't do that." Then you will always be safe.

Why is it wrong to let the young man have the privilege of these familiarities? Let me point out to you the danger.

You are so anxious to please this young man that you allow him one little familiarity in spite of the uneasiness of your conscience again, and permit that.

By and by you have come into the habit of doing what he wants whether it seems right to you or not. You no longer ask yourself whether it is right, because you haven't formed the habit; instead, your inner impulse to please him predominates over everything else. Your conscience, it may be, has been stilled so many times that its voice can no longer be heard. You are now at the mercy of that young man, because you have broken down the inner defenses of your own heart. That which threatens a girl's virtue comes always at the end of a gradual series of familiarities.

Build up your powers of resistance, dear girls. Practice saying, "No," saying it firmly and sticking to it. No young man whose attention is worth a straw will be driven away from you because you know how to deny him that which he has no right to ask of you.

Don't be afraid of being alone sometimes. Remember, if the man is unworthy and leaves your side, because you respect yourself and demand his respect, it will only free you to receive the attentions of a better man, one whose ideals

of life and conduct match your own.

There is just one way of keeping absolutely pure, and that is by consecrating your whole life to God. Every act of your lives should be a service to God; every thought, every imagination, should be brought into subjection to the Spirit of God dwelling in our hearts. I like to take the verse of Paul's for my motto: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—Mrs. Wood Allen Chapman, in Christian Endeavor World.

#### Home Circle.

##### A TRUE STORY OF JIMMY-ALICK.

As told by Auntie.

Dear children all, both big and small, — I saw Jimmy-Alick's name in the paper yesterday. You never heard of him, did you? And if you did, you would never know him by that name. Now he is a big fellow, big up and down, and big across and big around, and big inside in the way that really matters. But the time I want to tell you about is the time when Jimmy-Alick was a boy. You like to hear about live boys, and I like to tell about live boys, and though nowadays people call Jimmy-Alick the Honorable Jas. A. Marshall, his dear old mother still calls him Jimmy-Alick. He is still her boy, and he actually loves to have her call him that. Queer, isn't it?

To begin at the beginning of Jimmy, he was born, and because he was the first boy in the family his two grandmothers decided that he should be named for his two grandfathers, James Alexander; so he was named. Just here came a difficulty. Two of his father's brothers lived near by. Each of them had an eldest son also named James, in honor of grandfather Marshall. One was James Archibald, the other James Andrew, and you can see how confusing it must have been to have so many Jameses. Being named for grandfather Marshall, the boys must be called by their name. It would have been a fair insult if they had not; so they became Jimmy-Archie, Jimmy-Andy and Jimmy-Alex, or, as they said it, Jimmy-Alick—all in one breath, you know.

To be sure, he got other names. When he was old enough for school the boys called him Reddy. No one could deny the color of his coarse, shaggy, tousled hair. It wasn't auburn; it wasn't even caroty; it was red—red—red. It was the kind of hair you see sometimes that doesn't lie smooth even

#### THE MENNONITE.

with a lot of coaxing. All the Marshalls were inclined to be red and were often called the Red Marshalls, but Jimmy was the reddest. Even his freckles were red, and Reddy Marshall he is to this day, if his hair has not turned white.

Maybe you have heard some one say that red-haired people are hot-tempered. Maybe so, but I have my doubts. I have seen brown-haired and black-haired—yes, and grey-haired—people who were considerably hot-tempered; yes, and people without much hair of any kind.

However that may be, I must tell you right now that Jimmy-Alick was an exception of that rule, if it is a rule. He never was hot-tempered, not even when he was a baby. How do I know? Why, his mother said so. Who would know, if she didn't? Old Mrs. Curtis would tell you, too, if you asked her, and indeed she would tell you without asking what a fine boy he was. Who should know better than she, for wasn't she living neighbor to them, and wasn't he just like a twin of her own boy, Dan, with only five days between their ages? And the pair of them like David and Jonathan. And what two good women say, specially two mothers, is likely to be true. If we asked Jimmy and Dan Curtis, they might tell a different story; but we will not bother just now. Jimmy likely had a temper, but it wasn't the bad, hot kind that red-haired boys are charged with having.

When Jimmy was ten, hard times came to the Marshall family. By this time there were two girls and a baby boy, and as they had never known easy times, the hard ones were extra hard. The little home on the edge of the village had a good garden, and as long as John Marshall had steady work in the sawmill Mrs. Marshall managed to feed and clothe the little brood, with the help of her cow and hens and garden. It was a happy little home.

(To be continued.)

#### Marriages.

Zacharias-Peters. — On January 5, in the church at Hague, Sask.; by M. no Galle, John Zacharias and Marie Peters. Text, Psalm 91:1-2.

#### Deaths.

A Sal Case of Burning. — When, on December 31st, Ellen Erney, a member of the West Swamp church, living with her mother at Milford Square, Pa., had arisen in the

morning to prepare breakfast for her mother and herself, her clothes in some way caught fire and by the time her mother, hearing her screams, came to her help, nearly all her clothing was burned from her and her entire body was almost roasted. Later in the day she was removed to the hospital at Allentown where in the evening she was relieved from her sufferings by peacefully falling asleep. Her funeral was held and interment made at the West Swamp church on January 3rd. Funeral services were conducted by her pastor, A. B. Shelly, speaking from Prov. 27:1. Deceased arrived at the age of 48 years, 6 days. She leaves her aged mother to mourn her sad and sudden departure.

#### Contributions.

##### For the Treasury of the Pacific Dist. Conference.

From brethren at Quincy, Wash., per P. R. Aeschliman, \$5. From the cong. St. Marcos at Paso Robles, Cal., \$34.50.

Gratefully acknowledged,  
S. R. Aeschliman, Treas.

##### For Montana.

Received from Bro. Jacob Hooge, Lowe Farm, Man., for care of old women, \$5.

Gratefully acknowledged,  
P. A. Kiewer.

From Mt. Lake Sewing Society, for orphans, \$20.  
From C. Penner, Mt. Lake, for church, \$20.

Many thanks.

P. A. Penner.

##### For Montana.

Received for Christmas from Mrs. Ledig, Reedley, Cal., \$5; Mr. H. D. Schulz, Birney, Mont., \$1.

Gratefully acknowledged,  
Alfred Wiebe.

##### For Home Missions.

Received in December: Church, Vona, Colo., \$4.66; church Hillsboro, Kan., \$23.19; Bethesda church, Henderson, Neb., Thanksgiving collection, \$30.42; Saron church, S. S., Orienta, Okla., \$7.82; Harvest-Home collection, Berne, Ind., \$100; mission coll., ditto \$6.30; Kate Bergthold, Donnellson, Iowa, \$2.50; Harvest-Home collection, church Escondido, Cal., \$11.26; Talor S. S., Goresel, Kan., \$14; Cornelius Bergman, Altona, Man., \$5; W. W. Miller, Puhaski, Iowa, \$10; Bethany church, Freeman, S. D., \$25; Swiss church, near Bluffton and Pandora, O., \$150; a friend of home mission, ditto, \$50; A. Zurluch, Bluffton, O., \$1.

##### City Mission Treasury.

Peter J. Walner, Pretty Prairie, Kan., \$10; Pacific Dist. Conference Treas., \$100; Bethany church, Murock, Kan., \$6.48; S. S., Salems-Zions church, Marion, S. D., \$20; Harvest-Home collection, Berne, Ind., \$100; ditto, Donnellson, Ia., \$11.22; church Colfax, Wash., \$50; sewing society, Rosthern, Sask., \$75; church Halstead, Kan., \$11.41; S. S., Upland, Cal., \$50; West Zion church, Moundridge, Kan., \$11.80.

##### Church Erection Fund.

Harvest-Home collection, Berne, Ind., \$100; I. A. Sommer, Apple Creek, Ohio, for Waldheim, West, \$20.

Gratefully acknowledged,  
M. Horsch, Treas.

## The Mennonite.

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## Editorial.

## TEMPTATION.

To most people the question has come: "Why did God permit man to be tempted?" If temptation had not come, man would not have fallen and mankind would be innocent and happy. This question is very natural especially if we have experienced the power of sin and long for innocence.

What is temptation? Temptation is putting a person in such a situation, that the natural inclination would be to do what is against the will of God.

Temptation itself is not sin, on the contrary if we overcome temptation and stand firm in the faith, trusting God, obeying His will, we are stronger for the future. Every victory over temptation makes the next victory easier.

Temptation must come. Our faith has to be tested. Had God not forbidden to eat of the tree of the knowledge of good and evil, or if He had protected man against being tempted, man would have had no choice to obey or disobey. Man without temptation would not have sinned but would not have been a free agent. God wanted man to obey Him voluntarily. Man chose disobedience. How was it possible that man could choose to disobey God, who had shown them so much love and nothing but love, and follow the serpent? This is a question not easy to answer. Yet that man did not disobey God without being tempted is a small consolation. Evil did not originate in man, but was ingrafted in his nature from outside.

Temptation now is the same as it was at the beginning, a putting a person in a position where his natural inclination prompts him to disobey God. No one is forced to disobey God, only tempted to do

so. The fiercest temptation can be overcome by prayer and the use of the Word of God. In communion with God we are able to withstand any temptation and triumphing over the tempter we learn and grow stronger since God's power becomes our power and He is strong in our weakness.

The tempter attacks us at our weakest or our strongest point of defence. At the weakest, because he can hope to overcome our resistance there the easiest; or at the strongest, because we may be too secure at that point and so give the tempter an opportunity to make us fail.

Temptation must be, but we may pray: "Lead us not into temptation." Yet James says: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Temptation overcome brings us nearer to God; close communion with God brings joy unspeakable.

## Correspondence.

Napier, Pa. — Our friends are no doubt wondering how we are getting along, as you have not heard from us since Bro. Grubb's letter preceding the laying of the corner stone of our church building.

The work is moving along with good interest in the Sunday school and church services. On December 29th three new members were received into the church, and at present four are being instructed for baptism.

We expect our new church to be finished and ready for dedication some time in March, and we take occasion here to thank our friends for the liberal support they have given us. Cor.

Allentown, Pa. — At the congregational meeting of the First Mennonite church, Chew street, near Twelfth, on Monday evening, Victor B. Boyer, of No. 1229 Turner street was elected lay pastor by a unanimous vote.

Mr. Boyer has been a close reader of theology, science and other books for the past twenty years, and is very well fitted for the pulpit. He was for thirteen years superintendent of St. Paul's Lutheran Sunday school and he served until Sunday, December 21st, when he tendered his resignation. Mr. Boyer became affiliated with the Mennonite church in a peculiar manner. While superintendent of St. Paul's Sunday school his oratorical experience and general and practical knowledge of church work recommend-

ed him to the congregation of the Mennonite church, which prior to that time was served by Rev. S. P. Preheim, who also served the Zionsville church.

His practical knowledge immediately appealed to the congregation and he was asked to preach often and finally asked if he would accept the charge. At first he refused, but later agreed to help them out which resulted in his election as lay pastor. He will, however, shortly be ordained as pastor.

Mr. Boyer was born in Berks county, a son of the late Jacob and Elizabeth Boyer. He has resided in this city since 1891. From early boyhood he spent much of his time reading books and especially the Bible.

The Mennonite faith appeals very much to Mr. Boyer.

On Sunday, January 19, Bro. Boyer will be accepted as a member of the Mennonite faith with several others who have expressed their desire to join us. Bro. Fretz, of Souderton, will conduct the service, who has consented to serve the Allentown church as elder. As soon as proper arrangements can be made, the ordination service will take place, conducted by officers of the Eastern District Conference. May God bless the work, is our prayer.

H. S. Stauffer.

Bally, Pa. — The Christmas service of the Sunday school was marked by a special feature this year. It was in the nature of a surprise gift presented to the oldest teacher of the school—oldest both in the years of his age and in the time of service. Bro. J. B. Funk, father of our late missionary, Annie Funk, and deacon of our congregation for fully thirty years past, has also been active in the Sunday school as superintendent or teacher for about 45 years.

Many of the present members of the school and congregation have been at some time under his kindly and faithful instruction in different classes that had him for their teacher or are now members of his adult Bible class and many other one-time pupils of his are now located in other widely scattered parts of our country. Liberal responses to the presentation committee's announcement of the planned surprise came from all directions till they found at their disposal for the purpose the snug sum of nearly \$100. With a part of this they purchased a beautiful gold watch and chain for the veteran teacher's use and the balance was presented in a purse of gold coin as a special recognition of

his now stricken wife's share in their faithful service and influence in church and Sunday school during these many years. Seldom is a tribute of respect and gratitude more richly deserved as in this case. The rather lengthy presentation speech made by Dr. O. W. Berkey was an admirably put tribute and sermonette combined and notwithstanding the lateness of the hour coming as it did at the close of a long program, was listened to with close attention and interest, and so were the grateful words of response by the recipient whom the presentation had taken completely unawares and who was evidently deeply touched.

Another especially pleasing feature of the evening was an address by Herbert Berky, one of our younger members, now a student in Princeton University: an address characterized by an evident clear apprehension, and by forcible expression, of the spiritual truths and the practical application of the Christmas story.

The recitations given by the pupils of the school were exceptionally well selected as to subject matter and most of them, especially those by the older members, were spoken with the impressive emphasis becoming such a service.

The special music selected for the service was also decidedly above the average of the specially gotten-up festival music of late years. The quality and the hearty singing of these carols was uplifting. The piano and orchestra accompaniment added much to its effectiveness. The same music was used by the Union Sunday school of Bechtelsville with which a number of our young people are actively connected as teachers and officers.

At the annual business meeting of the Sunday school the result of the election of officers for the ensuing year showed a number of changes, workers of many years of service in their respective positions giving way to other but not altogether inexperienced hands, and all in a truly Christian fraternal spirit ready to work together for the advancement of the Master's cause in this part of His service. The Lord add His blessing!

There are about 273,000 Indians in the United States; 15,063,207 Mexicans. 3,000,000 Mountain Whites, 10,000,000 Negroes, 400,000 Mormons.

THE MENNONITE and the CHRISTIAN HERALD together to one address for \$2.50.

## Editorial.

We must draw the line between civilization and Christian civilization. To civilize men means to increase their information and give them the advantages that superior information brings. It gives law a supreme power and provides for an orderly community. It makes possible greater comforts for the masses and opens the door to greater wealth and development. The civilized nations are more powerful because they know more and have learned to apply their knowledge to practical ends. But civilization without the softening influences of Christianity may become a cold heartless thing almost as much responsible for creating miseries as an utter lack of civilization is likely to be. The development of great moneyed, industrial and commercial interests was made possible by modern civilization, but these interests may create misery. A half dozen men in New York have it in their power, if they should choose to do so, to wreck banks, stop every railroad, tie up every steamship and destroy industries, thus sending misery and poverty, yes even starvation to millions of homes. They have not starved people because it has not suited them, but they have made the masses poorer and the classes richer. They have created conditions that rob children of their childhood and drive them into the factories and they have degraded wifehood and motherhood by compelling women to desert their proper domestic occupations and go into the shops and mills to sell their labor in competition with their fathers, brothers and husbands. A civilized condition of this kind is heartless. It destroys the home and intensifies selfishness to an alarming degree. The result will be a loss to the world of the moral and spiritual influences which cluster about the true home and the sacrificing wife and mother. The only thing that will redeem our civilization from the despair of the poor on one hand and the tyrannical power of the rich on the other is not an idealistic political scheme that tends to make one class bitter and envious and the other side imperious, but a Christlike spirit which inspires a righteousness that will put the spirit of true, unselfish brotherhood in every man's heart. There is no escape from the hard conditions of our civilization until those who have power and exercise it possess a character that Christ alone can give to men.

During the week just passed, if newspaper accounts are to be trusted, we have had two examples presented to us of events occurring in China which illustrate how heartless a people equipped with modern information but without the softening influences of the Christian religion may become. A great deal has been said about the tremendous strides progress has made since the new republic of China has been established. No one can doubt that a national consciousness has been born in China and that in that great community of numberless people the revelations of science are beginning to work miracles. Missionary efforts have sown the seed there, but the cause of Christ has not nearly advanced as rapidly as worldly progress. It was true progress on the part of China to issue an edict on Christmas Day that the use of opium must cease from henceforth. To the millions of slaves to that vile drug such a law should have been indeed a herald of good news. It is to the shame of a civilization that knows Christ that it must be confessed that the opium curse was forced upon China by an unholy war with a mighty people over whom a most Christian queen ruled. One of the causes of disease and plague in crowded China was the utter ignorance of sanitation. The value of segregation of dangerous diseases came to China with other modern revolutions of civilizations. No reasonable person can complain because a segregation of persons dangerously afflicted has been found very advantageous to the safety of the community. Hitherto China took no special pains to protect itself from the awful leper plague. But things are different now. They know that the leper at large is a menace to everyone.

But how does the new Christless civilization in China deal with such unfortunates as the opium fiend and the leper? You cannot abolish a drug habit over night, even though laws decree it to be done, neither can you, all at once, rid the world of the leper's affliction by the exercise of brutal authority. The two newspaper paragraphs show how they tried to do it. The first describes how a woman, who used opium in violation of the law, was taken by soldiers to a public place, and in the presence of thousands of onlookers was shot to death. The second tells of a provincial governor who ordered thirty lepers, the whole colony of lepers under his authority, to be thrown into a hole and shot to death. This,

too, was done in the presence of thousands of spectators. To be sure our readers were horrified in reading the account, but what else is to be expected of a system of rule which lets Christ out. Any nation, in order to save itself from the tyranny of selfish society must get Christianity into its life and institutions. Some say that progress is going to crowd religion out of all the civilized nations. We do not believe it. We believe that true progress will demand that religion get into our institutions. If it should be crowded out, we will get to that state where superfluous habits will be thrown into cesspools, the sick will be knocked on the head and the aged will be given poison to get them out of the way. It has been asserted by naturalists that when a wolf is wounded, the whole pack set on it and devour it. A non-religious civilization degrades those whom it reaches into a pack of wolves. A Christian one makes saints of them.

Every Mennonite who gets away from home and does not studiously conceal the fact that he is a Mennonite, is sure to be asked with more or less frequency, "Who are the Mennonites?" Really, he does not need to go away from home to find an alarming ignorance on the part of his neighbors as to just what the Mennonites are. Generally we are confused with other denominations. Sometimes we are spoken of as a kind of Dunkards. We overheard one explanation on a train. The informer explained to his listener that "the Mennonites are pretty much like the Methodists, only considerably different." In a town near which our General Conference was once held a Mennonite preacher was invited to preach in the church of another denomination. The minister, in introducing him, gave the congregation a splendid review of the history of the Moravian church and after reminding them that John Wesley was greatly impressed by the conduct of certain Moravian missionaries during a storm on shipboard urged the hearers to expect something worth while from another of "that ancient and historic missionary church." And all of this took place in a community where Mennonites were a numerous and influential part of the population. In spite of the "hide-bound" sectarianism to which Mennonites are supposed to be committed, we are of the notion that there is plenty of room in our own circle for increasing the amount of information that Mennonites have at their command concerning their own

church. In an interview with a stranger from a section of country hundreds of miles away from Mennonite settlements a brother was led to say in answer to the question, "Who are the Mennonites?" that they are historically connected with some ancient sects existing long before the time of Martin Luther, that they are Orthodox in their teaching concerning the divinity and atonement of Jesus Christ, that they have no set creeds in the sense that creeds are the standard of the church, the so-called creeds that exist in the Mennonite church being historic statements of what Mennonites have believed rather than what they must believe. He further explained that correctness of life has always received greater emphasis than a correct statement of creed and that the church stands for a literal interpretation of the words of Jesus and is thus committed to a non-swearing of oaths and non-resistance and in consequence of these two items must insist upon a separation of church and state. The matter of believer's baptism and a few minor points of polity were also mentioned to the enquirer.

"Well," said the stranger, "now what have you as a denomination or individuals done to familiarize the world with your interesting history and system of truths?" "We have tried to take care of our own people, and have scarcely been able to do all that" was about all the answer the brother could give. The incident suggested to us a train of thoughts. Why not attempt a more general effort to educate and interest our people in the affairs of the church? Why not give the world a literature of which our church can be proud? Why not take an active part in peace efforts? Why not more thoroughly investigate the subjects of baptism, church polity and history from our point of view. But such efforts cannot start with one man, there must be a whole church-movement back of them, but a discussion of our denominational peculiarities in our denominational paper would certainly not be out of place and should do much to strengthen the loyalty and increase the information at the command of the brethren. With this in view the editor of this page would present four questions and invite the readers to discuss them through in this sheet. Long articles are not wanted but many half-page contributions would be welcomed and edited. The questions for discussion are these:

1. Has the literal acceptance of the New Testament, for example,



as in the non-swearing of oaths, non-resistance and separation from the world developed a type of righteousness wholly without a social consciousness, or, in other words: do we as a church feel and act upon a sense of responsibility for the good of society at large?

2. Is the doctrine of peace as the Mennonite people accept it simply a negative one? Should we be satisfied with being left alone in the practice of non-resistance or should we endeavor, by special efforts, to convert the world at large to our point of view?

3. What did persecution make of the Mennonite church? A people who like to persecute or a people who sympathize with the persecuted? If we are a tolerant, sympathetic people, how have we proved it, or how can we?

4. Along what lines must our church struggle for an existence in the future?

Those of our readers who are sufficiently interested in the matters touched upon by these questions and wish to discuss them, should send their manuscripts to the writer's address: 3004 North Eleventh St., Philadelphia, Pa., some time before the first of March.

#### THOUGHT FOR THANKS-GIVING.

Offer thanks, and give thank offerings.

Be grateful for life, if for nothing else.

Kind wishes are good, but good deeds are better.

Be like the harvest of the year, good and generous.

Our deeds seal our words in the record of our lives.

The little acts of kindness count high in the book of remembrance.

If you have not gifts of gold to bestow, donate gems of kind words.

Give now to the living. You can not send your gifts beyond the grave.

Heaven's twin angels, Love and Pity, whisper in our hearts: "Remember others."—Selected.

To rule oneself is indeed the greatest triumph.

#### NOTES ON THE S. S. LESSON

Jan. 26.

Cain and Abel.

Gen. 4:1-15.

Golden Text—I John 3:15.

That our first parents found their exile somewhat brightened by the gift of these two sons from God there can be no doubt. It is the mission of babes to brighten the lives of their parents and no passion can be more unnatural

than the one on the part of parents who regard the coming of little ones unwelcome. Much as they had missed in Eden there still remained to them the ability to provide for and protect their little ones.

Cain and Abel are types of two classes of mankind that have always existed. Cain represents the self-willed, self-centered and domineering. Abel, those who exercise faith and seek to exercise it by obeying the requirements of God. The nature of these two men is illustrated by their sacrifice. Everyone is called upon to make sacrifices of some kind at some time, but in the sacrifice one willingly brings is to be found the portrait of his character. Good men give up as God requires. Bad men give up what they feel like giving, no matter what God demands of them.

"Sacrificial offerings began very early in the history of man. They are outward expressions of religious feelings. They are (1) expressions of gratitude to God for His blessings. (2) They are expressions of petition and prayer for God's favor. (3) They are vows and expressions of loyalty to God. (4) They are means of communication with God. (5) They are sacrifices for sin, expressing consciousness of guilt and failure in duty and also signs of repentance and a desire for forgiveness."—Selected Notes.

Abel's sacrifice was "more excellent" in the eyes of God. Heb. 11:4. His was an offering of blood. Shedding of blood was the condition God imposed as a covering for sin. This He illustrated when at the cost of their own lives God provided coverings for our first parents made of the skins of animals.

Cain's offering was not in accord with the demands of God which must have in some way been made plain to him. It was bloodless and was an act of disobedience. The lessons that disobedience imposed upon his parents had to be learned all over again by Cain. It has been the same with every generation since. They have had to be brought to know that God frowns upon disobedience. "The Lord today has respect for the offered blood of Christ. He will receive all who come to Him through the blood; but if we come to God bringing the fruits of our own and expect to be accepted on that ground, God will not have respect to either us or our offering."—Lorey.

Though Cain was angry with God because he (Cain) had disobeyed Him, God dealt patiently with him. "Sin lies at the door,"

it is ready to destroy him, but if he will do well, that is, obey God, he will have power over it and master it. The sin at our door is just as ferocious, but to us, by God's help, there is given power to conquer it.

Cain's bloody sin was the speedy harvest reaped by our first parents' disobedience. It was but a step from eating the forbidden fruit to seeing one of their sons a murderer and the other his victim.

Abel is a type of those who must suffer "persecution for righteousness' sake." Nothing so offends the wicked as the godly lives of the righteous. Cain hated Abel because his own works were evil. This is the secret of all hatred. It is inspired from an evil source.

The sin of murder, the worst of sins, can be charged to many who would resent such a suggestion. Having a part in affairs of war, is murder. Carelessness that endangers life, is murder. Causing unnecessary suffering, is murder. Depriving people from the means of making a living, is murder, etc.

"Am I my brother's keeper?" Yes, in many senses. We are responsible for making life and its needs possible for our brother. Our acts affect others as well as self. We must answer to God for the wrong they cause. The keeping of one brother's soul is in our charge. If we neglect to care for it we are responsible for its loss. The mark of Cain was not a curse but a protection. It is a sign of God's grace to the sinner. God's grace is His mercy to those who do not deserve mercy.

#### NOTES ON THE C. E. TOPIC.

January 26.

Mission Work at Home and Abroad.—I. Evangelism.

Acts 14:14-44.

Evangelism means bringing the Gospel. Every Christian is an evangelist if he is making the least effort to do his part, for are we not sent abroad by the commission of our Lord to preach the gospel to every creature and make those who believe on Him one with us in our fellowship?

Evangelism requires a thorough preparation without which no one is equipped to do the part the Lord assigns him to in the evangelism of the world. The constant prayer of a thoroughly consecrated Christian is the first requirement. Without prayer, we are reminded, nothing can be done and Jesus set us the example of praying. Our prayers for the salvation of men should be both public and private. It would be wise if in every society a specified time

would be devoted to prayer for the conversion of the unsaved in the immediate community. The next requirement is a knowledge of self. Surely one must be sure of his own salvation before he can undertake the winning of others. Be able to give a reason for the faith that is in you. Learn to know your own strength. The babe must first acquire confidence before walking is possible. There are always some things we are better able to do than others and so there are also some people we are better able to handle in bringing them to a knowledge of Christ than others. Learn to place yourself in this work so that your work will be in the direction in which the best results are to be attained. Specialists accomplish most by limiting their fields of work to the confines of their own particular abilities. So, too, in evangelism do your best along the lines in which you are best fitted. Some can work best among children, others can do most with drinkers, others again can preach better sermons in song than in speeches, etc.

The third requirement in successful evangelism is a knowledge of men. Jesus called the disciples to become "fishers of men." They were fishermen and they knew what this meant. A fisherman must first of all understand the nature and haunts of the fish. The more he knows about the fish he wants to catch, the more likely is he to become a successful fisherman. Then the fisher must go where the fish are. He would starve to death in some waters because there are no fish there. Again he must use the proper bait. A rule for the trout fisher is "keep yourself out of sight"; this is vital in winning men.

Evangelism will never produce results where self is exploited. To win men then, learn to know human nature, go after men in their haunts, use methods to which they are capable of responding and exalt Christ and keep self in the background.

The time has come when the church must realize that just opening its doors and preaching is not evangelism, although it may be the edification of the saints. There are thousands who never go near a church. They will be lost if the open church room is their only opportunity. Street corners, shops, lounging places, etc., present opportunities. To these high-ways and by-ways we must go with the glad news. The churchless masses are saying, the church does not concern itself about them. How far is this true in your own community?

#### News of the Week.

##### PROHIBITIONISTS IN CONVENTION

Say Goody-Goody Hurt Party Cause.

Indianapolis, Jan. 15.—"I am sick and tired of having prohibitionists tell each other how good they are." "We have conducted our campaigns so that a man had to be ready for the saints before he could vote the prohibition ticket."

"I want to say to you that any man's vote is just as good as your vote." These declarations and others similar in import were made today by aroused delegates in the prohibition national conference at the Odd Fellows building. The prohibition party, they said, has stood on losing ground because it has held itself above the "common crowd," and has failed to get Tom, Dick and Harry to line up the votes.

"We are just about like other people," said George G. Pendell, of Pennsylvania, in urging the delegates to get away from "that goody-goody attitude."

Common Workers' Council.

Mr. Pendell said the public speaker is a valuable asset in a campaign, but that unless the party gets Tom, Dick and Harry to go out and work in the ranks, the party can not hope to get votes. He advocated thorough organization, saying the absence of it would turn the party over to mob rule.

Conditional Pledge Opposed.

Much time was devoted to the question of a conditional pledge. C. J. Hall and M. W. Attwood, both of California, opposed the adoption of a resolution recommending that the national committee put the conditional pledge in effect all over the country. The idea is to get the party workers to pledge men to vote the prohibition ticket on condition that seven million other pledge their votes. Some of the delegates argued in favor of a system which would make the pledge binding if a certain number of votes are obtained in each county.

Mr. Attwood took the stand that if the people are educated along the proper lines it will not be necessary to pledge votes. Mr. Hall, of Los Angeles county, spoke against the pledge. He said Los Angeles county had recorded the greatest prohibition vote in the history of the party and without the help of a pledge.

##### ENGINEER DUNKY; FORTY LIVES LOST

Albany, N. Y., Jan. 10.—The engineer had been drinking the night before and had slept less than three hours, hence the wreck on the Delaware, Lackawanna and Western railroad at Corning, N. Y., last Independence day, in which forty persons lost their lives and seventy-five others were injured. The state public service commission so declared today after a careful investigation.

##### ELBERT HUBBARD FINED \$100.

Elbert Hubbard, indicted on six counts by the federal grand jury for sending immoral matter through the mails, pleaded guilty before Judge Hazel today and was fined \$100 on one count. Sentence was suspended during good behavior on the other five counts.

##### SIXTY THOUSAND IN PARADE.

Striking Garment Workers of New York Hold Demonstration.

New York, Jan. 13.—Sixty thousand garment workers on strike in New York for increased pay and better working conditions, marched singing through the factory district today and disbanded at Union square for an open air mass meeting. Of the marchers approximately fifteen thousand were women. Nineteen girls, just released from jail, where they were sentenced for interfering with strike breakers, led the line of march. They bore banners demanding the abolition of child labor. American flags were carried by hundreds of other strikers.

The Shirtwaist and Dressmakers' Union, which has in the city about thirty thousand members, voted almost unanimously today to join the strike. This will bring the total number on strike up to nearly 160,000.

##### CASTRO'S ATTEMPT TO ENTER COUNTRY FAILS

New York, Jan. 11.—The writ of habeas corpus in the case of Cipriano Castro, former president of Venezuela, was dismissed by Judge Holt in the United States district court today. Castro is held at Ellis Island.

In dismissing the writ Judge Holt ruled that Castro should not be allowed to enter the country under bond pending a decision of the board of inquiry at Ellis Island. He will therefore remain on the island.

Must Await Board's Decision.

This sustains the contention of the government, as argued in court yesterday by United States District Attorney Wise, that the federal courts should not interfere in the case until the board of inquiry shall have passed on Castro's right to enter this country. The board has not yet announced its findings. When its decision is made known it is thought that Castro may again seek the court's aid.

##### CHILDREN DIED IN BLIZZARD.

Meeker, Colo., Jan. 11.—A. P. Jones, an Oregon man, arrived at Grand Valley today in a prairie schooner, in which were his four small children and the bodies of two other little ones. The little party spent two nights in the fastnesses of the Rockies, during the worst blizzard in years, which raged this week, with no protection but the "prairie schooner." Two of the girls froze to death, and the other members of the family were nearly dead from exposure when they reached Grand Valley.

##### BULGARIAN CASUALTY LIST.

St. Petersburg, January 11.—The official list of casualties in the Bulgarian army since the beginning of the war with Turkey shows that 284 officers and 21,018 men have been killed or have succumbed to wounds or disease, according to a dispatch from Sofia. Besides this 876 officers and 51,000 men were wounded or put on the sick list. Of these 70 per cent have since recovered and rejoined the army.

The Bulgarian government has asked for the services of seventy Russian and Czech physicians, to combat infectious diseases. The native Bulgarian physicians are all absent, serving with the army in the field.

##### KAISER HELPS FIREMEN.

Potsdam, January 11.—The kaiser assumed a brand new role, that of fire chief, when a sudden blaze today for a time threatened the destruction of a part of the Neuen palace. When the flames were discovered the kaiser immediately took command of the palace fire brigade, which was reinforced by the Potsdam fire department. At the head of the men the kaiser directed the streams of water that played on the fire. Under his direction the firemen confined the fire to two rooms of the wing of the palace where it originated.

The empress was an interested spectator, and a large crowd gathered. Their work done, the firemen were thanked by the kaiser and treated to wine from the imperial cellars.

##### ONE DYNAMITER'S BOND APPROVED

Chicago, Jan. 15.—The circuit court of appeals today approved the bond of \$30,000 submitted for Charles Deum, one of the thirty-three convicted men in the dynamite conspiracy and Deum will be freed from the federal prison as soon as the papers reach Ft. Leavenworth.

The bonds submitted for President Frank Ryan, R. H. Houlihan and Wm. Shupe and W. D. Reddin, were rejected. New bonds will be offered for these men.

##### OHIO FLOOD BECOMES SERIOUS.

Evansville, Ind., Jan. 11.—Flood conditions along the lower Ohio are becoming serious. The Wabash river, on the Indiana-Illinois side, is emptying a great volume of water into the Ohio, and Green river, on the Kentucky side, is a huge torrent. All the streams above here are swollen, and adding to the flood that is coming down from Pittsburgh. The government forecaster predicted a stage of forty feet here, but indications are now that the river will go to forty-three or forty-five feet. Continued rains throughout the valley are adding to the seriousness of the situation.

Warnings Heeded by Farmers.

Warnings sent out by the government, however, have enabled farmers in lowlands to get most of their live stock to places of safety, but a large amount of corn and wheat in cribs and bins will be lost. The Ohio below this city varies in width from five to twenty-five miles. Many refugees from the flooded districts reached Evansville today.

##### CHICAGO DENIED RIGHT TO DRAIN LAKE MICHIGAN

Washington, Jan. 12.—In an elaborate opinion, dealing with the principal points advanced in the long series of arguments which have held last year at the war department, Secretary Stimson has denied the application of the sanitary district of Chicago for permission to divert from Lake Michigan 10,000 cubic feet of water per second, instead of the 4,167 feet, at present authorized.

The secretary finds that the increased provision would injure navigation; that there is no necessity therefor; that the application could not be allowed without congressional authorization and that Canada has a just right to protest against it, except upon approval by the Joint Waterways commission.

##### SENATE VOTES ARCHBALD OUT.

Washington, Jan. 13.—Judge Robert W. Archbald, of the commerce court, was found guilty today by the senate sitting as a court of impeachment, of having misused his office and power as a judge for his personal gain. The penalty is removal from his office.

Archbald was convicted by a vote of 68 to 5 on the first count of thirteen the house of representatives brought against him. It charged that he had used his position as a judge to persuade the Erie railroad company to give to him and E. J. Williams, of Scranton, Pa., an option on a coal deposit at a price probably \$30,000 less than its real value.

He was acquitted on the second count, by a vote of forty-six for conviction to twenty-five for acquittal. The vote for conviction was two short of the necessary two-thirds. He was convicted on the third, fourth and fifth, and acquitted on the sixth, seventh and eighth.

##### \$48,500,000 PAID INTO GOVERNMENT LOTTERY

Berlin, Jan. 14.—Last year the people of Germany paid \$48,500,000 into the government's lottery, and Monte Carlo is a "penny ante" game by comparison. According to the budget figures of the Prussian parliament, made public today, the people who put that vast sum into the government's lottery won back \$44,000,000 in the year.

The government apparently is going on the theory that the people will gamble, and that rather than try to eradicate the evil, the government will accomplish more good by running the game itself, seeing that it is straight and putting the profits into the public strong box.

##### ALLIES DECIDE TO QUIT CONFERENCE

London, January 14.—The decision definitely to break up the peace conference in London, simultaneously with the presentation to the Turkish government of the note of the European powers, was reached today by the chiefs of the peace delegations of the Balkan allies. The resolution of the representatives of Bulgaria, Greece, Montenegro and Serbia will be communicated to the porte in a formal note.

At the same time it was decided to instruct the commanders of the armed forces of the allies in the field to terminate the armistice which has been in operation since December 3.

Since that date hostilities between Bulgaria and Serbia on the one side and Turkey on the other have ceased. Greece, which did not sign the armistice protocol, has continued fighting against Turkey, both on sea and land, with varying success.

##### STEAMER ON ROCKS. 880 SAFE ON SHORE

Halifax, Nova Scotia, Jan. 13.—The steamship Uranium, which terminated her voyage from Rotterdam by piling on a rock reef ten miles below Halifax in a fog yesterday, remained fast today with Captain Eustace and crew aboard. The 880 passengers were safe ashore at the immigration station here. Whether the vessel could be saved was problematical. Wrecking steamers were to pull on her at high tide.



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B. P. Krebhiel.

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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, January 23, 1913.

No. 4.

### NEWS AND COMMENTS.

Bro. J. Snyder writes: "Our series of meetings at Roaring Springs are progressing nicely, one confession so far. Rev. A. E. Graybill is expected to be with us over next Sunday."

From Central Mennonite College.

The business committee of the college choral society has decided to render Haydn's "Creation" at the annual commencement concert. Practice for this is to begin immediately after the February concert of the society.—The annual meeting of the Board of Trustees of the college will be held during the week of the Bible conference. The first session will be held on Tuesday, January 21st. All the sessions are to be held in the office of the president.—Quite a number of new students have registered for the special courses offered during the next six weeks. Revs. Gottschall, Schumacher and Butler, Pres. Mosiman and Mrs. S. K. Mosiman are conducting large classes for this special Bible work.—President Mosiman has completed his manuscripts on thirteen of the Kings of Israel and Judah which he prepared for a new Bible dictionary, to be called "The International Standard Bible Encyclopedia," published by the Howard Severance Co. of Chicago. The work will be on sale in April.—Bluffton News.

From "The Church and Home," a small monthly paper for the members and friends of Souderton, Schwenksville and Bertolet congregations of Mennonite churches we glean the following: Bro. J. W. Schantz's Report for 1912.

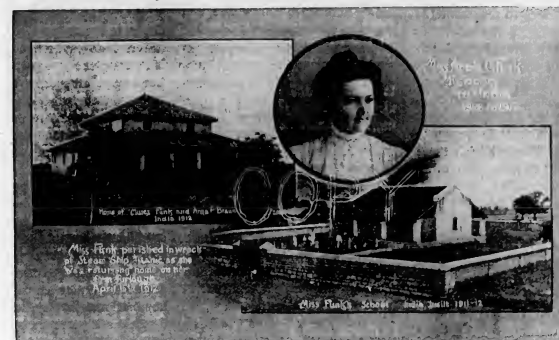
The year of 1912 has become history; as we take a glance backward it seems impossible that so soon a year passes away. Old Adage says: "Time and tide wait for no man." During the year the pastor preached 124 regular sermons, at Schwenksville 43, Souderton 43, Bertolet's 24, Bowmanville 1, Five Pointville 1, Philadelphia First Church 1, Lower Skippack Mennonite 2, Allentown First Church 2, Old Folks

with more earnestness to do better.

From the Meeting at Souderton.

Counting from Thanksgiving a year ago, there had been 54 services, of which the Pastor conducted 44. On Sunday, February 4th, there were only song and testimony services as it was impossible for the pastor to be present on account of the impassable condition of the roads. The nine other days of service had been filled in the order in which their names are given by the brethren: Rev. Harvey S. Gottshall, H. G. Allebach, A. S. Shelly, S. P. Preheim, Dr. Mosiman, Rev. Lentz, H. G. Allebach, A. B. Shelly, Ann J. Allebach, Elwood Shelly. The services are well attended, there being but few seats not occupied. A full house is an inspiration to

both the people and the pastor. The inspiring singing of the choir under an efficient leader together with the song service add greatly to the success of the services. A visitor recently remarked "Da ist leben," here is life. There were two classes of catechumens, spring and fall, during the year. Thirty-one members were added by baptism and the right hand of fellowship, and a total of 64 since the present pastorate. The membership is 189. Three members, Mrs. Annie Y. Landis, Mrs. Annie Har and Oliver Althouse died during the year. The rite of "child consecration" has been observed and several infants were consecrated to the Lord.—The chair presented the matter of individual communion cups for consideration. The pastor and several others expressed themselves in



PICTURE OF OUR SISTER FUNK, HER BUNGALO AND HER SCHOOL IN INDIA.

Believing that many of the readers of the "Mennonite" as well as friends of the missionary cause would be glad to procure and possess a picture of Sister Funk, who sacrificed her life in the Titanic disaster, the below two named brethren, members of the First Church of Philadelphia, in the name and authority of their Young Peoples Society of Christian Endeavor busied themselves and had postal cards made, a facsimile of the above cut. They can be had in real photograph or in a printed card. The photo cards are 10 cents each, 75 cents per dozen, or \$5 per hundred; the printed are 5 cents each, 50 cents per dozen and \$3.50 per hundred, or \$2.50 per hundred in five hundred lots will be sent post prepaid by Howard G. Moyer, S. W. Cor. Juniper and Cherry Str., Philadelphia, Pa.; or Joseph B. Bechtel, 729 Sansom St., Philadelphia, Pa.

Any profits accruing from the sale of these cards will be used for missionary purposes, preferably toward the erection of a permanent memorial for Sister Funk in the form of a church or school in India.

The pictures can also be ordered from the Mennonite Book Concern, Berne, Ind.

favor of introducing them. An informal expression of the members present on the subject showed an almost unanimous sentiment favorable to their adoption. It was decided to vote by ballot on the subject some time later.

#### FEDERATION IN RELIGIOUS WORK.

At the last meeting of the General Conference, held at Bluffton, Ohio, Rev. A. S. Shelly, Rev. J. W. Kliever, and the writer were elected delegates to represent the Mennonite church at the second quadrennial meeting of the Federal Council of Churches of Christ in America. This meeting of the federal council was held in Chicago, December 4-9, 1912, and all three of the Mennonite delegates were present to meet with three hundred and twenty-three other delegates representing thirty denominations.

To one who has ever attended a meeting of our own General Conference, the proceedings of the Federal Council in session would not seem strange at all. Although the Federal Council represents thirty denominations with a membership of seventeen millions of Christians, while our General Conference represents only six or seven Mennonite Conferences with scarcely seventeen thousand constituent members, the whole plan of the meeting, both in matter of arrangement, as well as in the procedure of the work of the meeting was very similar to our own meeting of the General Conference. No doubt other visitors might say the same with respect to their own deliberative bodies.

The greater part of the six days was occupied by the meetings of the Council proper. The sessions began on Wednesday evening, December 4, to hear the report of the executive committee and the address of the retiring president, Bishop E. R. Hendrix, of the Methodist Episcopal Church, South. Thereafter, except on Sunday, the sessions were held in the morning and afternoon, in the Hotel LaSalle. These day sessions, like at our General Conference, were devoted to business and to hearing of reports of commissions.

The reports of the commissions, of course, excited discussions, because the action which the Council took upon them was to determine the Council's policy for the next four years.

The evening sessions, like those of our General Conference were more in the nature of public and popular services. On Thurs-

day evening, the session was held at Orchestra Hall and was devoted to the "Forward Movements of the Churches". Two very strong addresses were delivered on this occasion. James A. McDonald, L.L. D., editor of "The Globe," Toronto, gave one of the most striking addresses of the whole meeting, in which he pointed out the tremendous influence that the United States may yield, either for weal or woe, and what tremendous possibilities are within the nation's reach, if she will but rise to her Christian duties.

The meeting on Friday evening was held at the Second Presbyterian church, and was addressed, among others, by the vice-president-elect of the United States. The topic for the evening was "Young People's Organizations and Christian Unity". The meeting on Sunday afternoon was held at the Olympic Theatre when very strong addresses were given by Professor Walter Rauschenbusch, D. D., of the Rochester Theological Seminary, and Prof. Edward A. Steiner, of Grinnell, Iowa.

Necessarily much of the business concerned questions of organization. Perhaps the most important piece of business transacted was the election of a president of the Council for the coming four years. This position fell to the Baptists, who suggested Dr. Shailer Mathews, Dean of the Theological School of the University of Chicago. Any one who is familiar with the writings of Shailer Mathews, we need not mention some of his books by title, "The Church and the Changing Order", "The Social Gospel", and "The Gospel and the Modern Man"—can not doubt the fitness of Dr. Mathews for the responsible position to which he has been elected.

Dr. Charles S. McFarland, who has been acting as executive secretary, as well as the secretary of the social service commission, was elected executive secretary.

At the close of the meetings the churches of Chicago, which had provided entertainment for the visiting delegates at a cost of about ten thousand dollars, gave a banquet in honor of the visiting delegates. This banquet was held in one of the large halls of the Hotel LaSalle. A very substantial meal was served, after which some of the best addresses of the meeting were given.

But, in the question of some of the newspapers, which were slow to publish an account of the meeting "What have they done?" In the words of Ernest H. Abbott, they have done at least two

things: "They have made a great discovery," and "they have created a great system."

The discovery that they have made, is a very simple one; it is that people who are separated from one another, and even antagonistic to one another, in belief and in formal observance, are not only ready but eager to unite with one another in doing something to put an ideal into practice.

The great system that has been created is this: it provides the machinery by which the denominations can do together what they can not do alone. As Shailer Mathews, the president of the Council pointed out, "it is a human trait to magnify our secondary enthusiasms, to be more interested in our own business than in the building up of the wealth of the country, to be more excited over the fortunes of a group wearing blue buttons or one wearing red than over the fortunes of the organizations to which both groups belong. But these secondary enthusiasms can be used to promote greater ends." So denominational loyalty, which is by no means superceded by the Federal Council, may be a useful force in behalf of the work of all the churches.

To go into detail as to what has been accomplished during the past four years would lead beyond the limits of this paper. Pastors and others interested in the work of the Federal Council may obtain a full report of the deliberations of the Council and of some of the work done by addressing the Council at 215 Fourth Ave., New York.

To one who sat as an observer and delegate through the council meeting, certain fundamental facts stood out very clear and distinct. These facts were voiced in the report of the chairman of the executive committee, Dr. Wm. H. Roberts, as follows:

"The fact of the substantial unity of the Christian Protestant churches of the nation." "While separate as the billows, they are yet one as the sea." "We are not divided, all one body we." "Organic unity is not necessary to make unity a fact."

"The fact that the churches realize their need for co-operation as churches, for the moral and spiritual welfare of the nation and of the world. A new order of things is beginning, an order in which individuals shall do more, and not less; in which voluntary service shall secure more valuable results than in the past, because both individuals and denominations will concentrate the resources and energies of all in an in-

creasingly systematic and united endeavor for the winning of the nation and of the world for Christ."

"The third fact, that the Federation witnesses to the truth that the only enduring hope for the salvation, progress, and perfection of mankind, in this and in all lands, is to be found in faith in, and in obedience to Jesus Christ as the divine Savior. He is the Head of that Church universal which is His body; and to it, in all its members, He has entrusted the gospel of the redeeming grace of God."

The whole conference was a powerful antidote for bigotry, self-conceit narrowness, and smallness wherever it may be found.

S. K. Mosiman.

#### TEN REASONS WHY I CANNOT JOIN A SECRET SOCIETY.

I cannot be a good lodge man and a good church man.

I have never met a man that could, have you? It is a physical as well as a moral impossibility. The lodge and the church are diametrically opposed to each other in origin, purpose, aim, effort and destiny. Everyone must make his choice; he cannot be an earnest supporter of both. The lodge and the church are calling for the same time, energies and money. Which shall have them?

To be a good lodge man I must support it financially. In every city or town I see temples, halls or lodge rooms which must be built or rented and furnished. Then there comes the endless amount of paraphernalia, parades, banquets, receptions and what not, added to the regular initiation fees, dues and assessments. Every cent I contribute to that must be withheld from the church, which is always in need of so much money to further the gospel. I hear God saying, "Honor the Lord with thy substance," and there is no place for the lodge in that.

To be a good lodge man I must give my time and labor to the lodge. But to every Christian God says, "Ye are not your own; ye are bought with a price." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That leaves no time or energies for the lodge.

To be a good lodge man I must give the lodge first place in all things. But I prefer to invest my money, energies and time in the church of Jesus Christ, the only divinely ordained channel of blessing to a lost world.

#### 1913.

I do not wish to be bound by oath to unbelievers.

We admit that there are some Christians in the lodges. But when the lodge binds together under oath, the Jew, Mohammedan, Buddhist, the agnostic, the skeptic and the infidel, there is no doubt that the majority are unbelievers. Christ's direction to his people is, "Be ye not unequally yoked together with unbelievers." I propose to follow his Word of command for these reasons:

1. Because I do not wish to assume responsibility for the sins of the lodge. The guilt of the sins of an organization falls alike upon each member of that organization. They are thus held liable in earthly courts, and they will be in the court of heaven. As individuals we have enough sins of our own to answer for, without assuming the sins of an organization controlled by unbelievers. The very fact that all they do is done in secret should make us pause before becoming identified with them.

2. I do not wish to place myself where I will be compelled to aid and abet the lodge and its members in whatever they undertake to do. To this the oath would bind me, whether they do it right or wrong.

3. I do not wish to be affiliated with them, as the lodge oath demands. "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? What concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?"

4. I do not wish to put myself in allegiance with them. The lodge oath demands loyalty to the lodge and to its every member. In everything they are to have the pre-eminence.

As a Christian, I owe my first allegiance to Jesus Christ and His church. I hear Him giving the first and great commandment. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This excludes allegiance to all who are His enemies.

I believe in the brotherhood of man as Christ taught it.

The lodge teaches that only the initiated are brothers, and lays special stress on the fraternal relationship that exists among lodge members. Christ, by the Apostle Paul, taught that "God hath made of one blood all nations of men" that mankind is a universal brotherhood by a common blood relationship. Every man is his brother's

keeper, and only those with the spirit of Cain ever question it.

In summing up the rights of men, Christ gave the second great commandment, "Thou shalt love thy neighbor as thyself." This reaches clear around the world, and includes those in the lodge and those out of it—every man, woman and child, regardless of nation, country or station.

I prefer to practice Christian charity, not lodge charity.

The lodge proposes to be a charitable institution. Let us look at the charity it practices. First, it is only toward those who are members; no others need apply. Second, it is only toward those whom they feel certain will not need it. The candidate for membership is turned over to a physician. "Well, doctor, how is his heart?" "Sound." "How are his lungs?" "Sound." "Not crippled in any way?" No constitutional ailments? No signs that he is liable to be ill, or die soon?" "None." Then the lodge members "exercise charity toward him." Third, it is available only as long as the dues are paid. In other words, they only exercise what charity is paid for. The charity stops as soon as the pay stops.

Christ taught genuine charity in the parable of the Good Samaritan. There was an unknown man lying on the roadside. A Levite and a priest passed that way, looked, and went on. The man did not belong to their order. A Samaritan passed that way, and the only sign he saw was the man's wounds; the only password, his groans, and the only grip he gave him was the one he used to lift him on his beast. That was the charity Christ taught. It seeks no recompense. It knows neither race, color, class, caste, sect, age or sex.—Chr. Conservator.

#### Home Circle.

#### A TRUE STORY OF JIMMY-ALICK.

As told by Auntie.

(Continued.)

Then the timber became scarce. Every year the logs came from country farther back. Each year the mill shut down a little earlier, forcing the men to look for work in other places. For a few years John worked at odd times for neighboring farmers, or for his brothers, but he saw that before many years the mill would close altogether and he must do something. Several of the men who had worked in the mill had already found their way to the great mills of Michigan, where the pine forests stretched hundreds of miles—great forests that

could never be all cut down. If he could only go there he would have a chance to be foreman, or to do something. Jim Andrews had done well, and Jim wanted him to come and would get him a good job. Then the children would get good schooling and have a better chance, and the wife—oh, John to see her do without the many things she and the children needed so sorely. What would she say.

All this John thought over many times before he spoke to his wife. Then, after the children were asleep, they talked it over, and over. It was so very serious an undertaking, and there were so many things to plan for those who were to be left behind, that it took time even after it was decided that John was to go, but at last he was off for Michigan, the Promised Land of lumbermen. If all went well, wife and family would join him in the spring. During the winter he would be able to send them money to help out what he had left with them. "It was little enough," thought John, but times would now be better, and it would not be long till spring, and, thank God, they could write.

John Marshall never wrote. From the day he sailed on the lake steamer he was not heard of—no, not ever again. Whether he fell overboard, or was murdered, no one ever knew save the One whose eye looks down upon all His world and sees some strange things.

Do I think he deserted his family? No! No! No! He would never do that. He was far too fond of them, John Marshall was, to do a wicked, cruel thing like that. He simply disappeared. How and where and when will be known some time. If he had lived, this story might never have been to be told, for his disappearance brings me back to the real story, and that is about Jimmy-Alick. Did you think I had forgotten?

You may be sure there were anxious days and nights and weeks when the father did not write. Then it was found that he had never reached town for which he had started. Enquiries were made. His brothers and his wife did all they could in search of him, but it was easier to get lost then. Telegraph lines were not so common, and no one had dreamed yet about the telephone. John Marshall was never seen in the flesh from that day to this.

As I told you, Jimmy was ten and the oldest of the family. That winter the little money the mother had was soon exhausted. Kind

neighbors and relatives did all they could, but none of them had much to spare in those days. Jimmy worked for a neighbor, doing chores, and was overpaid in provisions, that his mother might not feel she was receiving charity; while Mr. Christie at the mill sent loads of slabs and edgings that made good fires, and the neighbors made a "bee" and brought wood, which they cut and split. So, with the sympathy of kind hearts and the money from occasional days' work for the little people and the wife of the storekeeper, Mrs. Marshall and Jimmy won through that winter, and spring found them all together still in the little house.

Jimmy-Alick was "good at his books." It had been his father's wish—his father's great wish—to make a scholar of him, for, as he often said, "Jimmy-Alick will take to learning, and it isn't every boy that will. If I had the chance I would have made a scholar, but I never got the chance; so if I can give the boy his chance he must get it." Knowing this, Mrs. Marshall tried to keep the boy at school, and the teacher encouraged him to study at home when he could not attend.

(To be continued.)

THE MENNONITE and the CHRISTIAN HERALD together to one address for \$2.50.

#### Marriages.

**Davis-Barley.**—At the home of the groom's parents, Napier tp., Bedford Co., Pa., Bro. Luther Davis and Sister Susan Barley, Rev. H. G. Snyder officiating.

**Wittmer-Wittrig.**—On Jan. 19, 1913, Samuel C. Wittmer was married to Eva Wittrig, both of Wayland. The ceremony was performed by Rev. S. M. Musselman in the presence of about thirty guests. Both Mr. Wittmer and Miss Wittrig were students at Bluffton College last year.

#### Deaths.

**Landis.**—On Jan. 15, in Perkaspie, Pa., Hulda J., widow of John J. Landis, deceased. Mother Landis was a sufferer for about one year, she suddenly passed away in the sleep of death; aged 72 years, 3 months and 19 days. Funeral services were held in the Bethel Mennonite church Perkaspie and the Doylestown Mennonite church; conducted by Rev. H. W. Shelly and Rev. A. M. Freiz. Interred in Doylestown Mennonite cemetery.

#### Contributions.

For the Treasury of the Pacific Dist. Conference.

From the congregation at Escondido Cal., per J. S. Hirschler, \$10; from the congregation at Upland, Cal., \$150. Gratefully acknowledged, S. R. Aeschliman, Treas.

## The Mennonite.

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Rev. S. M. GRUBB, Asso. Editor.

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## Editorial.

## CONSCIENCE.

What is conscience? It has been sometimes falsely thought to be a law, telling us what is right and what is wrong. It has been called a guide leading us in the right direction. But it is neither the one nor the other.

Conscience means a knowing with. We must know what is right or wrong from other sources, either the Word of God, or reason, though only the first is fully reliable, then conscience urges us to do what is right, to avoid what is wrong. Conscience, when we do what we consider right, will give us pleasure, if we do what we think wrong, it will give us pain. We must follow the dictates of our conscience, yet this conscience may be wrong.

Paul followed the dictates of his conscience when he persecuted the Christians, thinking he was serving God. Yet later he considered it one of his greatest sins, that he persecuted the church of God. The heathen mother when she throws her child into the Ganges believes to do the will of God. Her conscience urges her to do it as being right. Yet we know that it is all wrong.

The more we listen to the voice of conscience, the more tender it becomes. If we neglect to follow the mandates of conscience it becomes hardened. It is as if we have an alarm clock; if we rise at the time the alarm awakens us, we will hear it the next time, if we turn around and sleep on, we will soon not hear it at all. Yet conscience being hardened by being neglected may suddenly awake and give fearful pain to the sinner.

We ought to thank God, that He has given us a tender con-

science. We ought to obey it implicitly, but we ought also to be guided by the Word of God, as telling us what is right and what is wrong. If our reason is enlightened by the Word of God, and we follow the dictates of our conscience, it will approve of our doings. But since no one does do what is right, conscience upbraids us and we long for peace. This peace we can only find in the blood of Christ, which cleanses us from all sins. When our sins are forgiven, our conscience will be satisfied, because in Jesus we are right and it will help us to keep right by admonishing us to do the will of God as the Bible shows it to us.

Our parents in paradise had no conscience, for they had no knowledge of evil. They were innocent, but in place of this innocence came with sin the knowledge of good and evil and the conscience urging them to do what was right.  
v. d. S.

## Correspondence.

Sterling, O., Jan. 18, 1913. Dear Readers of the Mennonite.—Rev. W. S. Neuenchwander, of Oberlin, O., occupied the pulpit at this place on Sunday morning, Dec. 22, in the absence of Rev. J. M. Regier, who, with his wife, had gone to their former home in Kansas to spend the holiday vacation. Bro. Neuenchwander remained in our midst until after Xmas calling on members and friends and assisted us in the celebration which took place on Christmas evening when a fine program was rendered by the Sunday school and enjoyed by a large audience.

The annual business meeting was held on Friday evening, Jan. 17. The following officers were elected and retained for the ensuing year: Deacon, J. R. Krabill; Trustee, P. J. Liechty; secretary, Floyd Moine; treasurer, Melvin Krabill; organist, Zula Rich; S. S. Supt., Peter Krabill; corr. secretary, Zula Rich.

Trenton, Ohio. — The Trenton (Ohio) Mennonite church has recently undergone some improvements that greatly add to the beauty and convenience of the building. The gutter in front of the church which has been open ever since the church was built, five years ago, was recently filled up by order of the village council, thus enabling the church to put in a long needed curb and gutter. In December the interior of the church was frescoed in tan adding greatly to its beauty and coziness.  
T. J. Simpson, Pastor.

Salem Church, Dalton, Ohio, Jan. 13, 1913. The annual business meeting was held January 7. The following officers were elected: Trustee, Sem Geiger; treasurer, Rudy Studer; secretary, J. L. Amstutz; chairman of church board, J. H. Tschantz; chorister and "Bundesbote" correspondent, J. L. Amstutz. The church constitution was also revised. Among the important changes and additions are: Change of rate and taxation; the new offices of treasurer and ushers were created.

The beginning of the new year was celebrated by the observance of the week of prayer. The meetings were not as well attended as they might have been on account of inclement weather and bad roads.

On Sunday, Jan. 12, George G. Horn, the president of the County C. E. Union, visited our C. E. society. He gave an interesting address on "The Ideal Christian Endeavor Society." He also gave addresses in the morning at the Sunday school and Missionary society.

Mr. Horn, who is preparing himself for the ministry is "junior" at the Wooster University. It is to be wished that more of the young men might prepare themselves for the spreading of the gospel of the cross.

Very truly,  
Wesley Schneek.

## DOING HARD THINGS.

A young lady attending one of our ladies' colleges, in describing to her mother one of her teachers, said: "He seems to be a man like father—he takes delight in doing things." Whether conscious of it or not, she paid her father and her teacher a high compliment. The world is full of people who are looking for soft places and easy times, and it is refreshing to meet one who actually takes a delight in doing hard things.

No good work is easy work. Martin Luther translated the Bible into the German language, and that translation is one of the greatest books of the world. He said, "I sweat blood and water in my efforts to render the prophets into the vulgar tongue. How difficult it is to make these Jew writers speak German." Sometimes he occupied several weeks in hunting out and meditating upon the signification of a single word. It was hard but delightful toil.

It is never easy to climb a steep hill, but there is a glorious view from the summit. It is never easy to master a knotty problem at school, nor to overcome a bad personal habit, nor to effect a sweeping moral reform in a community;

but the whole history of human advancement and civilization is simply a record of men and women who delight to do hard things. We might give dozens of instances, but we find the supreme example of all history in the Lord Jesus, who "for the joy that was set before Him, endured the cross."—California Advocate.

## Editorial.

Socialism, they tell us, is a thing that has come to stay. We would rather say that socialism is a thing that has always been with us. As long as there has been an organized society, oppression of some kind has existed and the voices of the oppressed have cried out against the oppressors. Socialism, as a political creed, is practically a new influence coming into our civilization. Because it is new it is crude and many sided, dividing its attention among many things. When once it has come to concentrate on a few issues or a single one it will become a real power. It must hope to win many victories for its cause rather than a single one before the things it sets out to do are accomplished. We have had occasion to observe before that there are two types of socialism, Christian socialism and socialism that is not Christian. Christian socialism undertakes to get the benefit of that which Christ came to give men and its efforts are made in the spirit of Christ. Unchristian socialism is the demand of one class against another. It questions the honesty and the motives of those who are not in the line of its own thinking. In its practical working it aims to sow discord rather than to establish harmony; it hopes for revolution rather than reformation. Its desires are material. It may secure some advantages to its own class and place the other class at disadvantages, but there its work will end.

The socialism of Christianity is the social task the church has always had on its hands. The task has involved a care of the interests of the oppressed without being unjust to those who have not been subjected to oppression. As in all other human efforts, failure and the unreliability of human nature have sometimes defeated the high aims of Christianity, but if the side of failure contains many items the side of successes is infinitely larger.

Political socialism distinguished from Christian socialism, from purely selfish motives, doesn't care much whether the church as a whole is in sympathy with it or not. Its kingdom is of this world and ends with this world. But the kingdom of Christ only has its beginning here. It seeks to be just to the whole brotherhood of man. It endeavors to instill the Christ spirit into everything in heart and life and it regards every case of misery a call to it for help. When critics of the church complain that the church has done nothing for the poor, the neglected, the oppressed or the distressed, they deliberately close their eyes to two thousand years of history in order to give expression to a lie. Civilization never could develop in anything but a Christian atmosphere. Immorality, slavery, tyranny, poverty and superstition have been met and successfully combated by the Gospel of Jesus Christ wherever they were found. We cannot imagine any other power that might have kept them in check.

That it owes a social duty to the world, the church does not attempt to deny or avoid. The church through the Federal Council of Churches, with the backing of 150,000 churches and 20,000,000 of members accepts a social creed and pledges its support to it. It is not a political platform in any sense. The politics of parties is beneath the consideration of churches, but the social duties they owe to humanity are solemn obligations. To the following Social Creed thirty of the great religious denominations have subscribed:

"The churches must stand for—the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing. The fullest possible development for every child, especially by the provision of proper education and recreation. The abolition of child labor. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community. The abatement and prevention of poverty. The protection of the individual and society from the social, economic, and moral waste of the liquor traffic. The conservation of health. The protection of the worker from dangerous machinery, occupational diseases, and mortality. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment. Suitable provision for the old

age of the workers, and for those incapacitated by injury.

The right of employees and employers alike to organize, and for adequate means of conciliation and arbitration in industrial disputes.

A release from employment one day in seven.

The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

A new emphasis on the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

## THE CHURCH AND THE FAMILY.

The family is the unit of social organization. It is an institution ordained of God. His blessings are promised to all the families of the earth. When He selected an organization of men to be distinctly His own, He chose a family rather than a nation. Jesus sanctified family life by entering into it when He was upon earth and was known as the Son of Joseph and Mary. He found great comfort as the guest in the families of His friends. On a number of occasions in the New Testament whole families were converted. Much of the family life was carried over into the church in the early days of its existence. A common meal was instituted. In Jerusalem property was held in common as in a family; in the church-family all were brethren and the care of the weak was made a matter of loving concern to the strong. As in the home, so in the church a standard of purity that could not tolerate the slightest compromise with immorality was instituted. The Christianity church made the home to stand for something it never before possessed. The wife became the equal, the helpmate and the object of pure love instead of the slave or the toy of passions. Wherever the Christian home has existed in its true sense an atmosphere of piety and loyal, devoted sacrifice has appeared. The influence of the mother in the home accounts for more righteousness on the part of men and women than any other human factor. That which makes modern missionary effort so effective today is the example of the Christian home, shown by the families

of the missionaries on the field. Great men are free to confess like Abraham Lincoln: "All that I owe to my angel mother." Without the spiritual influences preserved by pure wifehood and motherhood in the family life, we fear, the world today would be on a rapid road to utter ruin.

We must not, however, get the notion that the Christian family is now so well established that it does not need constant protection. The family, as it should be, still remains the ideal, but there are certain powerful tendencies that would, in our day, lead away from the ideal. The world places a standard of purity before the woman that it does not always compel the man to live up to. A wife must be true and pure. If she is not, she becomes a social outcast. The man, on the other hand, is not always so pure as he expects his wife to be. He expects her to live with him under conditions which would not be tolerated in the wife. This is certainly not just. Of course, it is un-Christian. The church teaches and ought to exert all of its influence that, for the protection of the family, there must be a single standard of purity applicable to both husband and wife, man and woman. The fallen woman is shunned, but it must ever be born in mind that if the fallen woman is a possibility, the fallen man must exist. In the interest of purity and godliness the man who sins against purity must be as severely punished as the woman who is guilty of the same evil.

Polygamy and Christianity cannot go together. With it must be a battle to the death because it debases womanhood and debases manhood. Mormonism attempted to give a plurality of wives a religious sanction. It created domestic hell and endangered the sweetness that the Christian home alone can give to existence. Christian America is afflicted with the open sore of paganism so long as Mormonism thrives. Mormonism, so long as it stands for and approves of polygamy, resolves itself to nothing less than a defilement of lust. If the sin of polygamy is limited to the sect of Mormons a kind of polygamy more dangerous than Mormonism is possible under the lax and varied divorce laws of our several states. If it is a crime against society and against God for a man to have many living wives at the same time, it must be just as wrong to have many wives one after the other married in violation of the law of God that makes the married state binding for life. The Christian church must speak

against the divorce evil in no uncertain tone. It must say that the marriage tie, made by a most solemn vow to God, must be respected as such. In some states it is comparatively easy for any one who wants to, to secure a divorce in a very little while, in others one can be secured for reasons that other states will allow, in others again it is possible to be divorced under conditions that make the divorce illegal elsewhere. The result of such easy cuts out of the marriage tie has been that an alarming number of divorces occur each year, and with them come the numbers of children orphaned by the decrees of the courts instead of the decrees of providence. What influences the conditions produced by divorce will have upon the lives and morals of the child victims one cannot fully estimate, but we may be sure that they will be extremely bad.

Churches cannot reform abuses by passing resolutions and simply thundering against them from the pulpit. They must exercise the power controlled by the votes of their membership and must set examples of righteousness in their own lives. It seems to us that the move instituted by the Federated Churches of America for uniform divorce laws in all of our states would, if carried out, go far toward protecting the homes, society, and the innocent victims by making divorces about the most difficult things to be gotten from our courts.

To be sure if it is out of place to separate badly matched people it is a crime to permit them to marry in the first place. A marriage that, in all human probabilities, will produce nothing but misery to those entering that state or what is worse, endanger the safety and morals of society can and should be prevented. Persons mentally unsound or suffering from serious physical afflictions that would prevent the proper support of a family, are not fit subjects for marriage. The state by sane regulations has it within its power to prevent such ill advised marriages. Habitual criminals, drunkards and the like often become the parents of children of criminal and debased inclinations. Surely as a measure of public safety there is need for the protection of society from a brood of criminals. The church has a responsibility in this respect. To it is given the making of the characters of the growing generations. To it the children come for instruction in the way that leads to greatest happiness. Every minister ought, at frequent intervals, provide for



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the proper instruction- of his young people in marriage duties and relations and the moral questions involved. This instruction should not be given to mixed audiences.

A plant needs proper soil and the right atmosphere in order to develop. The family cannot flourish where everything tends to deprive it of its proper sunshine. People are beginning to realize that the house in which the family lives has as much to do with its life as the clothes one wears has to do with one's health. The crowded, many-familied tenements of our big cities are an invention of the devil, designed to destroy the home. In the poor downtown sections of most of our crowded cities it is not an unusual thing to find several families compelled to live, eat and sleep in a single room. One single block, not one-eighth of a mile in length, on the East Side of New York, is said to contain the homes of over ten thousand people. Can anyone imagine anything worse? Health under such conditions must be an accident. Without privacy or modern sanitary conveniences the morality of these people who must live under such conditions will surely become lower and lower. The poverty that brings so many to live in such kennels becomes despairing and hopeless. Little is to be done spiritually, morally and physically for such people until they are lifted out of their surroundings. The worst of it is that tenements exist because they are profitable. Their rich owners would be the ones to object hardest to the abolition of the tenement. On whose side is the church? Is it on the side of the rich owner who stops its mouth by the contribution of an occasional thousand as some assert, or is it on the side of the poor and down-trodden? If the church really is in earnest about the poor, and if it is desirous of conditions that make ideal and Christian family possible, its opportunity is before it. It can champion the cause of those who want homes and need them. It can say to the greedy rich owners, "You are heartless breeders of disease, crime and immorality, you deserve the scorn of every decent person on earth, you shall never have my blessing and will always get my bitterest denunciation." It can say to the crowded, living more like rats than human beings, "You are human, you are brethren, you deserve decencies and health and comforts as much as the rich in their palaces and we will help you secure them."

Above all things, let the church learn to keenly appreciate the fact that the concerns of the family are its concern. Pure, normal family life and ideal church life rise or fall together.

NOTES ON THE C. E. TOPIC  
February 2.

## Christian Endeavor Principles and How to Uphold Them.

John 14:6-15.

Christian Endeavor places the Lord Jesus Christ first in everything. One need not be a society member to have this obligation emphasized. Every Christian, if he is one in the true sense, places Jesus first. This means that He is not only the source of spiritual strength, but that He has first claim upon one's time, one's money and one's affections. The secret of many a society's failure is to be found in the fact that the place of Jesus has been usurped in the hearts of those who constitute the society's membership. A lack of interest, of loyalty or of support are secondary reasons why the principles of the society have been neglected, the real reason is always a neglected Christ.

Christian Endeavor principles are made strong by prayer. The praying person is strongly entrenched against backsliding, coldness, selfishness, lack of faith and every other canker that undermines spiritual careers. Emphasize the importance and necessity of prayer and you open the springs from which strength and life flow in unceasing quantities. The prayers of the endeavor are both private and public. One who busies himself with prayer in the closet may be depended upon to take the lead in public prayer as often as occasion requires. Public prayer, if it is a real spiritual exercise, gets its inspiration and strength in continued private prayer. The injunction, "Pray without ceasing," applies to both our personal and our society life.

Bible study feeds the Christian life. It is the rule of the Christian Endeavor to read his Bible every day because he needs nourishment. The body remains healthy and strong because of the proper amount of food regularly taken. Periods of overfeeding followed by like periods of underfeeding or no feeding at all would result fatally. The object of Bible study is not the reading of great portions of Scripture just for the sake of having read a lot. Plenty of people read the Bible through and get no more help from it than a sieve does from the water running through it. We

read the Bible daily to get our daily food and not just to get through a daily task.

Loyalty is a principle of Christianity that stands out bold. The first demand of loyalty is loyalty to Jesus. A loyalty that prompts confessing Him, serving Him, sacrificing for Him and trusting in Him. The endeavor includes a loyalty to his own church and his own society in his loyalty. The Christian who is everlastingly "gadding" about and neglecting his own church and society, undermines a work of Christ and shirks a sacred responsibility. Of course, as an endeavorer one will be loyal to Endeavor principles. With all endeavorers loyal, the saloon will soon go, the mission will get its proper support and the local church needs not complain of indifference or neglect.

Keep busy is another important principle. It is the purpose of the society to inspire activity. The slothful Christian or the one who neglects his plain duties to Christ, the church and brother man, has lost his C. E. principles. He is a drone in the hive and needs converting and awakening.

## NOTES ON THE S. S. LESSON

February 2.

## The Flood.

Gen. 6:9-22; 7:11-24.

Golden Text—Rom. 6:23.

We are not certain as to the length of time between the fall and the flood. According to Usher's chronology the flood occurred 1656 years after Adam was driven from Eden. During the period before the flood man had made some progress in the arts of civilization, cities were built, crafts developed and a beginning of poetry and music was made. Mankind was divided into two classes, the sons of God, who were few in number, and the sons of men, who were given to wickedness. The "sons of God" does not, as some suppose, refer to angels, but godly men who were not given to the corruption of the age.

Evil in that age seemed to know no restraint, corruption and violence held sway. A knowledge of God still remained, but men preferred to ignore Him and defy Him with their iniquity. Simply knowing about God without devoting one's energies to His service is no guarantee of safety. The vilest and most corrupt of men were not in ignorance of God. They sinned in the sight of better knowledge.

Amid all of this corruption lived Noah. According to our notion of perfection, Noah was not a perfect man by any means as we may learn from the story of his

life, but he was the best in his generation, the most perfect of his time, and he was a just man. Absolute perfection is not attained in this life, but in spite of wickedness all around a man may be just and perfect in the sense of being God's servant and doing His will. The secret of Noah's favor with God is to be found in the fact that he "walked with God."

The determination to destroy man was an act of mercy on the part of God. Sin creates more misery. To have permitted sin to go on increasing in violence and corruption would have meant to permit misery to increase. God was merciful in giving the people 120 years to hear Noah, the "preacher of righteousness." Even the worst of men might have repented, had they desired to do so. The picture of Noah, the only righteous man in his generation, preaching the mercy of God, is heroic. He is the only man who ever stood alone for righteousness and faith against the whole earth.

Many nations preserve traditions of the flood, but they are corrupted. The account in Genesis is the original account. The flood was more than a rain, tidal waves, water spouts and cloud-bursts are implied in verses 11 and 12. The fact that the ark flowed inland toward the mountains instead of following the natural flow of waters toward the sea shows that there must have been an indentation of the land or a rise of the ocean. In Geology traces are found of the flood covering portions of Asia, Europe and the British Isles. Under the settlements of the flood are found bones of gigantic men, proving the truth of the statement that there were "giants in the earth."

There must have been many who ridiculed the preaching of Noah. The time came when they saw their folly, but they saw it too late. Every scoffer will sometime see his folly, but the question is, "Will it be too late then?" The flood came as God said it would. Nothing is more certain than the judgment of God. His judgments are terrible but in His mercy He gives opportunity to all to escape them, if they will.

When the Lord shut the door of the ark, Noah and his family were forever separated from that wicked generation but they were safe. Within was life, without was death. The ark is a type of Jesus. In our wicked generation, instead of one there are many preachers of righteousness, who hold before men God's offer of mercy. With Christ there is life—eternal life. Without Christ there is death—eternal death.

1913.

## News of the Week.

## NEW IMMIGRATION BILL

Expected to Keep Out 300,000 Aliens Each Year.

Washington, Jan. 17. — The new immigration bill will reach President Taft in a few days. He has said to senators and representatives that he will sign it. The bill was passed by the two houses of the congress at the last session, but they disagreed over the educational test to be prescribed, and the legislation went to conference. The agreement of the conferees of the two houses, just reached, accepts the house educational test. The bill as it passed the senate provided that aliens more than sixteen years old, who could not read and write English or some other language, should be barred. The house provision, which has been accepted, does not require the alien to write as well as read.

The bill provides that any alien admitted or any citizen of this country may bring in or send for his father or grandfather over fifty-five years of age, his wife, his mother, his grandmother, his unmarried or widowed daughter, if otherwise admissible, whether such relative can read or write.

## Exemption for Russian Jews.

For the purpose of ascertaining whether aliens can read or not immigrant inspectors will be furnished with copies of uniform slips, prepared under the direction of the secretary of commerce and labor, each containing not less than thirty nor more than forty words in ordinary use, printed in plain type in the various languages and dialects of the immigrants. Each alien will be permitted to designate the language or dialect he wishes to be examined in. Aliens who prove to the satisfaction of the immigration officers that they are seeking admission to the United States solely for the purpose of escaping from religious persecution will not be required to take the educational test. The house was rather insistent on this last exception because under it Russian Jews will, it is asserted, be permitted to come in whether they can read or not.

The conferees have accepted the re-codification of the scattered immigration laws provided in the bill which the senate passed. This re-codification contains some rather important new legislation. For instance, the head tax is increased from \$4 to \$5.

UTE INDIANS ARE  
OFF RESERVATION

Cortez, Col., Jan. 18. — Fifty Ute Indians, enraged by the killing of one of their tribe in a rifle duel with a Mexican sheep herder, are off the reservation, fortified in the Ute mountains in southwestern Colorado and defying the sheriff of Montezuma county and Indian Agent Speer to take from them Big Rabbit, an Indian, who shot and seriously wounded the sheep herder.

The Utes are armed with magazine rifles and are making so determined a stand that the sheriff returned here today to gather a posse of fifty men and pursue the Utes into the mountains. Unless the Indians yield, he stated tonight he would call upon the state to re-inforce him with militia.

## THE MENNONITE.

POINCARÉ ELECTED  
FRENCH PRESIDENT

Versailles, France, Jan. 17. — Raymond Poincaré, premier, was elected president of the French republic by the national assembly here today. The choice of M. Poincaré came on the second ballot, as he was six votes short of a majority on the first ballot. There was much uproar and excitement in the session, and a duel between M. Poincaré and M. Clemenceau, former premier, was expected for a time.

The result of the second ballot was: Poincaré, 483 (elected); Jules Pams, 296; Marie Edouard Vaillant, 69. M. Poincaré thus had an absolute majority of 118 votes over the other two leading candidates. There were several scattered votes and some not voting.

M. Poincaré will succeed President Armand Fallières, whose seven years' term of office will expire February 18. The assembly was opened promptly at 2 o'clock this afternoon by Antoine Dubost, president of the senate, who read the decree of convocation in a loud, clear voice. Every inch of space in the great hall was occupied. Nineteen of the spectators in the galleries were women.

Everybody present was listening with strained attention, when suddenly a thunderous voice from the body of the hall shouted: "We protest against—"

The rest of the phrase was lost in a tumult of cries and explanations. The voice was that of a conservative deputy, the Marquis Albert de Dion, who, when the uproar had somewhat subsided, started afresh:

"We protest against the election of the president of the republic by parliament instead of by the people."

The assembly was agitated anew by a shout from a Socialist deputy: "Down with the empire!"

The republicans replied by cheering: "Long live the republic." Senator Dubost, who is a veteran parliamentarian, gradually restored order by admonishing the assembly that such interruptions were deplorable and futile, as well as being contrary to the rules of what was merely an electoral college, where motions and speeches were not permissible.

THREE DYNAMITERS  
RELEASED ON BOND

Leavenworth, Kan., Jan. 21. — Wm. E. Reddin, of Milwaukee, and W. Bert Brown and W. J. McCain, of Kansas City, iron workers, who entered the federal prison here, January 1, following conviction at Indianapolis in connection with the dynamite conspiracy, were released on bond shortly after noon today. Each had been sentenced to three years' imprisonment.

The release followed the receipt of notice from the United States circuit court of appeals in Chicago, that bonds of \$30,000 for each of the men had been completed. The men departed for their homes within a half hour of release.

Reddin was the cellmate of Charles N. Beaum, of Minneapolis, who was released last week. Four men of the thirty-three now are at liberty, under supersedeas bonds pending appeal.

A score of labor union men, friends and relatives, met the men released today at the prison doors and escorted them to Kansas City.

SMUGGLED DIAMONDS  
SEIZED IN NEW YORK

New York, Jan. 21. — Smuggled diamonds, worth more than \$20,000, were found today in a package received from Amsterdam, Holland, by Nathan Groen, a New York diamond dealer. Groen was arrested as he got the package at the registered mail window of the general postoffice.

Special treasury agents had received information that Groen was involved in a smuggling conspiracy, and were waiting for him when he called for the package. Inside they found a photograph, but hidden in the wrappings were the diamonds. Immediately after the arrest government agents went to his place of business and seized diamonds valued at \$60,000.

A clerk in the customs bureau of the postoffice by chance found two or three diamonds on his counter and discovered that they had slipped from a hole in the wrapper of the package from Amsterdam. When the wrapper was removed the clerk found the picture in a leather frame. Inside the frame around the edge of the photograph were pockets filled with diamonds.

OSAGE INDIAN COUNCILLORS  
LOSE CASE.

Washington, Jan. 21. — The attempt of the seven Osage Indian councillors deposed by Secretary Fisher, to force their reinstatement by mandamus proceedings failed today when the district supreme court dismissed their petition. The secretary removed them for having been "unduly influenced" in granting a lease to the Uncle Sam Oil Company.

Secretary Fisher answered the charge that he had attempted to coerce the Osage Indians into leasing their valuable oil lands to the Standard Oil company to the exclusion of the Uncle Sam Oil company, in a statement today before the house Indian affairs committee.

## OLD VOLCANO IS BUSY.

Mexico City, Jan. 21.—Colima volcano is in violent eruption and inhabitants of nearby towns and villages are fleeing to escape death by strangulation. The big crater is emitting large quantities of lava, sand, ashes and poisonous gases. As far as known through reports reaching here today, no persons have met death, although hundreds of cattle and other animals have been killed.

## OPPOSE RESERVOIR PLAN.

Washington, Jan. 21. — Unfavorable report from the army engineers, on a \$20,000,000 impounding reservoir project for the headwaters of the Ohio, Monongahela and Allegheny rivers, was sent to day to the house. A special board held that the limited extent to which the proposed reservoir would aid navigation and control flood waters would not warrant the government in spending \$20,000,000 on the project. The report also advised against government co-operation in the construction of the reservoirs and suggested 10 per cent as the maximum proportion of the cost to be borne by the government if a plan of co-operation should be agreed upon.

GALE PILES WATER AGAINST  
HOUSES.

Lashes the Swollen River Into Fury and Wrecks Submerged Buildings.

Evansville, Ind., January 18. — A gale which began sweeping the murky, swollen waters of the Ohio yesterday afternoon, increased in violence today and created waves two to four feet high. The wind blew at the rate of twenty-five to forty miles an hour and piled up water against submerged buildings, rocking some and shaking others from their foundations. The sky was clear, but the wind was bitter cold and whipped the water square into the Indiana side of the river both above and below the city.

Half of the houses at Enterprise, a village of one hundred inhabitants, in Spencer county, were swept away yesterday and only a two-story building is square on its foundations. The new Baptist church is a wreck. The school building and postoffice are afloat. Nothing can be done to check the damage as the buildings can not now be chained. The village is being wiped off the map.

Viewed from the hills today the village resembles a miscellaneous collection of houses all hobbling around like so many dry goods boxes. The small outbuildings and fences have disappeared. In the houses are all the household furniture, except some little clothing and jewelry which the people carried out with them when they left in boats and on the backs of horses.

WILL WORK TOGETHER  
FOR PROGRESSIVE LAWS

Insurgents and Democrats to Fight Standpatters.

Washington, Jan. 18. — Shoulder to shoulder in the fight for progressive legislation will march the democrats and the republican progressives—the former "insurgents." Such was the emphatic declaration today of some of the leading progressives of the house. That they will vote as democrats to support most of President Wilson's policies and align themselves against the "standpatters" on both sides, was asserted.

Telegrams offering support have been sent to President-elect Wilson at Trenton, Representative Lafferty of Oregon, said today. In informal conference, the republican progressives have agreed on a definite program.

"We have the 'balance of power' in the next house," said Representative Victor Murdock, of Kansas, today.

PROMINENT JEWS  
GATHER IN CONGRESS

Cincinnati, Jan. 20. — Prominent Jews representing more than two hundred of the principal Jewish organizations of the United States were present at the opening of the biennial council of the Union of American Hebrew Congregations here today. The council will continue until Thursday, and many subjects of interest will be discussed. On Thursday a group of new buildings of the Hebrew Union college in this city will be dedicated.

The union supports a college for educating ministers, a department of synagogue and school extension, and a board of delegates on civil and religious rights of Jews.

## Forms of Services for Ministers

A Pastor's Manual and Handbook

Prepared by a committee at the direction of the General Conference of the Mennonite Church of North America.  
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or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.  
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H. P. Krehbiel.

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The book contains over 500 pages, about 70 illustrations.. 75c.

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A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 430 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto.

Prices: Half leather, sprinkled edges..... \$ .85  
Full morocco, gilt edges..... 2.25  
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Attractive Booklet, 10c.

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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No. 5.

### SWEETEST THINGS.

The sweetest flowers are the flowers that bloom

In the busy haunts of life;  
That fill the air with their sweet perfume

In the midst of the toil and strife.

The sweetest songs are the songs we sing

In the ceaseless rounds of care,  
Where sad hearts thrill with the cheer they bring

To the weary toilers there.

The sweetest joy is the joy to give  
Of the best our lives afford,

And just to trust each day we live  
In the fullness of the Lord.

—Edith Virginia Bradt.

### NEWS AND COMMENTS.

Sunday, Jan. 19, Nelson Hallman was ordained a deacon in the East Swamp, Pa., church.

Every native Congregational church among the Zulus is reported to be self-supporting.

Twenty-five of the principal foreign mission boards of the United States and Canada have issued calls for 629 new missionaries, 361 men and 268 women.

A committee consisting of Dr. Robert E. Speer, Bishop A. W. Wilson, Bishop Arthur S. Lloyd, Dr. Thomas S. Barbour, and Dr. James L. Barton, has been appointed to arrange co-operative plans between the Commission on Foreign Missions and the Foreign Missions Conference of North America.

The propaganda for one-day-in-seven for industrial workers, which has been taken up with renewed vigor the past month through co-operation with the American Association for Labor Legislation, was the most important item reported on behalf of the commission on the church and social service.

The newly elected executive committee of the Federal Council of the Churches of Christ in America met at the Aldine Club, New York January 13, with between forty and fifty of its ninety members present, representing about two-thirds of the denominations in the council. The chairman, Rev. Frank Mason North, pre-

sided and the president of the council, Dean Shailer Mathews, was present.

### World-wide Series for Memorials for the Late General Booth.

In every country in the world there will soon begin to be built the most stupendous memorials ever erected to the memory of one man. They will consist of a series of training schools for settlement workers, and will be located not only in American and in all European cities, but in China, India and Japan. The magnitude of the undertaking and the great scale on which it is projected, testify eloquently to the interest felt by the world at large in the Salvation Army and its late leader.

The following self-explanatory resolution was passed by the Federal Council of the Churches of Christ in America while in session the first week of December last in Chicago:

"The Council notes the near approach of the Second World's Christian Citizenship Conference, which is to be held in Portland, Oregon, June 29 to July 6, 1913, under the auspices of the National Reform Association for the consideration of many of the questions and problems that are pressing for solution in all countries, and which are to be discussed by representative Christian thinkers and workers from many lands upon a platform distinctively Christian. In the belief that all these questions are fundamentally moral questions, and that no permanent adjustment of them can be reached except as they are approached in the spirit and light of Christianity and solved according to the laws and teachings of the Holy Scripture, the Council expresses its profound interest in the purposes and the success of the said Conference."

### LIGHT ABOVE THE STORM.

Humboldt relates that he once climbed a lofty mountain through clouds and mists and storm and tempest. Upward and yet upward he went through all the discomfort and toilsomeness of the way until, at last, emerging from the

mists and shadows, he found himself above the storm, and could look down from his lofty height upon an ocean of rainbows floating beneath his feet.

It is thus that the Christian, struggling through earthly clouds and gloom, emerges into the light and joy and peace which awaits the struggling followers of the Lamb. Many there are who linger on the plains beneath, many who in their upward struggle find only sleet and storm and tempest. But there are others who press on through the gloom, who find the light above the clouds. O, weary, way-worn, troubled child of God, look up; the clouds may be dark and the storm may beat fiercely on you, but press forward, onward and upward be your motto, and remember in every tempest and in every hour of gloom, there is sunshine overhead, there is light above the storm.—The Safeguard.

### HOME MISSIONS IN NORTH AMERICA.

North America is a vast missionary field, representing many varied phases of work for all classes of people. The problems connected with it are almost as numerous and complex as are those of foreign missions. Home missions in North America — not counting Mexico and the West Indies—include the following:

1. City missions for the fallen, out-casts, and destitute.
2. Work for foreign-speaking population in cities, manufacturing, and mining districts. These include Europeans, Chinese, Japanese, Hindus and other Orientals. Work for new immigrants. There are over 11,000,000 foreign-born in the United States, Chinese number about 100,000 and Japanese 25,000; Italians about 500,000, and Russians the same. About 1,000,000 immigrants arrive each year.
3. Missions to the Jews in the great cities. These number about 2,500,000, of whom over 1,000,000 reside in Greater New York. Nearly 1,000,000 have immigrated to the United States in the last ten years.
4. Missions to rural communities in the East, where churches

have become too weak to support aggressive work.

5. Social service and giving the Gospel to non-church-going laboring classes.

6. Missions to the American Indians — including preaching, schools, and industrial work. American Indians number about 300,000, most of them on reservations.

7. Missions to the negroes in the cities, and in the Southland—including general and religious education. Negroes in the United States number about 10,000,000.

8. Frontier missions to miners, lumbermen, and settlers in new fields, away from established churches. Mormons number 210,000.

9. Missions to mountaineers of the Appalachian range in the East and South.

10. Missions to miners, Indians, and Eskimos of Alaska, and to fishermen and Eskimos of Labrador, Greenland and Northern Canada.

Most of these lines of work require special study and qualifications. The same workers cannot usually engage in more than one branch of home missions. The hardships are also as real as those connected with foreign service. While the distance from home is not so great, and the separation from friends is not generally so complete or prolonged, there are other trials that are often even greater at home than abroad. The salaries are smaller, the physical comforts are less, servants are, in many places, difficult to secure, and workers are more separated from each other, so they have not the community life found in many foreign stations. Each department of home mission work has its peculiar difficulties and trials, and each has its special reward for faithful service in the cause of Christ and through the power of the Holy Spirit.

The total population of the United States is about 92,000,000. Of these only about 35,000,000 are reported as communicant members of organized churches, and of these about one-third are Roman Catholics. It is estimated that one-half of the population of

North America are not church-members, and do not regularly attend any place of worship.

The home missionary forces employed in the United States are difficult to ascertain, as there are many independent workers and organizations. Those employed by the great home mission societies number about 12,000 missionaries. In addition to these are independent city missionaries, pastors, active church members, and non-denominational workers. — Missionary Review.

### THE CHURCH AND THE LODGE.

"But now I want to say this; whether the editor can agree with me or not: The church cult or denomination that tolerates the above named evils (dancing members and saloon keepers.—Ed.) has as much right to exist and be called a church as has the church that tolerates the lodge abomination, and every minister and member in his church ought to be honest and true enough to endorse the truth and act accordingly. Dancing and card playing are small evils when compared to the lodge powers of darkness, and as to the soul-damning saloon business it is not as great a hindrance today to the real conversion and the real christianization of the world as is the diabolical deceptive soul destroying major, minor, auxiliary lodge power of perdition, and the prostituted churches and the false prophets that are upholding the lodges as are deep in the mire, while the cowardly preachers and people of some of our so-called reformed churches are a great hindrance to the cause of Christ to say the least of it."

The above terrific arraignment of the lodge evil is taken from an article which appeared in the Christian Conservator of Dec. 6, 1911. It is refreshing to note that there are still men who have the conviction, and the courage of their convictions, to take a definite stand on the lodge evil, not simply in opposition to the system, but in opposition to the idea of tolerating members in the church who are members of secret lodges. It is the only consistent attitude for lodge opponents to take. The church that gives way to the extent of tolerating members of secret orders as members in the church has already partly surrendered to the lodge incubus, and will sooner or later either completely surrender or repent and take a firm and uncompromising stand on the question. No church can long stand half slave and half free.

### BUILDING THE HOUSE.

The Benztown Bard.  
Whether we build through all the years,  
Whether we build in a day,  
There is no joy in the finished house  
That is not built love's way.  
Not in the stone and the precious wood,  
Not in the plan reside  
The things that make of the house a home  
Where the spirits of peace abide.

Love must be built into every layer  
Of stone on top of stone.  
Love must be laid in the lintel and sill,  
The arch and the beam and bone.  
Marble and porphyry will not count,  
Nor cedar, nor pine, nor fir,  
But the thought of a living love is more

Than the spikenard and the myrrh,  
What if the walls be marble white,  
And no love-enters there;  
All in the moon of a lonely night  
How like a ghost they would glare!  
How like a bitter and useless thing  
A house where they have forgot  
To build a niche for the human heart,  
A palace where love is not!

Beauty and song and trust and joy,  
These are the walls that grow  
Under the touch of the builder Love  
Till warm and sweet they glow.  
Courage and honor and truth and peace,  
These are the stones that lie  
Under the walls of the deathless house  
That backs 'neath the starlit sky.

Fresco the walls with the highest skill,  
The passages lay with tile;  
But love can furnish it better still  
With the sweet of her constant smile.

And the hut that you build in the little wood  
In a day and an hour will seem  
More to the heart than the palace without.

The beauty of love and its dream:  
—Baltimore Sun.

### INFIDELITY IN ONE FAMILY.

A cotemporary relates the story of a young, well-educated, refined and attractive civil engineer, who was married to a gifted and accomplished wife. They were both professedly Christians. He was employed in a railway office, and commanded a liberal salary. A lover of science, and a careful student, he bade fair to live a successful life.

The good old president of the railroad company sold out to a company from a distant city. The engineer remained in the office and soon found out that nearly all his new companions drank down the blasphemies of the most noted infidel of the day. At first, their profanity and infidelity shocked him; but as they were wealthy, and cultured, and paid him many attentions, at last he accepted one of their books, "out of courtesy," saying to his remonstrating wife,

"They will never hurt me; I know my own mind too well."

Thinking him secure in his principles, she started on a journey east. While she was absent, he was induced to listen to several infidel lectures from the eloquent blasphemer; and by the time his wife returned home, he was an avowed skeptic, and on the high road to ruin. He became, first gloomy and morose, then neglectful and indifferent toward his family, and he was soon revelling in vices, and with companions whom a short time before he would have utterly abhorred.

His broken-hearted wife pleaded in vain. He indulged in wine, and sank down in utter degradation. He forfeited his position in the office, and in society; his home was broken up, his health wrecked, and in about two years after he had adopted the "harmless" sentiments of these ungodly scoffers, he was laid in the grave, the wretched victim of skepticism and infidelity. His sun went down before it was noon; and all those qualities which might have won for him success and prosperity in this life, and blessing in the life to come, sank beneath the dark and dismal waves of skepticism, never to rise again. This is what infidelity has done for one family, and what it is doing for many other families. What are you doing to withstand it?—The Armory.

### WHEN MOTHER GROWS OLD.

Not long ago a handsome, elegantly dressed lady, who could not have been more than forty-one or -two, and who looked still younger, was overheard saying to her eighteen-year-old daughter: "I want you to observe, Mabel, the way in which Grace treats her mother. That is just the way I want you to treat me when I am old."

"O mother!" the girl cried in distress, "Grace is ten years older than I am, and her mother seems twice as old as you are. You can never be so feeble and homely and queer as she is. Why, she asked me the same questions three times over."

"Indeed, I may be much homelier and queerer," laughed her mother; "and I have seen daughters treat their mothers so strangely, that I want you to be making up your mind, from this time forward, just how you will treat me when I begin, as the saying is, to 'break.'"

"For instance, there is Fanny. How impatient she is with her prosy, long-winded old mother! And you may not have noticed how condescending and patroniz-

ing Clara is to hers. That sort of conduct would be most offensive to me."

"Then there is Elizabeth, who seems to ignore her mother altogether. When I call there I can get in hardly a word with the old lady, though she is really an interesting talker, when she is away from the effacing influences of her daughter."

Mabel could not believe that her own mother could ever grow so uninteresting and trying as some of the old mothers whom she saw and then in the homes of her friends; but most of us have seen astonishing changes made by time in the minds and persons of both men and women. Old age can do almost anything. We cannot too early teach that truth to our children.

In a certain large town, some years ago, there lived a mother and an only daughter. Like many other only children, this Teresa Ormsby had been indulged until she had become thoroughly selfish. Her mother was a beautiful and gifted woman—far more attractive, even in her late seventies, than her peevish, dissatisfied daughter—but it was impossible to enjoy a comfortable visit with her in Teresa's presence.

No sooner did the old lady, who was a trifle deaf, ask to have a remark repeated, than Teresa would say in a positively malignant tone: "Mother, if you would only pay attention, you would not have to ask to hear things over. It is awfully trying. Why don't you listen when you are spoken to?"

One day a visitor was present when the poor lady asked gently: "Who is that going by, with that queer white hat on? It must be some stranger."

To the consternation of the caller Teresa burst into a perfect tirade.

"Mother, you know that is old Tim Murphy. I've told you fifty times, if I have once. Why can't you remember a simple thing like that! I'm never going to tell you again."

The poor, helpless victim was naturally mortified to have an outsider see this distressing exhibition of temper, but she simply caught her breath, paused a moment, and then said: "Never mind, dear. I will not ask again."

And yet Teresa at this time must have been over forty years old, and everybody in the neighborhood knew that, though she provided properly for her mother's physical wants, she talked to her shamefully.

Poor Mrs. Ormsby may have reflected that she herself was partly to blame for her daughter's con-

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duct. Certainly she had never tried to teach her the proper treatment of an aged mother. Very likely it would not have done much good if she had.

All the people staying at a certain small sea-shore hotel one season were filled with admiration for the daughter of an eccentric, cross-grained old woman. The two were spending the entire summer there and were constantly together.

It seemed as though they never started on any sort of excursion but that Florence Gray had to go back to their room for something which her mother had forgotten; yet never once was she heard to complain or to utter an impatient word.

Mrs. Gray was not yet out of her sixties, but she considered herself as entitled to all the privileges of great age. Poorly educated, she had yet the utmost conceit of opinion, and was always rushing in to correct and inform those who knew much more than she did. Her daughter was a college graduate and must often have been ashamed to her very soul of her mother's silly remarks, but she never once varied from her attitude of loving reverence toward her.

One day a lady who had shown great kindness to them both, entirely for the daughter's sake, ventured to say to her when they were alone together and having a confidential talk: "Your mother will age rapidly if you wait upon her too much. Your devotion is lovely, but you must think of her good—and then, too, you must not wear yourself out too soon."

Florence Gray colored. For an instant she said nothing. Then she murmured: "My mother has done more for me than most mothers do for their children, and I can never do enough to show my gratitude. She grows old, O, so different, as she grows older, but I would not for worlds have her suspect how she is changing. I hope always to keep it from her."

The troubles and changes sure to come to those of declining years sometimes sour instead of sweetening the disposition. This problem is probably as old as the race, or else it would not have been dignified by a special place in the Decalogue. That it is a subject of "the first commandment with promise" indicates that it might be thought a hard one to keep.

"I have no fault to find with my daughter," said a strong and handsome old lady of seventy-five, "except that she insists upon helping me so solicitously out of and into carriages and cars. As yet I need no assistance. She hinders more

than she helps me." One has to be careful not to do too much for one's elderly friends.

It is to the daughters oftener than to the sons that the care of aged parents usually falls. Most of our girls are loving and faithful, and do not need counsel concerning this matter; but even affectionate daughters may make mistakes of judgment.

Particularly difficult will it be for the daughter-in-law to give this wise and unselfish care. For it is often said, merely humorously perhaps, that however "queer" our own relatives may be, husbands' relatives are very, very much "queerer" and the husbands probably find the converse to be equally true.—Kate Upson Clark, in Congregationalist.

### Home Circle

#### THE BRAVEST BATTLE.

The bravest battle that ever was fought;

Shall I tell you where and when?  
On the maps of the world you will find it not;

It was fought by the mothers of men.

Nay, not with cannon or battle shot,  
With sword or nobler pen;

Nay, not with eloquent word or thought,  
From mouths of wonderful men.

But in the walled-up woman's heart—  
Of woman that would not yield.

But patiently, silently bore her part—  
Till there is that battlefield.

No marshalling troops, no bivouac song;

No banner to gleam and wave;  
And oh! these battles, they last so long—

From babyhood to the grave!

Yet, faithful still as a bridge of stars,  
She fights in her walled-up town.

Fights on and on in the endless wars,  
Then silent, unseen, goes down.

—Joan Miller.

### A TRUE STORY OF JIMMY-ALICK.

As told by Auntie.

(Concluded.)

It would take too long to tell you all the struggles that Jimmy and his mother came through to keep the little home and get the "savored" education. Jimmy drove Widow Amos' cow to and from the pasture for twenty-five cents a month. He carried water to the mill men from the spring under the rock. He worked Saturdays for Mr. Schrimmes, the store-keeper. I am afraid some of you might look rather scornfully upon the small pay he received for all of this. I assure you he had no money to spend foolishly.

His mother washed and sewed, and sold milk from their one cow, and the neighbors made a "bee"

each winter and supplied the wood, so in one way and another the thing was done, and the time came when Jimmy-Alick was almost thirteen, and the teacher thought he should "try the entrance," which meant that he should write on an examination much as you do when you leave your school for the collegiate. Yes, teacher thought he would "pass," and teacher was anxious to have him "try."

This was the word Jimmy brought to his mother one Friday night. A tall long-legged, long-armed, growing boy, red-haired and freckled, you and I would never have picked him out for an Honorable, would we? Not much chance of it. But Jimmy-Alick had the respect of his neighbors and their goodwill, and that was a better start in life than a nobby suit and a pocketful of money could have given him.

But that was the trouble—money, money, money. He had no clothes fit to go to C—, where he was to "try" this wonderful "entrance," and no money to get them, no money to go and no money to pay his expenses while he was there.

This time the beloved teacher helped to solve the problem. A market basket was filled with books, cheap books, and carefully covered with a bit of oilcloth, and a barefoot boy carried it from house to house, and well—at last it was accomplished. I am thinking Mr. Schrimmer had little profit on the clothes, and teacher had something to do with his staving with a friend in C—, which helped out the little store of dollars; but the important thing was that Jimmy got the clothes and he passed the entrance.

Did you ever notice that you no sooner climb over one difficulty than you find another ahead? That was just how it was with our boy. Where was the money to come from to pay his board while he attended the high school at C—? Out came the market basket and books filled it again and again the boy went from village to village and farmhouse to farmhouse and little by little the store of hard-earned dollars increased while as he rested the boy increased his store of knowledge from the books he carried.

It was little to begin on but teacher found a place where he could do chores for a boarding-house, and Jimmy-Alick went on his way to an education wet in fear and trembling walked round the circling walk and up the steps into the high school.

What a contrast he presented to the neat, well-dressed boys of the town! His red hair; his homely face, that bore marks of wind and weather; his cheap clothing, ill-fitting and coarse; his shoes—

He was a hayseed, no mistake about that; but his long hair—you would say "it was the limit." That was what the town boys thought. Long hair was not fashionable just then. In fact it was "the thing" to have your hair cut very short, so when some smarty called "Professor," every fellow looked at Jimmy-Alick, and "Professor" he became.

But he was such a good fellow that not clothes, nor hair, nor anything could keep him from winning the liking of the boys, and when he was one of them.

"If he would only get his hair cut," said Rupert Soames. "Let's give him a hint," suggested Percy Durant.

"All right. How will we do it?" said someone.

"Aw, pass the hat, Billy. Here's my contribution," said Joe Long, whose father was the richest man in C—, and who had never known what it was to have a request for money denied and he dropped a cent into his hat and passed it to his neighbor.

It was such a joke. Fifteen coppers rattled in the hat, and it fell to Billy's lot to give the collection to the Professor "for a hair-cut." Was Jimmy mad?

I do not know. I know somebody who would have been so angry that somebody else would have been well pinched, and somebody isn't red-haired either. But Jimmy-Alick looked at the money. Perhaps he didn't know enough to see that it was an insult. I think myself he did.

"Thank you," said our country boy. "I would have had it cut before, but I didn't just feel that I could spare the money."

Next day his hair was cut.

Billy and the boys, I am glad to say were heartily ashamed. Billy told me this part of the story long years afterwards when we were both quite grown up. We had been listening to a brilliant address, and you may have guessed that the speaker was none other than Jimmy-Alick.

Billy said: "It makes me hot when I think I was mean enough to insult that noble fellow. There wasn't one of us fit to clean his old shoes. And he never seems to remember it, but I do."

This is what I remembered when I saw Jimmy-Alick's name in the newspaper yesterday.

—The Chr. Guardian.  
Manitoba.



## The Mennonite.

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## Editorial.

The idea of sacrifice goes back to the very infancy of the human race. Whether our parents brought sacrifices in paradise, we do not know. It is not impossible, since one kind of sacrifice was the thankoffering by which men acknowledged that they were dependent on God and expressed their gratitude for the manifold gifts bestowed upon them by the creator. Some think, that God taught Adam and Eve to offer expiatory sacrifices when He made for them coats of skins.

We know that Cain and Abel brought offerings. It has been thought, that God had no respect to the offering of Cain because it acknowledged the dependency, but not the guilt. Abel brought an expiatory sacrifice, his offering being the sacrifice of an animal in his place, thus expressing his repentance. But we find this not being hinted at in the text; it is said that the difference between them was, that the one did well, the other did not well; the difference seems to be in the heart and life of the two, not in the difference in the offering, though Abel may have expressed his relation to God better by his offering, he feeling himself as a sinful being in need of forgiveness.

The peace and meat offering was the expression of gratitude and of the enjoyment of communion with God. Another kind of sacrifice was the sin offering. It was expiatory, the sin being laid upon the head of the animal, the blood, the life, of the animal was given instead of the forfeited life of the penitent sinner. This sacrifice pointed to Christ upon whom God laid our sins, and who has, as "the Lamb of God," taken away the sin of the world.

A third kind was the burnt-offering, signifying self-dedication.

There are different kinds of sacrifices mentioned in the Bible, but all fall under these three heads: sin-offering being expiatory; burnt-offering being self-dedictory, and thank- or meat-offering being an expression of dependency on and of glad communion with God.

We find these different kinds of sacrifices in most religions. The heathen fear God, or the gods, and feeling their own sinfulness they want to appease their anger or bribe them to be favorable to the one who brings the sacrifice.

In the Old Testament we find some sacrifices which might be called covenant sacrifices, as Noah's sacrifice after the flood, Abraham's, when he divided the animals and God made the covenant with Him.

In the New Testament there is only one sacrifice for sin, Jesus Christ, the Lamb of God, who bore our sins and died for us. The burnt-offering of self-dedication remains though in a different form. Paul says, Rom. 12:1: "I beseech you, therefore, brethren, by the mercies of God to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." We shall also honor God with our substance, "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God," and with our prayers, which are called "a sacrifice of praise to God."

There was one kind of sacrifice which we have not named yet, it was the burning of incense, to represent the prayers of the faithful. This incense of sweet spices was to be burnt every morning and every evening. So do we draw near to God constantly, but especially in the morning and in the evening in prayer.

Christ is our sacrifice, which we have to accept, He being the mediator between God and man, the atonement for our sins, and Christ is our model, whom we shall imitate in His perfect obedience and His self-sacrificing love, after we have experienced His love and found forgiveness of sin. We shall daily consecrate ourselves to God and enjoy God's communion.

It is sometimes said: "Nothing is a sacrifice that we do not feel as a deprivation"; but unwilling sacrifice like Cain's is not acceptable; on the contrary: "God loveth a cheerful giver." Every sacrifice ought to be a pleasure to give or to make to Him, who loves us so that He give His best for us.

v. d. S.

## Correspondence.

Moundridge, Kan., Jan. 21, 1913.

Dear Editor, Bro. v. d. Smitten—Your warm-hearted letter admonishes me that I have only a few more days to redeem myself lest I fall altogether to say a word from the West Zion church, as was expected of me. We, whose occupation is not a literary one, are inclined to have to be prompted if we are to make bold to "write for the paper," for though we are perhaps talkative verbally we feel somewhat shy to write for the public.

Therefore I will suggest to our church to place young minds to do this work, as they are not so pre-occupied with other things as older men, and they will do our paper more good in consequence, as I agree with you that our people should have something to say through our "Mennonite" to our own people, not so much for the benefit of others as for the benefit of the writers themselves for we are always the most benefited who do the work.

Now I have had something to say from our church for many months and for overlooking it so long have almost lost the inspiration to say it, until I reflect into the past for the larger end of the past year.

In the way of contrast in the observation of our church experiences it comes to me, first that two of our aged sisters were called to their heavenly home during the year and as I have known them both for a number of years, I want to say that they have been a particular object lesson to me in Christian resignation and life.

One of the sisters, Mrs. Horchheimer, widowed for a number of years, and almost deaf in her resigned and kindly manner as we met her from time to time, always made me feel that I had much to learn from her and her devout life. The other sister, Mrs. Isaac also quite aged, in her sainted resignation and prayerful life gave all of us such a joyful example of trust in God, that we feel thankful for the opportunity to learn from her and Sister Horchheimer, how to live in old age and how to be prepared to meet God.

No, old members in a church and the human family are not superfluous, as it appears to me, that the crown of one's life is to live to a ripe-old age and to grow in Christian graces and resignation and to exemplify this to our younger Christians as well as to the world. Younger generations require this example to keep in mind the testiny God has planned for man.

Then I want to contrast a further observation in our Young People's meeting, in which an entire program was given by our younger members, perhaps none over 15 years of age and one boy less than 14 years old, presided, and to see how well he did this was a revelation to me, likewise how well our younger members can work and take part when fully thrown to the front and placing them under responsibility. The younger generation has superior opportunities and we need thank God for the possibility to draw them into Christian activity young, and they give us older members a healthy lesson, as the real element on which our church must build its future, and have us understand that they are a part of our church life and thereby prompt us to a keen desire to offer all possible opportunity to develop young talent that we might learn the grace and art of God, not to repress youthful vigor but to divert it into noble Christian channels.

The problem is complicated by the language question and use, but we are getting along nicely in this connection as our younger generation nearly all get a fair introduction to the German and so can take part in both, which makes it possible to meet the needs of both.

During the year we were favored with pastors' visits from far and wide, Bro. Silas Grubb from the Atlantic, Bro. J. S. Hirschler, from the Pacific, Dr. Blanchard from the middle states, and others gave us of the Bread of Life and we thank them.

J. W. Krehbiel.

Bluffton, Ohio, Jan. 27, 1913.

The Bible lectures offered by the college last week proved to be a great success. A packed house greeted the speakers every evening. The speaker for Sunday, Dr. Philip Vollmer, of Dayton, Ohio, was greeted by packed houses both afternoon and evening. He spoke with a simplicity and directness that no one failed to grasp the various addresses given by him. Rev. John Balcom Shaw, of Chicago, has a strong personality, and with it a strong and eloquent presentation of his message that makes Dr. Shaw a great force in the American pulpit today. The themes discussed in the evening lectures by Dr. Shaw were, "The Bible in History," "The Gibraltar of the Ages," "The Bible as a Spiritual Force," "The Bible in Modern Times" and "What Jesus Can Do for a Human Life." In all these lectures Dr. Shaw impressed his audience that the Bible is the inspired Word of God and its

truthfulness cannot be denied.

The board of the C. M. College met last week. The out-of-town trustees here were: J. H. Tschantz of Dalton O., Rev. W. W. Miller, Pulaski, Iowa; Rev. Musselman, Wayland, Iowa; Rev. D. D. King, Fortuna, Mo.; Rev. Albert Schumacher and P. C. Sutter of Pandora, Ohio. The local trustees: Rev. W. S. Gottshall and John Bixel.

Sunday afternoon at the college chapel the Vesper address was given by Dr. Philip Vollmer. His theme was, "The True Test of Our Religion." Excellent music was furnished by the college orchestra, conducted by Sidney Hauenstein, who is the instructor of stringed instruments at the college.

Revival meetings are held this week at the First Mennonite church by Rev. W. W. Miller, of Pulaski, Iowa. Following these meetings, revival meetings will be held in the St. John and Ebenezer churches.

The funeral of Emanuel P. Lugbill was held at the First Mennonite church Sunday afternoon. He died at the age of seventy-one years, leaving to mourn his departure, wife and five children.

The First Mennonite church choir under the able leadership of Prof. G. A. Lehman, is preparing a cantata entitled "Come, Let Us Sing," by Mendelssohn. It will be given in the near future.

Out of the 10,000 people inhabiting the Marshall Islands, 4,000 are said to be Christians. Rev. C. H. Maas, a former student of the Moody Bible Institute, has gone to relieve Rev. C. F. Rife who has been laboring there for eighteen years.

It is often in sorrow that our lives are taught their sweetest songs.

## Editorial.

A news agency has been supplying the information to the public that in places in Germany the demand for cheap meat has necessitated the opening of dog slaughtering houses. We recently saw a photograph which was said to be of a place actually existing in a German city. That the whole world is just now face to face with a condition that makes living here there can be no doubt, and that poor people will resort to food in hard times that they would not think of using in prosperous times is no more than what is to be expected. Much is said and written of the development of modern Germany. This has been

along two lines, industrial and military. As America prospered industrially the standard of living has risen, the people have had a greater share of the prosperity. In the heavily armed European nations prosperity first has had to pay the big bills that armies and navies pile up. The un-Christian war spirit of so-called Christian nations costs more than can be reckoned in money. It degrades the common people. We may be thankful that the military ambitions of our country have not yet come to compelling the nation to strain every effort of peaceful industry and at the same time to keeping the people in abject and degrading poverty in order to build fleets and maintain armies.

Another phase of this condition is to be observed in the methods in vogue which would underpay the producer in order to capture the foreign markets. The raptains of industry, if they are given their way, are just as likely to sacrifice flesh and blood as the captains of armies. What we have escaped of the military burdens we may be in danger of falling into on account of the industrial burdens, that a few rich and powerful men have in their power to impose.

In connection with this subject a writer in the Toronto Globe says:

"Dog meat for food is the result of Germany's 'industrial triumph' and military greatness. The people who accept the absurdity that to export at a loss is profitable can triumph over all competing nations until they bring themselves to the dog-meat diet. They can also go on expanding their exports until they starve. The notion that 'Made in Germany' is better for the Germans than 'used in Germany,' or 'enjoyed in Germany' has forced the necessity of a slaughter-house for dogs to supply the people of Berlin with food."

"The Dreadnought policy and army policy of Germany have also made their drafts on the supplies of every table in the Empire. The industrious German has been forced not only to supply his own table with necessities, but has been forced to supply the fortunately idle war ships and the fortunately idle army with food. Every warship built lessens the food supplies of the people, and further drafts are made for equipments with the means of destruction by land and sea."

"This is as simple and sure as any other mathematical problem. The productive capacity of the workers is limited. Every man turned from a producer to an idler

lessens the total product. Every demand made for the wasting of products in building, equipping and maintaining armies and navies leaves that much less for the producing of useful elements. Germany's waste through accepting and acting upon the burdens of armament has reduced many of her productive workers to a diet of dog meat. Who wants to go such lengths in the pursuit of glory and trade statistics?"

The most certain conviction to be obtained against an evil doer is the one which his own words bring about. If one is guilty and we need proof of his guilt, all that we need to do is let him talk. Pretty soon he will "talk himself fast." There is one evil that is fighting for its existence under the pretense that it is necessary and that the people it employs would suffer an unspeakable hardship if it were abolished. We refer to the liquor traffic. Liquor people are making an appeal not only for a right to exist but for patronage. Perhaps the most common type of advertising one meets on fences, barns and other portions of the landscape, as he travels along, is the liquor advertisement. It is refreshing to find a newspaper that is not crowded with whiskey or beer "ads." When we do find such a sheet it is like running across an oasis in the desert of Sahara. Most of this advertising is, beside being a bid for patronage, a clever effort to conceal information about the deadly and damning qualities of the articles offered to the public for sale.

One whiskey maker has crowded cars and public places with pictures of "Uncle Sam" usually displaying in some conspicuous place a bottle of a certain kind of the stuff he is making. With the picture comes the statement that the United States government guarantees that special brand. It is a shallow trick. We know that there is a government inspection for the manufacture of all liquors and that all must comply with the law regulating its manufacture and sale. This does not warrant a manufacturer to say that his article has the recommendation, approval or guarantee of the government. The inspector's stamp simply means that the law, which most manufacturers would like to avoid, has been complied with. No one but an ignorant dunce would permit such an absurd claim, that the government guarantees whiskey, to lead him to drink or use the stuff.

Of course we know how often the makers of whiskeys offer to the public their special brands to

be used as medicine. We are not learned in the science of healing diseases, but we do know of at least one state in the union where the use of liquors is prohibited even as a medicine and that state is a particularly healthy one. Is it to be presumed that the secret of health in that community is to be attributed to the frequent visits of the natives to towns across the border to fill themselves up with the meanest and vilest of the stuff that can only find a sale in border towns, or is it to be supposed that the healthy people of the prohibition states are the law-breakers who get the stuff into their houses and into their insides by violating the laws?

Several years ago a manufacturer of beer seriously maintained that beer is a food and a healthy and nourishing one at that, but we have yet to hear that he or any one else of the same opinion have permitted themselves to be deprived of everything in the food line but their beer for a period of a month or even a week in order to demonstrate the correctness of the opinions. The surest way for the brewers to break down temperance arguments and make their business secure would be for them to consent to be walled into an enclosure with no provisions but the beer they make for thirty days. It would give them a nice little vacation which would be strikingly and interestingly different from their annual pilgrimages to Europe. If they came out of their voluntary retirement looking as sleek and as fat as they went in perhaps many would accept beer as a food. Those who fear fatty degeneration of the heart more than the habitual beer drinker does, might be expected to be satisfied to do without it.

We picked up a paper the other day and were startled by the truth of a statement. It suggested the most common-sense solution of the drink problem we ever saw. It presented a good reason why the "drunk" should "cut out" his "booze." It presented an excellent reason for omitting the social glass and the use of strong drink in the home and it stated most convincingly why the moderate drinker should let it alone and the youth should never touch it. This is what it said:

"What you don't drink won't hurt you—What you do drink may." Perhaps our readers have often heard the same sentiment expressed in practically the same words and they are wondering why such a trite, worn-out, stale, hackneyed, common phrase should have been so startling. The answer is that the sentence was a

leading part of a whiskey advertisement. To be sure the writer of it meant to convey the impression that his particular brand of fire-water, crazy-juice, essence of crime or whatever one might call it, is harmless, but we appeal to everyone intelligent enough to think one single thought correctly in words that a certain well known brand of whiskey advertisement suggests: "What you don't drink, won't hurt you; what you do drink may." "That's all." Isn't it a good argument for letting all strong drink alone?

#### NOTES ON THE S. S. LESSON February 9.

God's Covenant With Noah.  
Gen. 9:8-17.

Golden Text—Gen. 9:13.

When God permitted Noah and his family to leave the ark they stepped upon a new world that was all theirs. They had the opportunity to make a new start in life as no one else has been able to make a new start since. Sin in the world was destroyed. All that remained of it was what they carried in their own hearts. Whatever future evil the world had in store would be the evil they put into it. The event speaks to us in types. The old world had died and new life rose over its grave. The old man of sin may die in us and we may rise to a new life in Christ. As the ark was the means through which they came into new life so we come into the new and holier life through Christ.

The first thing that Noah did, was to build an Altar and offer sacrifice. He started right and God was pleased. The sacrifice was (1) a recognition of Jehovah. (2) It was an expression of gratitude to Him. (3) It was the giving of a precious gift to Him. Only seven of the kind of animal offered had been preserved in the ark with which to make a new start. (4) The sacrifice taught a continued remission of sins through the shedding of blood. (5) It symbolized the precious Lamb of God to be slain for the redemption of the world.

In the covenant God included three parties: (1) Noah, the man of faith and righteousness. (2) His family, those dear to him and the sharers of his blessing because of his faith. (3) His stock, the things which were his property. The family and all its connections are always infinitely better off because the head of that family serves God. Note the many advantages that come to the children of Christian families. Note, also, that the creature world gets much that means comfort and protection to

it because of the relation of men to God. Where God is not known the cruelty to animals is appalling.

In Gen. 8:29 it will be observed that God purposed no more to curse the ground even though "the imagination of man's heart is evil." There was a mercy in the flood. It would have been cruel to permit the race to propagate itself and its evil and thus multiply the sum of iniquity, therefore in mercy God blotted it out and in mercy He again permitted the race, after a chastening, to continue its increase with the assurance that a flood should not again destroy it and with the further assurance that the ground would not again be cursed. Seed-time and harvest were to come in regular succession and God guaranteed the crops. Sin deserves death as much as it ever did, but God in mercy withholds the just punishment it deserves. The flood was a cleansing for the world once. The next cleansing will be by fire.

"God's covenant with Noah was one of the eight great covenants of God: The Edenic (Gen. 1:28); the Adamic (Gen. 3:15); the Noahic (Gen. 9:1, 9:10); the Abrahamic (Gen. 15:18); the Mosaic (Exod. 19:25); the Palestinian (Deut. 30:3); the Davidic (2 Sam. 7:16); the new covenant (Heb. 8:8)."—Torrey.

"The Rainbow Token. — The rainbow, as a sign of God's promise is particularly appropriate and beautiful. (1) It is formed of the rain itself. The rain which produced the flood. (2) After the appearance of an entire rainbow, as a rule, no rain of long duration follows." indeed the rainbow is a proof that the storm is partial not covering the whole sky. The sun of God's mercy is shining on the rain. (3) The darker the storm, the brighter the rainbow. (4) "As it fights up the dark ground that just before was discharging itself in flashes of lightning, it gives us an idea of the victory of God's love over the black and fiery wrath."—Delitzsch. (5) "It is just in its conformity to natural law that the rainbow is a pledge that the order of nature shall continue."—Denio.

(6) It can be seen everywhere in all parts of the earth; it is all-embracing. (7) It is very beautiful and attractive. God gives a winning beauty to His angels, to His messengers of mercy, and to His promises in order to attract men and show His love. (8) It forms an arch wide as the storm, binding earth and heaven, God and man, together in peace."—Selected Notes.

"Peter speaks as the Noah of the new dispensation, the preacher of coming judgment to the scoff-

ing unbelievers of the last days. The passage, when literally translated is a remarkable one:—"For this they willfully forgot, that there were heavens from of old, and land established out of water by means of water, by the word of God, by which same means the world that then was, being overflowed with water, perished, but the heavens that now are and the land, by the same word, have been stored with fire being reserved against the day of judgment and the destruction of ungodly men."

He invokes the aqueous cause of the deluge in evidence of the reasonableness of the plutonic cause of the final conflagration. It would, however, be unjust to the apostle to regard him as the prophet of woe alone. He proceeds to say that God delays this just vengeance from age to age, "not wishing that any should perish but all should come to repentance," and should, as children of God, not dread, but earnestly desire the coming of the Lord, and joyfully look forward to the "new heavens and a new earth wherein dwelleth righteousness, seeing then that we look for these things give diligence that we may be found without spot and blameless in His sight." Noah is said to have warned the Antediluvians for 120 years. But Peter's preaching comes down to us through the whole 19 centuries and with many other inspired notes of warning that we live in the last times and are nearing the final catastrophe of the present cosmos."—Sir William Dawson.

#### NOTES ON THE C. E. TOPIC. February 9. The Ideal Christian.—His Zeal. II Cor. 6:1-10.

Among many other qualifications required of him, the Christian should be zealous. To be zealous means to be as much in earnest as it is possible for one to be. Zeal calls for the exercise of every talent, it demands the employment of every minute and expects that talents and minutes are employed to the fullest extent of one's ability. Many failures do not come from a lack of ability or opportunity, they come from lack of zeal. This is particularly true in the Christian life. Opportunities exist everywhere. Wherever there are two persons together there is a world of opportunity for the exercise of Christian virtues. As in the parable, there may be differences as to the number of talents possessed, but there is no difference in responsibility. All must give an account of their stewardship. The condemnation is upon the heads of those who do not pos-

sess zeal enough to invest their talents properly or at all.

The zealous Christian remembers that he has God's business upon his hands. He is called to a ministry. It is a mistake to suppose that the ministry and its exercise is limited to those who occupy the pulpit. All are ministers who belong to Jesus is the sense of the New Testament idea of the ministry. Ministry means not only service, but it implies that service is lovingly, faithfully and zealously applied. Those whom the Bible presents to us as Christian examples were more than faithful unto death, they were zealous in life. Indeed we do not see how it is possible for one to be really faithful unto death unless that one has really been zealous in life.

The Scripture lesson suggested for this topic implies that zeal and patience go together. Worldly zeal too often lacks patience. A Christian's zeal includes it. In being zealous for the Lord's cause we must learn to be patient in afflictions, in necessities, in distress, in persecutions, in tumults, in labors, in watchings and in fastings. These are things that too often try our patience. They are hard lessons which must be mastered, we must gain victories over them and must prove ourselves greater and more powerful than they are. We gain power to overcome them by continued prayer and consecrated zeal.

Some Christians are ready to boil over in their energy like a teapot. They explode like a bubble and then that is the last of them. That is not zeal. It is only an impulse which lasts a moment and then dies without having accomplished anything. True zeal is long continued. It works toward a purpose and keeps at it until the purpose is accomplished. We have enough before us to keep our zealous efforts always going. We have our own spiritual destiny to work out, we have the world of sin and unsaved millions before us to work upon for Christ; we have the church of Christ to be established and we have the multitudes of suffering and unfortunate ones to care for as our Savior would have us care for them. To do our part in all this means that zeal must last as long as we last.

Turn again to the scripture lesson and you will find how that our zealous ministry is to be applied. It is to be in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit in love, in truth, in the power of God, in righteousness and under the various favorable or unfavorable conditions in which the chances of life place us.

## Items of the Week.

### CAPITAL OF TURKEY SHAKEN.

#### Young Turks in Power.

Constantinople, January 25. — A severe earthquake shook the Turkish capital at an early hour this morning. No loss of life has been reported.

A new national assembly has been chosen and Mahmud Shekfat Pasha, the grand vizier, called the body into session today to consider the joint note of the powers. The assembly will formulate a reply to the powers for the consideration of the new cabinet, and the government will ignore entirely the action of the Kiamil Pasha party, which approved the cession of Adrianople to the allies.

The new ministry, at the suggestion of Enver Bey, postponed consideration of a definite reply to the powers pending the decision of the new parliament. It was regarded as certain that the new legislative body would refuse to give up Adrianople and the Aegean islands, but it was believed that the Balkan war would not be resumed. The Young Turks are in control of all branches of the government, but they declare they do not wish war. It is believed the new government now counts on foreign intervention to end the struggle, and hopes also to save the holy city.

It is believed the Porte is playing heavily on the assurance that the powers will not countenance renewed fighting, and rather than permit hostilities the powers might turn on allies and compel them to lessen their demands, if Turkey demonstrates that she can not be coerced.

**Powers Send Vessels to Constantinople to Be Ready for Emergencies.**  
London, Jan. 25. — British and Italian warships were today speeding through the Mediterranean on their way to the Bosphorus, following the decision of the powers through their ambassador at London to make ready for warlike developments at Constantinople. United States, Russian and German vessels already were in the harbor and the British ships at Malta were ordered to proceed to Constantinople at once.

The Bulgarians asserted that if war were resumed there would be one million of the allied troops Montenegrins, Bulgarians, Servians and Greeks, on the Tchaatalja lines, while Turkey would have not more than two hundred thousand to oppose them. Dr. Daneff, chief of the Bulgarian envoys, said the Turks had found it impossible to get the fresh troops from Asia Minor to any positions of effectiveness, should there be more fighting.

Constantinople is practically in a state of siege according to dispatches received today by the peace delegates of the allies.

### EXPLOSION SHAKES PARIS.

Paris, Jan. 27. — A terrific explosion of dynamite early today shook houses for a mile or more around the Church of St. Sulpice, in the southern part of Paris. A great fissure was opened in the Rue de Sevres and the electric surface lines there were destroyed, but no one was seriously injured. The explosive is believed by the police to have been taken from the construction works of the new subway by some workmen who were recently discharged.

## THE MENNONITE.

### MISSISSIPPI LEVEE BREAKS, FAMILIES FLEE

Memphis, Tenn., Jan. 25. — The levee at Beulah, Miss., broke early today. Water is pouring in through a gap 1,000 feet wide. Families are fleeing for their lives. Thousands of dollars worth of cotton are being washed away.

When the levee broke 75 state convicts working on it made a dash for liberty. Several secured guns and returned the fire of the guards who pursued them. After a short battle in which four convicts and two guards were wounded, the prisoners gave in. The flood situation is hourly growing worse about Beulah. All traffic on the Yazoo and Mississippi railroad is about to be abandoned. This will leave many to their fate if rescue boats do not reach them.

### NO RECEPTION, NO BALL ON INAUGURATION DAY

Washington, January 24. — Woodrow Wilson's inauguration as President of the United States will be essentially an official affair, with no ball and no reception; and it is even possible that the afternoon parade will be trimmed down to modest limits. Following the prompt action of the general inaugural committee in putting the whole matter of festivities up to the congress, a spirit of general opposition to the reception swept through both branches. This was not out of disrespect to the president-elect, but it sprang from the belief that the new president would find himself a victim rather than a hero before the night was over if any half-baked reception ceremonies should be attempted at the capital.

The house has passed the Sheppard resolution granting the use of public parks for reviewing stands, etc., and allowing a little more money for general purposes, but the action of the congress promises to stop with this.

As a spectacular attraction to visitors, the inauguration will be saved on by the woman suffrage parade of March 3.

### STEEL COACHES AGAIN AVERT LOSS OF LIFE

Columbus, Wis., Jan. 25.—For the second time within a few weeks, steel coaches prevented probable loss of life when train No. 56, east bound on the Milwaukee road, was derailed at Fall River, a few miles west of here, shortly before 4 o'clock today.

While running at high speed, the engine struck a broken rail and plunged off the right of way, carrying with it the mail and express cars.

The engine turned over, pinning Engineer Patrick McBride of Portage, and Fireman Butsch of LaCrosse in the cab. The heavy steel draw bars and the enormous weight of the steel cars kept the rest of the train upright. Beyond a severe shaking up none of the passengers was injured. Traffic in both directions was blocked.

### TWO GO 11,880 FEET IN AIR.

Paris, Jan. 27. — Georges Legagnoux, an aviator, this afternoon ascended, 11,880 feet in a monoplane, carrying Miss Davies, an Englishwoman, as passenger. The aviator was attempting to make a new French record for altitude with a passenger.

### BALKANS DESIRE TO CONTINUE WAR

London, Jan. 27. — The special committee appointed by the Balkan plenipotentiaries drafted a note today notifying the Turkish plenipotentiaries that they propose to break off the peace negotiations. The note was not submitted to the Italian delegates, which held no meeting today. Instead the delegates gave a luncheon in celebration of the Saint Day of Saba, the patron of the Orthodox church.

The note as drafted is very brief. It reminds the Turks that since January 6, the sittings of the peace conference have been suspended without their resumption, while events in Constantinople are the best proof that Turkey's answer to the demands of the allies concerning Adrianople and the Aegean islands will be negative.

On this account, unless the Turkish delegation has fresh proposals to make, the note points out the allies see no alternative but definitely to break off the negotiations.

### U. S. SENATORS IN A LIVELY TUG

Washington, Jan. 28. — After a caucus of republican senators today, which a plan to fight for confirmation of President Taft's helpup nominations was agreed on, Senator Smoot moved an executive session of the senate, with the idea of holding the session as long as a quorum could be kept. The republicans had promised to remain in their seats to keep the quorum and to repeat the motion every day, in the hope of forcing confirmations. The democrats were equally determined to permit no confirmations other than army, navy and diplomatic, and prospect of a lively struggle was presented.

The republicans declined to consider the proposal made by the democratic caucus for a joint committee of two to go over the nominations and select some for confirmation. The proposal found no support in the republican ranks.

### RIOTS AND SORTIES

Rejection by Parliament and Cabinet of Franchise Bill Arouses Suffragettes.

London, Jan. 27. — A declaration of guerrilla warfare by the suffragettes, including sorties and riots, to begin at once, was made by Mrs. Emmeline Pankhurst, the militant leader, at a meeting this evening. This program on the part of the suffragettes is the result of the rejection today by the parliament and cabinet of the franchise reform bill through which English women hoped to gain the right to vote. Mrs. Pankhurst called for the names and addresses of those who were "prepared to take part in the gallant onslaught." The suffragette leader declared that there were many women who were prepared to endanger their lives in the cause.

Miss Annie Kenny, who has been very prominent in the maneuvers of the militants, added that the women would "make the lives of public men impossible," and in reply to an interpreter said: "If you are a shopkeeper you had better look out. It is not just your windows which are going to be attacked. It is something else. We are going to get this question settled

once for all." Many shops immediately began to board up their windows. The decision to drop the franchise bill and reintroduce it in the new form was in deference to the speaker's ruling that the form and substance of the measure would be so materially altered by the amendment granting votes to women that it ought to be presented in the shape of a new bill.

Trouble began immediately and a number of women were taken in for rioting.

In addition to the arrests in London three women were arrested in Dublin for attacking the windows of Dublin castle.

### HEIKE MUST SERVE EIGHT MONTHS AND PAY \$5,000

Washington, January 27. — Charles R. Heike, former secretary of the American Sugar Refining Company, has no immunity from prosecution for his knowledge of the "sugar weighing frauds" against the government because he testified before the grand jury. The supreme court of the United States so held today. The court held that Heike must serve the eight months of imprisonment and pay the \$5,000 fine according to the sentence of the lower court.

Heike was convicted of conspiracy to defraud the government. He had testified at a grand jury investigation, under the Sherman anti-trust law, into the affairs of the American Sugar Refining Company. Later he was prosecuted in connection with the weighing frauds at the customs docks in Brooklyn.

### Imported Liquors Decision.

Liquors imported to the United States become subject to state laws exercising the state police powers when they arrive, just the same as liquors from other states, according to a decision today by the supreme court.

In accordance with this view of the Wilson liquor law of 1890, the court upheld the validity of the New Orleans ordinance, which laid a tax on the business of the Frederick & Barry Company in so far as it consisted of selling imported wines in unbroken packages of less than five gallons each.

### GIVE VARYING VIEWS ON WOOL SCHEDULE

Washington, January 27. — Democratic plans for downward revision of the wool schedule of the tariff, one of the most complicated features to come before the extra session of the congress, were under fire today before the house committee on ways and means. The suggestions presented by witnesses ranged from entire abolition of the duty on raw wool to the retention of the present schedule.

General expectation among house democrats is that the committee will report at the outset of the extra session virtually the same woolen schedule as was incorporated in the wool bill that passed the house at the first and second sessions of this congress, was amended in the senate last summer, compromised in conference and vetoed by President Taft. The average ad valorem duty of the schedule in the present law is almost 60 per cent. The democratic bill that serves as the tentative basis of the present consideration provides very much lower duties. It would tax raw wool 20 per cent. ad valorem, instead of the higher carrying rates on three classifications in the present law.

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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, February 6, 1913.

No. 6.

### JUST ACROSS THE RIVER.

The land that holds our treasures,  
Where sin nor death can mar,  
The land of lasting pleasures,  
Is not so very far;  
'Tis only so in seeming,  
And in our human fear,  
For often in our dreaming  
That land is very near—  
The land where friends never sever,  
'Tis just across the river.

'Tis but a moment's journey,  
A closing of the eye,  
A fluttering breath, a turning  
From earth all wearily;  
A flight through regions airy,  
Swift as a flashing beam—  
A sail with boatman wary,  
Over a narrow stream.  
Bright land of the forever!  
'Tis just across the river.

And when Faith's sunlight lingers  
Upon the mystic tide,  
Clouds, touched by angel fingers,  
No more its glories hide.  
Lost kindred, loved and loving,  
So near us seem to stand,  
That while 'mid earth scenes moving  
We clasp them hand to hand.  
Fair land where love dies never!  
'Tis just across the river.

Then, wherefore this reining,  
For dear ones gone before,  
Since Faith reveals them shining  
Safe on the other shore?  
Though lost to mortal vision,  
They're never far away;  
And soon to their Elysian  
Our weary feet may stray.  
Home of the soul forever!  
'Tis just across the river!

### NEWS AND COMMENTS

The total number of missionary schools in China is given at 3,728, with over 100,000 pupils. More than two-thirds are of the primary grade.

The Chinese government reports more than 40,000 schools under its control, and has primary and intermediate grades in every province, with total enrolment of 1,500,000 students. The mission schools are said to be far ahead in quality of teaching, and 75 per cent of the textbooks used in the government schools were prepared by Christians or under Christian supervision.—Missions.

There are now somewhat less than 100,000 Nestorians, survivors of the ancient missionary

church, dwelling chiefly in Persia and the contiguous portions of Asiatic Turkey. They have been called the Waldensians of the East, have been subjected to Moslem oppression for a thousand years, yet have kept their church life from flickering out all these centuries. Their organization is episcopal and worship liturgical. The clergy live by hand labor as the people—largely as shepherds—and have had little or no training for the pastorate. The Nestorian liturgy is evangelical in tone but, as that of Rome, Russia, Egypt, Armenia and Bulgaria, is read in a dead language and therefore without devotional power for the people generally. The Nestorians are opposed to images but have preserved the MSS. of their church with reverent devotion. Their present patriarch is an excellent young man with traits of leadership, who lives in the village of Kudshanis.—Record of Chr. Work.

Friends of the Book.—The Rev. Mr. Pye, of the American mission in Fenchow, relates the following experience of a colporteur working in his mission. "I had spent the whole day in book-selling, and as night approached I longed for a place to rest, when suddenly a native of the village came and received me into his home, inviting me to spend the night. He prepared the evening meal and afterwards we conversed together. 'I am an entire stranger to you. What is the reason for such kindness on your part?' 'True,' came the reply, 'we are strangers. I do not know you but I know the book. My uncle bought a New Testament and I read it.' For the book's sake you are welcome to my home.' In the evening, 'villagers came in and I was so full of thanksgiving that I preached to them of Jesus until nearly midnight.'—Record of Chr. Work.

Unhesitating Obedience.—The report of the British Bible Society tells of a new Japanese colporteur recently joined to its staff who certainly retains much of the spirit of the Japanese samurai. He had formerly been a miner. Dur-

ing that time he had acquired the habit of gambling at cards. He became an adept and after a while saved sufficient money to open a small patent-medicine business. His wife kept the shop while he traveled, gambling and selling medicines. He heard of Christianity from time to time, and acquiring a New Testament, became greatly interested in it. When he came to the passage where our Lord says, "I thy right hand of lend thee cut it off," it occurred to him that the last joint of the third finger of his right hand had been his offending member as a gambler. He at once cut it off. Whenever he sees people gambling, he protests and relates his experience. He is wholly devoted to telling his countrymen of the book which delivered him out of bondage.—Record of Chr. Work.

"The Substitute" is a little paper published by Mrs. Gibbud and devoted to the work of securing preachers and teachers on mission fields to represent individuals at home, who are ready to guarantee their support. There are numbers of exceedingly competent native Christians who are earning their living and preaching in the little spare time they have, who, if set free to give all their time or more of it, could reach a hundred where they now influence one. Here for example:

"Dah Yieh, a native Christian in China, knows his Bible as few Christians, and I have never known anyone so easy in speech. He has a Bible and a set of commentaries, a Bible dictionary, Notes on Genesis, Exodus, etc. He has pored over all these and attended all the Bible conferences accessible, until he is a veritable encyclopaedia of Biblical knowledge, yet he must toil in the fields for a bare living while souls are perishing ten miles away for the lack of the knowledge he knows so well how to impart. He has no education except in the Bible as he did not learn to read until after his conversion. But he can tell the gospel story as well as any one I have ever heard. Should the Lord lay it on some heart to set him free for evangelistic work,

Miss Favors of the Christian Foreign Mission Society at Luchowfu will gladly oversee his work."—Record of Christian Work.

### FROM MONTANA.

Busby, Mont., Jan. 25, 1913.

Dear Friends:—We are glad to be able to report a good attendance at the Sunday services; though the weather has been real severe during the last few weeks, the thermometer registering between 29 to 35 deg. F. below zero every night and seldom getting above zero even in day-time, still we had good attendance upon services, most of the attendants having a number of miles to come to the chapel. It is always encouraging to see interest being taken in spiritual things, but on the other hand it is humiliating when one sees the people coming to service that have driven a number of miles through snow and the thermometer down 30 degrees below zero to think of how little we can really offer them. Oh, how one does long then in a special manner that one were able to speak to them the Word of Life in an unhindered manner. Oh, that one could speak to them in one's own language instead of their own, though rich, yet very tortuous, language. It is our comfort to think that the Lord is pleased to glorify Himself in that which is weak and seems of no account before the world.

It is especially gratifying to see the people show an interest in the message of salvation, for that, indeed, is the only thing that will save them not only spiritually but temporally as well; for at times when one stops to think of the condition and the disposition of these people one's hope, faith and love becomes shocked! Yet the very second thought usually is, they are the least to blame for what they are, it is the white man, and more particularly the man directly in charge of them that is responsible to the greatest extent. Political machination with but mercenary aims reduces the red man to but a means to an end. But I am glad to state that not all who are directly responsible for the welfare of the Indians belong into



the above category. One of the latter, after having had charge of a reservation for but about a year, is to have said that if he had made use of all the opportunities which had presented themselves to him for personal gain during that time he would already have gathered about a half million dollars. His predecessor evidently did not let those opportunities slip by for he left the position—after a hard and long struggle, which finally resulted in his being permitted to resign his position—a wealthy man. This I simply mention to show that under such conditions the moral and spiritual welfare of the Indian is a nuisance and a hindrance to the man that is after dollars and cents. There are all kinds of laws and regulations in regard to money matters, but when it comes to the moral and social uplift of the people then we are told that there are no laws and no authorities to properly punish immoral conduct and so the poor red man is left really in a worse condition than he was years ago when he was not molested by the white man and the whiteman's curse!

Driving up the river the other day to visit several sick and to bring them some food, I stopped in at one house; entering I found a woman lying on a pallet on the bare ground, the usual fifth all around, one chair, in the whole house and that was placed in a corner more as a relic; the woman is very low with consumption, she had been at the point of death a few days ago but had rallied again so that she was able to get up and walk a few steps in the house. She was then nursing a babe, of about a year, which was sick also, two little boys were running about in the house unconcerned with the sickness of the mother—she is getting better, so things will be alright again—one of the grandmothers sat next to the stove, a dark filthy piece of cloth tied over her eyes—she is totally blind, one little girl of about ten, an orphan grandchild of the blind grandmother, is the only one to look after the most necessary things, the husband is away cutting ice so as to earn some money for their sustenance, the husband's mother who had so far looked after the culinary part for all these had evidently become tired of her task and had left them to go to Oklahoma on a visit for some time. These people have some money coming to them for cattle that had been sold and once in a while they are given some, but more especially just before the fair in fall or before the Christmas gathering so that money is

spent in a little while, otherwise they are urged to purchase horses and machinery for their money which is a very good idea as far as it goes, but when the house is full of impotent folk then several rolls of barbed wire does not go very far! Nor does farm machinery which they have purchased with their money do anything for the immediate relief of pressing hunger! They have cattle, yes, but they must not do anything with them, all they are allowed to do about their cattle is to come down when it suits the authorities to sign up for payment of what they may have purchased and for a few dollars in cash if any is left. —But we will go on.

The next house I find filled with people—they are just having their dinner; one woman is feeding a girl of about 12 years who is all in motion, head and arms and feet, everything in motion, she can scarcely shake hands, poor girl is suffering with St. Vitus dance. Over in one corner is an unfortunate imbecile feminine and she is a mother—in spite of the most watchful care of the parents—her sister sits next to the unfortunate one and takes care of the baby. Next to the girl that is all in a motion sits the medicine man, before him his rattle and little bags of medicine and a little heap of live coals. He was just doctoring himself e. i. he was stuffing himself full of beef—I could not help but think of it, this fellow comes here to eat well and then take a pony or two for his hokus-pokus while the missionary brings the sick one something to eat besides the medicine and as it was this time, I brought along for those who could not come to the church Christmas, their gifts of some piece of clothing or a blanket—surely they must notice the difference, too; they seem to be especially glad for what eatables are brought to the sick ones. But the missionary brings even more than that, he brings the words of everlasting life.

On the way back I stopped in at the house of one of our Christian widows, where I found that she, too, had gone to Oklahoma on a visit, leaving her two daughters, who are both members of our little congregation at home, but found another one of our Christian women there also. She is my mother—at least she calls me her son—she is about 85 years old; there was also a man there, the father of one of the girls but not of the other one, nor is he any more the husband of their mother, but it seems during the time that the mother is away he will stay there for the protec-

tion of the girls which is an absolute necessity.

At every place I was given some task to do or some instructions to do or say something for them: the one wanted me to get word over to the Tongue River about 50 miles away to call some people over from there to help out here, at another place I had to read and interpret a letter received, another one instructed me to speak to the superintendent about some cattle money, another gave me two axes and handles along to get them together in proper shape, and so forth and so on.

But I must now come to a close. Wishing the editor and all the readers heaven's richest blessing and asking an interest in their prayers for us and for these people, my wife joins me in sending greetings to all.

Yours in the Master's service,  
G. A. Linscheid.

#### SUBMISSION TO THE WILL OF GOD.

By Rev. Albert Bender.

In the twenty-sixth chapter of Matthew's Gospel we have an interesting account of a severe and painful experience to which the Son of God submitted Himself previous to His crucifixion. It is a scene that touches the depth of the soul, causing tears, intermingled with joy and sorrow to flow down the cheeks. To delve into this chapter, is to almost lose yourself in wonder and amazement at the depth of thought and range of vision there expressed. It creates such emotions in the soul as to make one feel himself, somewhat of the bitter experience. Truly we can repeat with the Psalmist: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

But now we desire to look at the act of submission as we find it expressed in verse thirty-nine. "Not as I will, but as Thou wilt." The Apostle Paul, writing concerning our Lord Jesus Christ, says, "Though He were a Son, yet learned He obedience by the things which He suffered." He who, as God, knew all things, had to learn obedience in the time of His humiliation. He, who is in Himself, Wisdom Incarnate, did Himself condescend to enter the school of suffering, there to learn that important lesson of the Christian life, obedience to the will of God; and here, in Gethsemane's garden, you can see the Divine Scholar going forth to practice his lesson. He had been all His life time learning it, and now He has to learn it anew and practice it in His agony and bloody sweat, and in His terrible death upon the

cross. Now is He to discover the utmost knowledge of obedience. See how well He has learned His lesson; note how complete and ripe a scholar He is. He has attained to the very highest class in that school; and, in the immediate prospect of death, can say to His Father, "Not as I will, but as Thou wilt."

"Not as I will," is an evidence of Christ's complete submission to the will of His Father. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." There is no resistance, no struggling, He gives Himself up completely. Though He had to come under the curse for us, and feel the Father's wrath on account of human guilt; though He had to die the death of the cross with all that it meant, and submit Himself to the ridicule and abuse of His foes; yet He seems to say to the Lord, "Do what Thou wilt with me; I yield myself absolutely to Thy will." There was on Christ's part no reserve, no wish even to make any reserve; I go further, and say that Jesus willed as God willed, and even prayed that the will of God, from which His human nature at first shrank, might be fulfilled. "Nevertheless not as I will, but as Thou wilt."

What a lesson should this prove to every Christian. We, too, have our Gethsemane, our hour of trial, and cruel mockings. Though we have not the cross to bear which Jesus bore, still there are trials which we will have to endure in our measure, and it behooves us to manifest the same spirit of resignation. When we are unjustly slandered, ill-treated, abused, and misrepresented for His sake, how do we bear it? Looking at a book, the other day, I met with this remarkable expression, "Shall that body, which has a thorn-crowned Head, have delicate, pain-fearing members? God forbid!" That remark went straight to my heart at once. I thought how often the children of God shun pain, reproach, and rebuke, and think it to be a strange thing when some fiery trial happens to them. If they would but recollect that their Head had to sweat as it were great drops of blood falling down to the ground, and that their Head was crowned with thorns, it would not seem strange to them that the members of His mystical body also have to suffer. If Christ had been some delicate person, if our glorious Head had been reposing upon the soft pillow of ease, then might we, who are the members of His church, have expected to go

through this world with joy and comfort; but if He must be bathed in His own blood, if the thorns must pierce His temples, if His lips must be parched, and if His mouth must be dried up like a furnace, shall we escape suffering and agony? Is His head to be as if it glowed in the furnace, and are not we to glow in the furnace, too? Must He pass through seas of suffering, and shall we—

"Be carried to the skies,  
On flow'ry beds of ease?"

Ah, no! we must be conformed unto our Lord in His humiliation if we would be made like Him also in His glory. We must give ourselves entirely to God, that He may do whatever He likes with us. Oh, that He might teach us this divine art of absolute resignation to the purpose and ordinance of God till we shall be able to say, "Not as I will!" Then can we sing, "I bow me to Thy will, O God, And all thy ways adore; And every day I live I'll seek To please Thee more and more."

—Ev. Messenger.

Sand Patch, Pa.

#### Home Circle.

#### UNEXPECTEDLY CAUGHT, THE DETECTIVE SUR-RENDERS.

(A Story of Soul-saving on the Police Force.)

In the city of Dublin it has been the custom for many years for a lady and her friends to hold a meeting on Sunday afternoons for the members of the police force, Dublin constabulary, and military on garrison duty; at the close of which light refreshments are served, since many men go directly on duty. It is always a bright, simple, cheery sort of service adapted to the feelings and tastes of the members of the three forces. Being present one afternoon to give the address, I got into conversation with a man who was having his cup of coffee, and sitting on one of the side benches, asking him casually if he were a Christian.

"Oh, yes," said he, "I am getting along like the rest of them over here."

"If that is all it does not amount to much, for they are not getting along specially on these lines. Tell me, how far you have got."

"How far have I got? I don't know what you mean?"

"If you are getting along, you must have had a start some day in the past; and my question is how far have you got by this time along the road?"

"Oh! I have no idea at all."

"Do you think you have ever really started to be a Christian?"

"I don't know, I'm sure. I fancy I am very much like the rest of them."

"If that is so, I would not give much for your progress along this road." I took out my pencil, and on a piece of paper I wrote the word Christian, saying to him, "What is that word?"

"That word is Christian."

Drawing my pencil through the letter "a" in the word Christian, I said, "What have we now?"

"You have two words now. Christ—in."

"Yes, and that is the true definition of a Christian; he is one who has Christ in him; the life of Christ has been imparted to him by God."

"Then if that is being a Christian, I am not one and never have been. I can see that I have never started."

(To be continued.)

#### Marriages.

Hager-Fretz. — On January 4, 1913, in Lansdale, Pa., at the home of the groom's mother, by the bride's father, Pastor A. M. Fretz, Robert Franklin Hager and Viola Ritterhouse Fretz.

Kulp-Overholt. — On January 11, 1913, at his residence by Pastor A. M. Fretz of Souderton, Pa., Hiram R. Kulp and Esther Overholt, both of near Deep Run.

#### Deaths.

Derstine. — On January 11, 1913, in Haycock, Pa., John Derstine, infant son of Isaac D. and Nellie Swope Derstine, aged 1 month and 26 days. Interment on the 15th at Deep Run Mennonite church services by A. M. Fretz.

#### Contributions.

##### HOME MISSIONS.

##### Contributions for January.

A. General at Mennoville, Okla. \$4.18; Christmas collection, Roanoke, Sask., \$34.50; church at Summerville, Ill., \$56; S. S. ditto, \$5; Lucella Krebbs, Clarence Center, N. Y., \$5; Salem church, Freeman, S. D., \$40; Swiss church, Whitewater, Kan., \$20; S. S. Redfield, Calif., \$15; Sewing society, Halstead, Kan., \$10; Tabor society, Orienta, Okla., \$10; Mission box, Berne, Ind., \$5.86; tenth, \$3.60; church Paso Robles, Cal., \$20; Fanny Diller, Columbus Grove, Ohio, \$3; Canton church, Galva, Kan., \$7.25; children's classes, Salem S. S. Winer, Neb., \$12.50.

##### B. City Mission Treasury:

Bethesda church, Henderson, Neb., \$42.18; Zions church, Dallas, Ore., Christmas collection, \$13.20; Y. P. S., Newton, Kan., \$5; Nordstern S. S., Drake, Sask., Christmas collection, \$9.10; thankoffering of the children of the Salem church, Dalton, O., \$40.50; S. S. Summerville, Ill., \$10; church, ditto \$25; Emanuel church, Aberdeen, Idaho, \$22.32; S. S. class of

Aganetha Fast, Mt. Lake, Minn., \$1.80; C. B. Jantzen's school, Mt. Lake Minn., \$3; Bethel Y. P. S., Fortuna, Mo., \$11.83; Maria Isaac from Father C. Voht's estate, \$15; Sewing society, Summerville, Ill., \$10; Friends, Winkler, Man., \$15.40; sewing society, Halstead, Kan., \$10; church, Deer Creek, Okla., \$25.35; S. S., ditto, \$14.65; church, Paso Robles, Calif., \$8.77; children's classes, Salem S. S. Winer, Neb., \$12.50; credited by Bro. E. F. Grubb last quarter 1912, \$111.47.

C. Church Erection Fund: Swiss church, Bluffton and Pandora, Ohio, \$50.

Gratefully acknowledged,  
M. Horach, Treas.

#### FOREIGN MISSION.

##### Received in January.

##### General Treasury:

Friend of mission, Schrag, Wash., \$17; ditto, Weierhof, Palatinate, Germany, \$27.25; Neuhoffnungstal church, children's festival, Meno, Okla., \$14; Swiss church, Whitewater, Kan., \$91.50; Sister Hillegonda's S. S. class, birthday gifts, Newton, Kan., \$2.50; Hoffmanns church, Buhler, Kan., \$19.67; Samuel Hilty, Beaverdam, O., \$25; Grave church, Pandora, Ohio, \$386; S. S., Bergal church, Korn, Okla., \$8.30; Bethel church, Inman, Kan., \$38.78; Bergal church, Pawnee, Okla., \$26.23; S. S., ditto, \$5; church, Rosthern, Sask., church dedication, \$45.05; Bethesda church, Marion, S. D., \$36.70; Bethany church, Coy, Okla., \$4; Bethesda church, Henderson, Neb., \$89.09; Mennonite church, Upland, Cal., \$59.90; San Marcos church, Cal., \$8.50; Tabor church, Goessel, Kan., \$55.03; Bethany church, Kingman, Kan., \$8; Mennonite church, Ringwood, Okla., \$12; Menn. church, Menno, Wash., \$25; S. S. Hoffnungs-feld-Eden church, Moundridge, Kan., \$50.20; S. S., Hoffnungs-feld church, Moundridge, Kan., \$15.75; Salem-Zion church, Marion, S. D., \$50; S. S., Zions church, Coltry, Okla., \$51.19; S. S., Zions church, Donnellson, Iowa, \$19.41; S. S., West Zions church, Moundridge, Kan., \$20; Klaas Wall, Buhler, Kan., \$25; S. S., Summerville, Ill., \$5; church, ditto, \$54; collection, at Edenburg, Man., \$4; church, Arlington, Kan., \$15; Legacy from Cornelius Voht, Alexanderwohl church, Kan., \$100; S. S., Bethel church, Versailles, Mo., \$30.54; Menn. church, Lehigh, Kan., \$29.33; Menn. church, Hillsboro, Kan., \$21.40; Herold church, Besse, Okla., \$20.93; Christmas collection, Mt. View, Okla., \$25.35; birthday collection, ditto, \$21.44; Menn. church, Paso Robles, Cal., \$6.64; Helene Matthes, Newton, Kan., \$1; Menn. church, Donnellson, Iowa, \$14.83; Ladies' Aid society, Summerville, Ill., \$30; Bethany church, Freeman, S. D., \$50; Mennonite church, Geary, Okla., \$12.46; ditto, Perry, Okla., \$3.67; S. S., Hillsboro, Kan., \$40.33; Dietrich Funk, Santa Ana, Cal., \$10; Sewing society, Halstead, Kan., \$38; S. S., Cordell, Okla., \$8.45; infant class, Bethel College, Newton, Kan., \$5.20; Springfield, S. S., Eakly, Okla., \$8.90; sewing society, Bethel College, Newton, Kan., \$13; S. S., Zions church, Dallas, Ore., \$5.65; friend of mission, Goessel, Kan., \$25; Menn. mission, S. S., Beatrice, \$23.96; Menn. church, Redfield, Cal., \$33.90; S. S., ditto, \$15; S. S., Christian church, Moundridge, Kan., \$50.92; Kronsgrat school, Altona, Man., \$5.25; sewing society, Pulaski, Iowa, \$10.18; First church, Newton, Kan., \$25; S. S., Brudertal church, Hillsboro, Kan., \$17.88; friend of mission, Dallas, Ore.,

\$25; Maria Isaac, from father Voht's estate, Moundridge, Kan., \$25; S. S., Hoffnungs-feld church, Moundridge, Kan., \$12; Friend of mission, Berne, Ind., \$25; birth day gifts, ditto, 25c; Christian church, Moundridge, Kan., \$15.47; S. S., Escondido, Cal., \$19.16; Bergal church, Pawnee, Rock, Kan., \$16; Tina Klassen, Greta, Man., \$31; Menn. church, Medford, Okla., \$23.80; Menn. church, Herbert, Sask., \$21.10; S. S., Winer, Neb., \$35; Menn. S. S., in Beatrice, Neb., \$104; Bethany church, Coy, Okla., \$6; Mrs. Joh. Wierler, Altona, Man., \$2; friend of mission, Altona, Man., \$1; Springfield S. S., Westerlo, Okla., \$3; Mennonite church, Wuerzburg, Germany, \$20.12; S. S., Nord Blumenfeld, Kan., \$4.50; S. S., Rocky Ford, Colo., \$20; Mission box, Berne, Ind., \$3.60; birthday gifts, ditto, 15 cts.; David Habeger, Berne, Ind., \$20; Peter R. Voht, from father Voht's estate \$20; Goteb., Okla.

For Lepers in India: O. K. school, Harvey Co., Kan., \$1.35; friend of mission, through Mennonite Book Concern, \$13.50.

##### Treasury for Special Gifts:

Sewing society Avon, S. D., for Lin-scheid's station, \$23.04; Salems Zions church, Marion, S. D., for H. J. Brown, \$32.56; ditto, for Jona Schrag, \$30; Herold church, Bally, Pa., church in Champa, \$15.19; S. S., ditto, \$6.68; sewing society, Halstead, Kan., church in Champa, \$25; Bethel College, sewing society, ditto, \$10; Tabor sewing society, Ringwood, Okla., A. C. Funk Memorial, \$16.65; Mrs. S. S. Haury's S. S. class, birthday gifts for the church in Champa, \$27.75; S. S., Rocky Ford, Colo., for church in Champa, \$15.

For Orphans in India: Three children of C. J. Unruh, Greensburg, Kan., \$3.

Gratefully acknowledged,  
Gustav Harder, Treasurer  
J. G. Regier, Asst. Treas.

For Birney, Mont.: Brudertal, Kan., 1 box, 2 sacks of fruit; Pratum, Ore., 1 barrel and 1 box of fruit and clothing; Alexanderwohl, Kan., 2 boxes; Colfax, Wash., 1 box; Munich, N. D., 1 box; Aberdeen, Idaho, 1 box; sewing society, Upland, Cal., for Christmas, \$5.

Gratefully acknowledged,  
P. A. Kiewer.

#### City Missions.

List of gifts to the mission work for the last quarter of 1912:

Wayland S. S., \$10; H. E. Wiens, \$5; Upland Ladies' Mission Society, \$15; Newton Sewing Society, \$10; Junior C. E., Redfield, \$9.33; "Girls" at Redfield, \$5; Ina Feigener, \$5; C. E. of Marion, S. Dak., \$14.92; C. E. of Altona, Man., \$5; F. Isaac, \$10; Mary Shelly, \$1; S. S. of Halstead, \$21.22; E. H. Haury, 10 pr. boys' trousers; H. A. Klaassen, 1 bag dried fruit; J. J. Dueck, 1 bag of dried fruit, and 3 boxes apples; A. J. Wiebe, 1 box and 1 bag of clothing; Sukrawa Society, 1 box toys; Circle Girls, 70 Christmas bags; Upland, 2 bags clothing; Redfield, 1 bag dried fruit and 1 bag clothing; Mt. Washington Presbyterian C. E., groceries; J. J. Balzer, through C. E. of Altona, Man., by friends of the mission, 4 boxes clothing.

In the envelope containing the bill of lading for the goods was a list of the 354 articles of clothing that were shipped. This is a help to us. Thankfully received in behalf of the needy,  
E. F. Grubb.

## The Mennonite.

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Rev. C. van der Smitten, Editor,  
Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail matter

## Editorial.

### THE SOCIAL UNREST OF OUR TIMES.

We find in history from time to time social upheavals. We might call it social revolutions. Sometimes a monarchy becomes a republic, but at other times we find this unrest in a republic as well as in a monarchy.

We find in Rome the revolution which demands more rights for the common people, the plebeians, and a representation of the lower classes in the government. In medieval times we find the labor unions, as we would call them now, demand representation in the government of the cities, and the patricians or aristocrats have to submit to the demands. In the French revolution the lower classes demand recognition by the government; the king and many of the aristocrats are murdered, but by and by the reign of terror brings many citizens to the guillotine. In 1848 the people demanded further rights, and better representation.

But what causes now the social unrest, especially in our country where every citizen has a right to vote and to have a share in the government? Our country affords so many opportunities for advancement, we have the free schools, so there seems to be no reason for unrest.

In our country as well as in others it is the desire for wealth and pleasure which makes the people dissatisfied. Our time has seen men from the ranks of the laborers rise and become multimillionaires. We find, that even in this country the selfish greed for money and pleasure pushes aside whoever may be in the way. The rich do too often not care for the poor, but spend their money fool-

ishly and selfishly. The poor see it and are filled with jealousy, anger and hatred. While in this country much is done by private persons and societies to relieve suffering and want, the government has so far done very little to avoid it.

Germany has the most advanced social legislation. There we find the government trying to provide work for the unemployed, insurance for the old and invalids, not only the invalids from the war, but also from the social war, when an accident has disabled him or her. The newest legislation provides for the sustenance of all employees including even ministers and teachers not employed by the government. When the meat supply in Berlin was so inadequate that they began to butcher dogs, the government saw to the cleanliness of the establishment and the health of the dogs butchered. Wo cares in this country what the poor people eat or do not eat?

Yet with all the care of the government for the poor, we find the same unrest in Germany as we find here, or in India or China, or Japan, we find it in England and in France. In Germany the socialists are very powerful and try to destroy the government, but not only the government, the church, the family as well. They systematically undermine all existing society. If they become the majority a reign of terror seems to be unavoidable.

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The sects and parties of recent birth have shot their bolts. They do not gain as many from other churches as they once did. When they were growing by proselyting such organizations as the Christian church could report an increase of so many new members when really there were not so many new names added to church membership, but so many names transferred from old churches to the rolls of the newly organized Christian Science church. Now that the first burst of enthusiasm has played itself out and proselyting is not so successful, statistics may be more reliable even though they do not show such large numbers. The church has come to that stage when quantity is not so much desired as quality and anyway, what do proportional losses or gains show? We are reminded of the colored brother who reported a congregation that had increased one hundred per cent in two weeks. The real circumstances

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In order better to understand this transformation, we will divide into three classes the inhabitants of these localities, namely, Americans, Jewish and Gentile immigrants. First, we will take up the Americans, who are composed of: (a) The poorer artisans and laborers, whose employment is irregular, wages small and who are being made poorer constantly by competition with the immigrants. These are the only workers poor in the old section, and they are often driven by distressing circumstances and intemperance into either lodging-house element or crime. (b) The rooming-house element, who are mostly

the young people drawn from the poorer agricultural classes (such as tenant farmers and farm laborers), and out-of-town factory workers, who are constantly coming into the cities. A large portion of this population is female. They usually find work in underpaid industries and necessity forces them to live where room rents are cheap. Their employments being uncertain and irregular, inmates of houses of vice and criminals are largely recruited from this class. (c) The lodging house element, which consists of those who have practically given up the struggle and become wanderers, begging their way through the world, going from city to city, dependent upon the bounty of missions when they are no longer able to pay the cheap rates of lodging houses. (d) The criminal: the men in this class live a life of petty crime such as pick-pocketing, hold-ups and burglarizing, while others live upon the proceeds derived from the vice of women. The women in this class either live a life of open shame or supplement their wages by moral irregularities.

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We now come to the Hebrew population, with which the Christian church can do very little. The Jew has suffered at the hands of Christians in Europe and his racial instincts have been overly developed. These people are proud and because of their passion for learning feel superior to the Gentiles. Moreover, despite all restrictions and prejudices, they have commercially succeeded. They are generally law-abiding and temperate and soon discern the spirit of those who work among them. If the Christian church is to gain an influence among the masses of Hebrew people, her work must be done in a friendly and not in a proselyting manner. The first step toward gaining the Jew's tolerance of the Christian religion is kindness and love. The Jew surrounded by such a Christianity would soon lose his Hebrew characteristics.

The immigrant I put last; although I consider him the most important problem, and that work with him means to a very large extent the future of American Christianity. Civilization owes much to the immigrant. The new world was built by him and he is constantly developing our resources. His character is little understood and prejudice plays a very large part in our treatment of him. Do not let us think that he represents the worst element in Europe, for, as a matter of fact, he represents the most useful and industrious. It must be admitted that it takes courage and perseverance for the peasant of southeastern Europe to leave his old associates and come to a country whose language and customs are strange, to say nothing of the thrift required to save his passage money. Nowhere is this courage better exhibited than in the steel works and in mines, where thousands are annually sacrificed upon the altar of American industry. Their persistency is graphically illustrated in the way they turn the waste timber lands of the Northwest into farm lands and build their homes in the wilderness. Their love of home and family is nowhere better shown than at the steamship agencies and foreign banks, where tickets and drafts are constantly being sent to loved ones on the other side. Europe has awakened to the fact that she is losing her best people. All the northern countries of Europe are opposing emigration, and doing what they can to improve conditions at home or influencing the emigrant to migrate to colonies of the home country; and now Austria-Hungary has begun a campaign to restrict her emigration. These facts account in part for the change in the character of our immigrants since the year 1882. Previous to that time most of the immigrant population came from the Scandinavian countries, Germany, Holland, Belgium and the British Isles. The city of London



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## Editorial.

### THE SOCIAL UNREST OF OUR TIMES.

We find in history from time to time social upheavals. We might call it social revolutions. Sometimes a monarchy becomes a republic, but at other times we find this unrest in a republic as well as in a monarchy.

We find in Rome the revolution which demands more rights for the common people, the plebeians, and a representation of the lower classes in the government. In medieval times we find the labor-unions, as we would call them now, demand representation in the government of the cities, and the patricians or aristocrats have to submit to the demands. In the French revolution the lower classes demand recognition by the government; the king and many of the aristocrats are murdered, but by and by the reign of terror brings many citizens to the guillotine. In 1848 the people demanded further rights, and better representation.

But what causes now the social unrest, especially in our country where every citizen has a right to vote and to have a share in the government? Our country affords so many opportunities for advancement, we have the free schools, so there seems to be no reason for unrest.

In our country as well as in others it is the desire for wealth and pleasure which makes the people dissatisfied. Our time has seen men from the ranks of the laborers rise and become multimillionaires. We find, that even in this country the selfish greed for money and pleasure pushes aside whoever may be in the way. The rich do too often not care for the poor, and spend their money fool-

ishly and selfishly. The poor see it and are filled with jealousy, anger and hatred. While in this country much is done by private persons and societies to relieve suffering and want, the government has so far done very little to avoid it.

Germany has the most advanced social legislation. There we find the government trying to provide work for the unemployed, insurance for the old and invalids, not only the invalids from the war, but also from the social war, when an accident has disabled him or her. The newest legislation provides for the sustenance of all employees including even ministers and teachers not employed by the government. When the meat supply in Berlin was so inadequate that they began to butcher dogs, the government saw to the cleanliness of the establishment and the health of the dogs butchered. Wo cares in this country what the poor people eat or do not eat?

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would form the center of a circle including this field. These races, by blood and centuries of contact, were practically one people. They soon became assimilated, learning our customs and language, rapidly developing into Americans. The country was large and sparsely settled; our industries, as yet, undeveloped, and colonizing racially was impossible.

Since then the center of this field has steadily moved eastward until it rests today at Constantinople. This includes the Poles, Bohemians, Ruthenians, Hungarians, Servians, Roumanians, Bulgarians, Croats, Macedonians, Greeks, Syrians, Armenians, Sicilians and southern Italians. These races form colonies, taking, like an invading army, section after section of our cities exclusively for themselves, building business on racial lines, coming in contact with practically only the lower class of Americans. In these districts all foreign customs are observed and the prejudices of centuries are perpetuated, years of political difficulties having a tendency to closely weld them together. When they enter any industry, they monopolize it and the native is excluded. It has become practically impossible for the native American to work at street cleaning or to enter the tanneries, steel works, mines, etc. The American is therefore forced to rise above the immigrant (industrially) if he is to remain self-respecting. If he cannot do this, he must fall below him, as he finds it impossible to work with him. To this condition is due largely the existence of the lodging-house and criminal classes, as the immigrant is able to live more cheaply and has more thrift and strength, succeeding where the native fails. As a consequence, the native with whom the immigrant comes directly in contact has little to commend him. He gradually loses his hold on certain industries, often being without employment, and thus looks unfavorably upon the immigrant, who more readily finds work, because his countrymen are ever on the alert to secure it for him. The army of the unemployed is largely a native army.

Let us also realize that these foreign peoples have much to contribute to the new world beside mere physical energy. Art, music and crafts have for centuries flourished among them, and they pay for the many good things we have to offer, with things which build up our civilization. In the process of assimilation, we must not be too urgent upon the immigrant giving up the customs and

traditions of his native land, as this only tends to antagonize him. America is still in the making, and by cheerful forbearance and patience we cannot help but bring out the best that is in these races. Settlements have taken a step in this direction, and while they have done much good, their work is non-religious, whereas these people have strong religious feelings.

E. N. Frank.

#### NOTES ON THE C. E. TOPIC. February 16. Bulletins from the Temperance War.

Rev. 13:1-8; 19:11, 12, 19, 20. War, said a certain American general, is hell. That there is a war raging and that it is a hell on earth on account of it no one, who sees things as they are, can deny. The liquor interests have been making a hellish war upon mankind ever since the days of Noah. They have brought more to untimely death, and caused more sorrow and broken hearts than any wars the world has ever seen, terrible though they may have been. It is a war that hurts the innocent, it curses the unborn and adds misery to the dying. Poverty, crime, physical, mental and spiritual curses are the evils it endeavors to place upon men and, in many instances, it succeeds terribly well.

While this war is going on and has been continuing for many generations it is now time for those upon whom it has forced its afflictions to rise in their might and throw off the oppressor. The armies are marshalling for the fray which must be a battle to the death. On the side of the enemy are those who are in the business for gain. They are heartless and would risk their eternal souls as well as damn the bodies and souls of their millions of victims so that their investments may be profitable. We have no sympathy with the losses of those who gained their possessions at the cost of lost honor and lost salvation. If the liquor interests fail, if the places they use to manufacture the stuff, fall in ruins and if the makers of it are compelled to seek more honorable occupations, we know the world will be better, richer and happier, so we, as Christians must be on the side against these things to the finish.

But what of the war? It is sweeping the powers of ruin before it. Already nearly half of the United States is dry. The success and enthusiasm of those who enter into this most righteous of wars has warranted the determination that by 1920 it shall be over and the United States will be a

saloonless nation. We see victory before us, but we are not blind to the struggles that lie between us and victory. The most important battles are yet to be fought and won. A few counties here and there and a group of states are won. The strongholds are the cities. Political balances rest with the big, wicked, heartless cities. None of the biggest cities have been won but in all of them there is enthusiasm and influence enough thrown on the side of temperance to make ready for the final stroke which we feel is not far off.

Ours is not a war to be fought with implements of steel but a mightier power than gun or shell is available in the ballot. We can count on just as many soldiers in this war as there are sincere Christians, citizens who vote as they pray and pray as they believe.

#### NOTES ON THE S. S. LESSON February 16. The Call of Abram.

Gen. 12:1-9.

Golden Text—Gen. 12:2.

Many centuries passed between the time of Noah and the call of Abram and the world had again so increased in wickedness that the true service of Jehovah practically disappeared. Even the family of Terah, from which Abraham was called, served other gods (Josh. 24:2). God would not again destroy wickedness by a flood. He had given a pledge not to do so, but he chose Abram to head a new dispensation as He chose Noah, with this difference, the world was not taken away but left out. Abram was taken away from the world. The wickedness of the world goes on, but God calls men, takes them out of the world, separates them, has them die to the world.

The first thing asked of Abraham was "Get thee out." He had the open door before him. To get out is the opportunity God gives to every man living in sin. The reason some men do not get into the kingdom is because they do not want to get out of the world. In national, social and individual life we only attain to the higher and better things as we separate ourselves from old connections and conditions. The three dearest things in the natural life are kindred, home, and nation. Ordinarily God expects us to give them our devotion, but when their influence is such that will separate us from God and insure our ruin, we must be big enough and brave enough to give them up.

The Pilgrim Fathers and our own Mennonite ancestors in America

and in Europe, sacrificed much in leaving kindred, home and fatherland, but we call them blessed for the sacrifices they made. In them we have been blessed.

Abraham was not even told the name of the country into which he was to go. The world would have called his going a leap in the dark, because the world cannot appreciate the meaning of faith and the blessings it brings.

Notice the promises. "The land I will show thee, make thee a great nation, will make thee a blessing, in thee all the families of the earth shall be blessed." Everything was in sight, indeed, Abram could realize few of the blessings promised, but he was a man of faith. How many of us would break off every earthly connection for a few vague promises to be realized in the dim future? All of these promises came to be realized by those who by descent or by faith are children of Abraham.

The land of Canaan became the possession of Abraham's family. The name of his nation is the greatest and through it came the preservation of the true faith, the Redeemer of mankind and the knowledge of the gospel. The only way any of the families of the earth can be truly blessed is through the knowledge of the faith that separates and saves.

Abram took Lot with him. Because of his relation and friendship with Abram Lot came to enjoy many of the things with which God blessed his uncle. He obtained wealth, protection and his life was finally saved. The righteous never live for self alone. Where they are others enjoy what they possess.

Two tenting places of Abram are mentioned, Sichem and Bethel. In both places he built an altar. God gave him the land and he sanctified it with sacrifice. Of all the things God bestows upon us, how much of them are consecrated by sacrifice? Here and there Abram pitched his tent and erected altars. The tent was a sign that he had no fixed abiding place. The same faith that led him to look beyond Haran to the country God promised prompt his hopes toward the heavenly Canaan.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

## News of the Week.

### SINGLE SIX-YEAR TERM FOR PRESIDENT ADOPTED BY SENATE

Washington, Feb. 1. — A constitutional amendment, which would restrict the president of the United States to a single term of six years and would bar Woodrow Wilson, Theodore Roosevelt and William H. Taft from again seeking election, was approved by the senate today by the majority of one vote. After a three-day fight, in which the progressives joined with many republicans in opposing the restricted presidential term, the senate adopted the original Works' resolution by a vote of 47 to 23.

The language which is proposed to insert in the constitution in place of the first paragraph of article 2 is as follows:

"The executive power shall be vested in a president of the United States of America. The term of the office of president shall be six years; and no person who has held the office by election, or discharged its powers or duties, or acted as president under the constitution and laws made in pursuance thereof, shall be eligible to hold again the office by election."

The resolution proposing the constitutional amendment now goes to the house for its approval. If ratified there by a two-thirds vote it will be submitted to the legislatures of the states and will become effective when three-fourths of the forty-eight states of the union have officially approved it. The adoption of the resolution came at the close of a three days' fight, in which several attempts were made to change it so that it would not affect past presidents or the president in fact when it may finally be ratified by the states.

### PUTS INCOME TAX IN THE CONSTITUTION

Wyoming's Ratification of the Amendment Makes First Change Since Wartime.

Washington, Feb. 3. — An income tax is now one of the provisions of the constitution of the United States. Wyoming's ratification today of the income tax amendment—the sixteenth change in the constitution and the first since the reconstruction—completed a list of thirty-six states, three-fourths of the Union, which have approved the provision.

Details to Be Decided by Congress. The congress now will enact a law to levy the tax, and it probably will do so before the end of the session. The amendment became effective in the extraordinary session to be called by President-elect Wilson in March. The tax itself, its provisions and its limitations are all left to the congress.

The new law probably will supercede the corporation tax and provide for a tax on all incomes above \$5,000, although there has been some sentiment in favor of making the limit as low as \$4,000. Congressional leaders who have been preparing for the final ratification by the states estimate that an income tax would bring in about \$100,000,000 a year to the government.

Will Drop Proposed Excise Tax. Now that the tax is provided by the constitution, the proposed excise tax, framed by democratic leaders in 1912 to meet the supreme court's decision,

which held a former income tax law unconstitutional, will be dropped, and some of its provisions may be included in the new law.

### GUNS LET LOOSE

ON ADRIANOPOLE

Six Hundred Thousand Troops of the Allies in the Field.

London, Feb. 4. — According to dispatches received here this afternoon, the bombardment of Adrianople was stopped long enough to allow foreign consuls and non-combatants to leave the beleaguered city. The Bulgarians and Servians ceased firing at the request of the powers. Up to the intermission, the firing had been continuous since last evening, and it was reported that part of the holy city was in flames. The bombardment was resumed after the noncombatants had found safe exit.

London, Feb. 4. — A terrific bombardment of the forts around Adrianople was begun last evening by the Bulgarians and Servians surrounding the city to the number of more than 100,000. Almost at the moment of the conclusion of the armistice at 7 o'clock siege guns and field guns from various points commanding the forts opened fire. Not even the residential part of the city was spared.

Some quarters of Adrianople were in flames today as the result of the bombardment, according to advices received here from Sofia.

There is considerable difference of opinion as to how long the fortress will be able to hold out. One dispatch from Mustapha Pasha today, which reported that the heavy cannonade continued throughout the night, concluded with the prophecy made by the Bulgarian staff that two weeks would suffice for the besiegers to force the Turks to capitulate.

### STANDARD OIL DECLARES A \$40,000,000 DIVIDEND

New York, Feb. 3. — The Standard Oil Company of New Jersey today declared a dividend of \$40 a share.

It was explained that this dividend represented money owed to the company by its subsidiaries at the time of the dissolution. "The companies have made payments," a statement says, "from money raised by the realization of assets or increase of capital stock." The dividend is payable February 15. In round figures the total payments to stockholders will amount to \$40,000,000.

Announcement was made that stockholders of the Continental Oil Company will meet at Council Bluffs to terminate the corporate existence of the company. The company was organized in 1884 and was formerly a Standard Oil subsidiary.

### STEAMER RAMMED BY LINER SINKS

Philadelphia, Feb. 2. — As a result of a collision early today near Fifth Fathom bank light, beyond Delaware breakwater, the four-masted schooner City of Georgetown is at the bottom of the sea, while the Hamburg American liner Prinz Oskar, which sailed from here yesterday from Hamburg, was forced to return to this port with a large hole stove in her port bow. Captain Slocum, of the City of Georgetown and his crew of seven men were rescued by the steamer.

## THE MENNONITE.

### GOVERNMENT LOSES IN SHOE MACHINERY CASE

Washington, Feb. 3. — The government today suffered its first big defeat in the recent anti-trust campaign, when the supreme court of the United States held that the officials of the United Shoe Machinery Company had not violated the Sherman anti-trust law by organizing that company. The court, however, did not pass on the legality of the system by which the company leases machines on terms that no "independent" machinery be used.

Two indictments were brought against the shoe machinery officials. The decision today had to do with only one of these.

Will Prosecute Again. The government will prosecute officials of the United Shoe Machinery Company under the other indictment, it was announced at the department of justice today. That indictment charges monopoly and unfair competitive methods and is declared by officials to be the more important and stronger of the two indictments.

The action of the supreme court today grew out of the Massachusetts federal court's decision annulling one of two indictments brought against the shoe machinery company officials. The Massachusetts court took the position that the indictment did not state an offense under the Sherman law. The government appealed to the supreme court by virtue of the criminal appeals act of 1907, on the ground that it did state an offense.

### RYAN'S BOND APPROVED AND RELEASE ORDERED

Chicago, Feb. 1. — The \$70,000 bond of Frank M. Ryan, president of the International Association of Bridge and Structural Iron Workers, was approved today by Judge Baker in the United States circuit court of appeals, after approval by C. W. Miller, district attorney at Indianapolis. Ryan's sentence in Indianapolis on conviction of conspiracy to transport dynamite in interstate commerce was seven years' imprisonment. The approval of the bond carries an order for Ryan's release.

Attorneys for Ryan will reach Leavenworth, Kan., with the papers tomorrow, and, it is understood, he will be released at once.

### FARMER DIED WORTH A MILLION

Chicago, Jan. 31. — For sixty years David H. Wilson, a farmer, of Oregon, Ill., lived a frugal, self-denying life, getting up before sunrise and quitting work after dark. A few days ago he died. Today it was discovered that securities worth \$1,000,000 had been deposited in the safety vault of a Chicago bank in his name.

### WOMEN TRAMPLED IN PANIC.

New York, Feb. 2. — A boy's cry of "fire" and the smoke from an exploded reel of a motion picture machine in an east side theatre tonight resulted in a panic among the audience of four hundred persons and a rush for the exits in which two women were killed and eleven other persons so badly injured that they had to be sent to hospitals.

### BLOW TO THE BUSY CABINET GUESSERS

Washington, Feb. 4. — President-elect Wilson has put the unofficial cabinet makers out of business again. Their forecasts were proved false today by the declaration of the president-elect that he has confided to no one the names of the men who are to go into the cabinet. In the last week the cabinet guessers have been unusually busy. Several stories from Trenton pretended to speak authoritatively as to the makeup of Mr. Wilson's official family. Unfortunately, no two of these stories placed the same men in the cabinet. Now it turns out, as everybody supposed it would, that these forecasts were merely guesses.

### SAVANNAH WATER FRONT SWEEP BY FIRE

Savannah, Ga., Feb. 2. — An area nearly a quarter of a mile long and two blocks wide on the water front here had been swept by fire at 3:15 o'clock this morning and the flames still were unchecked. The flames were then destroying the Merchants and Miners' Steamship company's wharves and it is estimated the loss at 3 o'clock was \$1,000,000. The fire originated in a rice mill in a section occupied by many warehouses. No loss of life had been reported at 3 o'clock.

The Merchants and Miners' wharves, including warehouse and freight were totally destroyed. It is estimated the loss will approximate \$1,000,000. The old planters' rice mill, one of the historic structures of the city was burned.

### SUFFRAGETTE THREATS CLOSE ROYAL PALACES

London, Feb. 1. — Owing to the threats of the militant suffragettes to wreck public property until their demands are granted, the royal palaces of Kensington, Kempton Court, Kew and Holyrood have been closed to the public until further notice.

All four palaces are favorite resorts of the people, whose wrath, it is thought, will be visited on the suffragettes whenever an opportunity offers. It is predicted that all the public museums and similar institutions are also to be closed.

The precautions taken by the authorities in the various public buildings appeared fully justified this afternoon when a suffragette entered the Tower of London and smashed a glass case in the jewel house with a piece of iron hidden in the sleeve of her coat. She was arrested.

### STEAMER CREW HALF STARVED

Melbourne, Australia, Feb. 1. — Many weeks overdue, the steamer Itala, lumber laden, from Astoria, Oregon, to Melbourne, arrived here today with cabin fixtures blazing under the boilers and the crew all but starved. The oil-burning apparatus failed early in the voyage and the steamer fought its way across the Pacific on the small coal supply and by burning fixtures. The boat averaged less than half speed and her stores gave out entirely before she made port. Only a few of her crew were strong enough for duty when she arrived.

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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, February 13, 1913.

No. 7.

### HAIL, KING OF KINGS.

By E. Hagemann.

Hail, Thou victorious Lord,  
Forevermore adored,  
Hail, King of kings!  
Thou art Thy people's boast,  
And in their hearts foremost;  
Leader of all the host,  
Hail, King of kings!

Thou alone worthy art,  
For us a Savior's part  
In grace hast done.  
With all the ransomed throng  
From every tribe among,  
We join in happy song,  
Savior, to Thee.

Thy name like ointment sweet,  
Poured forth in love complete,  
Reveals Thy grace.  
Jesus in mercy's store  
Meeting all need and more;  
Soon upon heaven's shore  
We'll see His face.

The purest lily fair  
And Rose of Sharon rare  
Would tell Thee forth,  
But earthly symbols fail  
Of all Thy grace to tell,  
For Thou dost far excel  
In moral worth.

Still faith may well discern  
From rose and lily learn  
What these unfold;  
Meekness and purity,  
Thy life and death we see,  
Fragrant beyond degree,  
Silently told.

Through judgments awful flood  
Thy love endured and stood  
Firm as before;

Unquenched its sacred flame  
Forever will remain,  
Thy great and precious name  
We now adore.

We now rejoice in Thee  
Yet long Thyself to see  
At Thy return.  
Then everlasting praise  
Shall crown Thy wondrous ways  
For what Thy grace displays  
At Thy return.  
—Chr. Workers Magazine.

### NEWS AND COMMENTS

Rev. W. W. Miller and S. P. Prieheim have been engaged in revival meetings in English and German in the churches of the Swiss Mennonite church of Bluffton and Pandora.

The Board of Trustees of the Buffton college met during the Bible conference at the annual January meeting. Several matters of importance were transacted,

among them the acceptance of Dr. Eddison Mosiman's resignation as professor of Greek and Philosophy. Dr. Mosiman has been elected president of Freeman College, Freeman, S. Dak.

### MRS. J. B. EPP DIED.

Before going to press we received the following sad telegraphic news:

"Los Angeles Cal.  
Feb. 11, 1913.

"Missionary J. B. Epp's wife died today at their Los Angeles home 5125 Stratford road, after a brief illness of acute pneumonia. Funeral services will be held Thursday afternoon at two o'clock."

### Ministerial Meeting.

In the Germantown Mennonite church Monday, Feb. 10, 1913.

Morning Session—10 A. M.  
Devotional introduction—Led by Rev. S. M. Grubb.

Topic—"How to fill the empty pews at our church services," introduced by Rev. A. B. Shelly.

Symposium—"Timely subjects for pulpit treatment and why so considered." One given by each person present.

Afternoon session—2 P. M.  
Devotion—Singing and prayer.

Topic—"The necessary equipment for being a successful ambassador for Christ, at home or on the mission field." Introduced by Bro. J. B. Burkett.

Bible Round Table—"Types pointing to Christ found in the record of the Pentateuch." Each one present briefly at least one such type and its application.

Evening Service.

Including the dedication of enlarged and renovated church, the president of the conference presiding.

Opening service of song and prayer. Two short sermons, Rev. W. H. Grubb and Rev. J. W. Schantz.

Dedicatory act and prayer, by the pastor, Rev. J. W. Bayley and a closing season of testimony and prayer.

In the new trial that is going on in Korea the injustice perpetrated in the earlier trial becomes more and more apparent. So-called confessions were wrung from men in torture and used against them even though they repudiated those expressions. Explanations of this sort were excluded at the trial and no attention was paid to facts or to justice. Japan is going on record before the world, and to persist in injustice will be worse for its standing as a nation than the losing of its navy would be.—Herald and Presbyter.

### A Noble Negro.

The story is told of an Alabama negro who bought some time ago a farm of 500 acres with money secured while working as a servant at the Alabama State university. His heart had been touched by the great number of homeless negro boys brought constantly before the criminal court of Birmingham, and with the consent of Judge Fagin he began taking them into his home to train them, as he said, "to care for themselves, to have manners toward all colors, to obey laws, and not to lie." Himself without educational training, he has yet brought up 200 boys. Of the 49 now under his roof, 42 have become Christians, though before joining him none of them had ever heard the Lord's prayer.—Missions.

### The Growth of Missions.

"The Missionary Review of the World" for January contains some statistics of unique value, that have been compiled with great care and at considerable expense. They are probably the most complete and up-to-date tables in existence, and the Review has rendered a valuable service to the cause of world-wide missions in this presentation. It is encouraging to know that in the United States alone, the income of foreign missionary societies reveals an increase during the past year of more than \$3,000,000. For the entire world, the home income has increased from \$25,297,074 in 1911 to \$30,404,401 in 1912, while the income from the fields has

grown from \$5,519,174 to \$7,902,256 in the same period.

The number of Protestant missionaries has increased from 22,058 to 24,092, comparisons being made in all instances between 1911 and 1912. The number of native workers has grown from 88,309 to 111,982, while the number of communicants is now 2,644,170 as against 2,304,318 in 1911. Total adherents, including members, has grown from 4,875,454 to 6,055,425.

While this healthful increase may be due in part to the more accurate gathering of statistics, in all probability the present situation is the natural result of more active missionary endeavors the world over.—American Friend.

### FROM OUR CITY MISSION.

On January 25th Sister Penner writes as follows:  
Brethren:

If we look back upon the past few months of our work, we must admit that our heavenly Father has visibly blessed it. Since the beginning of this mission, it has had various marked hindrances, which retarded its growth, but within the past few months we have received nothing but blessings.

After the quarantine of the epidemic of infantile paralysis was raised, Miss Braun and I set to work with renewed effort, visiting the homes in our district. Although we can never know definitely what the result of our work is, still we succeeded in adding a few more to the number of our Sunday school pupils. But we trust that the result is greater than we know.

On November 5th we held a mothers' meeting at the mission. Of the sixty or more ladies to whom we brought written invitations, three were present. This result was not very encouraging, however, we resolved to make another similar attempt at a later date. We now plan to have it next month and we do hope that we shall be able to get more mothers interested in it this time.

The Upland conference and the visit of the board were, of course, sources of great encouragement



for us. All of us, I think, worked with greater zeal and courage than before.

Then came the preparation for and the celebration of Christmas of which you will find an account in the "Mennonite" and the "Bundesbote."

The singing class which I conduct on Wednesday afternoon has been growing steadily and the children are doing very nicely. At first there would be about two or three children present, sometimes six, but now fifteen is about the average. I have no special religious service connected with this except to make them understand the message which the songs convey. Then I dismiss them with a prayer. I do so wish them to feel that they have been in the house of God.

Some of the girls requested me to teach them to embroider. To answer this request I am giving them about a half-hour lessons every Wednesday afternoon after the closing of the singing class. They enjoy it very much. Not even a heavy rain can keep them at home from this class. The Thursday sewing classes are also growing. The three of us, Mrs. Grubb, Miss Braun, and I have all we can do to manage them. Lately we have discovered that one of the little Mexican boys makes an excellent teacher for the little ones. They are not so bashful to him as they are to us, and he can speak with them better than we can. He goes about his work like an experienced teacher and it certainly is interesting to watch him. He is one of our most faithful Sunday school pupils and if his talent will be developed and directed into the right channels. I believe that some day he will be a great worker for the Master among his own people.

Although we sometimes think that our work is progressing slowly, still we can see some results of our work. Many people receive us more kindly now than they did at first. One lady who cannot read herself is always anxious to have me tell her about Jesus, and as often as possible she attends our services.

However we also meet those who simply will not listen to the message of the cross. Not long ago I spoke to a middle aged man who is taking care of his aged parents. He cares not for the Savior because he has no use for Him. He is supporting his parents, and that is the best any man can do, he says. It seemed to do no good to tell him that works alone cannot save one. He insisted that he was allright without Christ. I do hope that God will

convict him of sin and of the necessity of a Savior. His mother, who is a very sincere child of God, has offered many a prayer for him and they surely cannot remain unanswered.

And now as we have a new year before us we want to do our work more faithfully than ever before and trust our ever faithful Lord more implicitly. And then, "praising the Master all the day long" we shall go about our daily tasks and be blessed by Him.

Very sincerely yours,

Anna E. Penner.

#### ANNUAL REPORT FROM OUR CITY MISSION.

Bro. E. F. Grubb writes at the opening of this year as follows: Dear Brethren of the Board:

The year 1912 brought a number of noticeable changes and events in the mission.

Two additional regular workers have been added—an increase in regular workers of 200 per cent. Yet there is more work to do than we can accomplish. If we could have another such increase in 1913 there would still be much to be done.

There have been received six members—five by baptism, one by letter.

Our work has been done more regularly and systematically than heretofore. Most of the people living in the district now know there is a mission near. Many of them have reason to thank God there is a mission near—and they do—because of the relief work done.

The relief work has cost less and was more evenly distributed than before. It seems we have not been imposed upon by the unworthy. Those aided have certainly been in need. In one case we advanced some money for funeral expenses with the understanding that the money was to be returned if possible. A part of it has been repaid. In another instance we loaned money, \$8, to pay one family's expenses to go to the fruit ranches. This was to be repaid, but one daughter of the family was taken sick and died, so because of this expense and loss of time we released them from returning the money.

We believe our services are of more value than formerly—have been having a greater variety and have added a regular Sunday morning preaching and Bible study hour. Then we have put more time in the street meetings, making them longer with more time for preaching. This winter, because of the cold, the street meetings have not been held. Shall resume these at earliest opportunity.

The attendance has its ebbs and flows—high point was reached at our Christmas services—attendance 97.

Hindrances we have had, sickness of the workers and the epidemic of infantile paralysis affecting the city and closing our services. But some hindrances we have with us all the time.

1. The ignorance of the people. Many are below the average in education, natural intelligence and lack power of moral choice. As a rule there is more superstition and belief in fables and traditions, that is one of the curses of Roman Catholicism.

2. There is the depravity—natural because of lack of knowledge of the Word of God; from environment, from the association of the saloon, pool room, dance hall, and the sensational moving picture shows; the depravity resulting from habit, that is, from living years in sin; living in rebellion against God and man. Think of picking up the bad, boisterous, smoking, swearing, stealing boys—just the kind some people are glad they don't come to their Sunday schools, and getting them into ours and in one or two hours a week make them into Christian citizens. We have been here long enough to have seen some wonderful changes in some boys. The task is great but the power of God can make the change.

We have 450 houses in the district, at 5½ persons to a family there are 2475 persons. But in many of these houses are other persons rooming. Some houses contain several families; for example, one family of eight persons is living in two (2) rooms; they are poor, of course; when we asked them about their furniture we found they have no beds—but they could not take the beds we offered because they had no place to put them. So there are at least 2500 people living near our mission. We estimate that one-half are Americans and the rest foreigners. To reach and minister to the Americans is a task too large for us. To look after the needs of the foreigner is also more than we can do. To these Mexican and Italian parents we cannot speak, but we can speak to the children. Here we are confronted by America's problem—the Americanizing of these immigrants; here is the problem of the church—the Christianizing of these heathen—for most of them are really such. We have done something to solve these triennial problems, problems that are demanding the attention of the wisest men of the nation and the church. But the something we

have done seems little; we cannot do much; other Sunday schools and missions in this district have failed (?) and moved away, the work being discouraging. We cannot report that the majority of the children of the district are in our Sunday school nor that hundreds of people have been converted. There was a great difference in results between the preaching of Jonah and that of Noah. These days look like the days of Noah.

We have been helped by the meeting of the Mission Board at this place. We have been encouraged through the visits of members of our people from various churches. It is encouraging to know that nearly all who have seen the need of the field and have seen the work, have been heard from since; usually with a check enclosed from themselves or their Sunday school class or C. E. or Ladies' Aid. We should like to write long letters to these but time forbids. We feel that the more our people know of the work the more they will be able to do for the work here and in the field of their home church.

Later, Jan. 13. An exceptional cold wave came over this part of the state from the 4th to the 8th. It seems that the citrus fruit crops are almost a total loss—also the gardens. In consequence there has already been a raise in prices of vegetables; some manufacturing concerns are discharging men employed. There has been a loss of some millions of dollars; there will be that much less to spend; there will be less to live on; it will be harder to find work and expenses will be higher. We expect many more occasions to help the poor. Many articles of clothing were given out last week. We have a large stock of clothing on hand and can supply needs in that line for some time to come.

Very respectfully,  
E. F. Grubb.

Sister Elizabeth Braun writes:

We are to give a report of this year's work. The word "Report" looks big to me. I never gave a written report yet and what shall I report. The results of our feeble efforts are with the Lord. He knows. About all I have to say is this: I've had ups and downs, sunshine and shadow, happy days and sorrowful days.

I came here about the first of March. During that month it rained a good deal. By April I had made a good start and was getting along very nicely, when May 5th found me in the hospital. (Readers will remember her serious illness.—Sec'y.)

During the months of May and June I did nothing in the field; began again in July and by August was hard at it as ever; too hard, for my strength did not keep pace with my energy, hence another stop, and another month and a half of rest. This I took at home in Reedley. (The time of the closing of the mission by reason of the epidemic in the city, infantile paralysis.—Sec'y.) Returned to Los Angeles the latter part of September and have been at work ever since. Most of my time was spent in house to house visits. One afternoon a week at the hospital one of sewing at the mission, and on Sundays my regular class to teach. Have not kept count of the numbers of the visits made, nor numbers of tracts distributed, nor the number of people on the cars to whom I tried to talk salvation. Down in the mission district is not at all the only place I work. It makes no difference to me, when, whether on the cars, in the dentists office or the bank while waiting for the cashier. It's all the same to me—the Lord's field.

I cannot report much visible success of my labors, except perhaps in the house of the Moore's. Visited them about once a week, succeeded in getting one little girl interested in Sunday school and she has attended quite regularly. Her older sister comes in the evening, and both have given their lives to God.

Might mention other interesting incidents but they might not be in place here.

Yours, happy in Him,  
Elizabeth Braun.

#### Beloved Congregations—

The above reports tell of some very promising facts for our mission. They, too, picture very sad affairs. May all the dear readers be touched by reading them in such a way that they take this district with its wants and workers to the Lord.

Then the year of 1913 will be a year of many graces and blessings, and life shall come into the field of dry bones.

We would most heartily ask your prayerful attention and support of the home mission work.

With brotherly love in the name of the board, Fraternally,  
Jacob J. Balzer, Sec'y.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

#### Home Circle.

##### UNEXPECTEDLY CAUGHT, THE DETECTIVE-RENDERERS.

(A Story of Soul-saving on the Police Force.)

(Continued.)

"Well, that being so, would you like to make the start now, and really know what it is to be a Christian?"

"I should, indeed."

We retired to another room, where we could be alone for a quiet talk, and then the following conversation took place:

"You say that Christ is not in your heart, and you see that to be a Christian is to have received Him. That being so, the first question is, 'What keeps Christ out of your heart? Think for a minute if you can answer that.'"

"I don't know what keeps Him out. Fact is, I have never given it any thought."

"Well, just try now and find out if you can, and then we can proceed a step farther."

After a pause—"I suppose my sins do."

"Did you ever hear of any man who got his sins out of his heart in order to let Christ in? I never did, and never expect to."

"Well, I don't suppose I ever did either. If that is not the right answer I do not know what is."

"Suppose this room was full of darkness, how would you proceed to get the darkness out? Would you begin to sweep or bale it out? Of course, you would not. Introduce a light, and instantaneously the darkness flies out. In the same way it will be the entrance of Christ that will drive out all the sins, for He and sin cannot jointly occupy the same place. He must be Master where He enters, and then He will compel every other occupant to quit that is opposed to Him. As it is not your sins that keep Him out, there must be some other cause. Can you think what it is?"

"No, I must give it up, and you must tell me, please."

"It is your will."

"My will? Why, do you know. I have an iron will and no living man can force me to do anything I don't choose." With this he clenched his fists and drew up as if to compel me to believe it by a display of physical force. Such a display was wholly unnecessary, for I was in no way disposed to cross wills with a man who was a splendid specimen of physical culture, and on whose arms the muscles stood out in great knots. He was no man to pick a quarrel with in a hurry.

Reassuring him of my absolute belief in his statements, we resumed our discussion, and I said, "Then you perceive how the whole question hinges on the will, and it is for you to answer this: Will—you—let—Christ—in? That is the door into the heart. It is within your power to say yes or no. You must decide and you must let Him know your decision."

(To Be Concluded.)

#### Marriages.

Rush-Musselman. — On Saturday, Jan. 18, at the residence of the bride's parents, near Hadesville, Wellington H. Rush and Mamie R. Musselman were united by Rev. Schantz.

Vaughn-Faunce. — Alexander J. Vaughn, of DuBois, Pa., and Anna Faunce, of Philadelphia, were united in wedlock at the home of Rev. Schantz. Du Bois will be their future home.

#### Deaths.

Gehman. — Caroline D. Gehman, at her home between Souderton and Hatfield, of pneumonia, Caroline D., wife of Abram Gehman, departed this life on Sunday, Jan. 5. She had been bedfast only one week. She was a devoted and kind mother and left a family of ten children, all grown up, besides her husband, two sisters and one brother. Funeral services were held Jan. 9 from her late home. The pastor was assisted by visiting clergymen. Text, Sam. 20:3. The funeral was very largely attended by relatives and friends. Her age was 53 years, 9 months and 2 days.

Heimer.—Father John Heimer, one of the oldest of the members of the Eden Menn. church, died on Jan. 30, of complicated ills, incident to old age, bringing his age to 88 years, 9 months and 11 days. His wife preceded him in death 12 years ago. He is survived by five children, two sons and three daughters. Funeral services were held on Tuesday, Feb. 4, conducted by his pastor. Text, Rev. 22:5.

Lehman. — Grandmother Lehman, nee Sprunger, was born Nov. 1, 1828, on Muensterberg in the Bernese Jura, Switzerland, as the second child of Abraham Sprunger, one of the patriarchs of all the Sprungers in this settlement, who died here in 1889 at the age of nearly 93 years. She was married on Nov. 7, 1846, to Peter S. Lehman, who two years later became minister of the Muensterberg Mennonite congregation in Switzerland, a considerable part of which emigrated as the original Muensterberg colony to America in the spring of 1852, settling down in this vicinity in the then primeval forest. The young minister, who accompanied the colony with his family, became the first pastor of the Mennonite church here continuing as the same until in 1868 he and a few others from here removed to Hickory county in southern Missouri. Rev. Lehman continued there as pastor of a small congregation, besides farming a large farm, until in 1893 he returned

to this place into retired life. In 1899, after 54 years of happy married life, the husband left Grandmother Lehman a widow, who since that time has made her home with her daughter, Mrs. Peter Gilliom, until last fall, when she removed to her son's residence. She died at the age of 84 years, 3 months and 4 days. Of her life it can be truly said that it has been a busy and useful and exemplary one. Accustomed to hard work from her youth she was ever busy with her hands as long as her health permitted her to be so at all. Her last years have been mostly spent in reading and knitting; she has knitted dozens upon dozens of pairs of stockings to be sent to mission stations for distribution among the needy Indians. Of the eight children which the deceased has reared up to exemplary Christian character, six survive. Besides 49 grandchildren and 55 great-grandchildren survive her. One brother, Abraham Sprunger, died here last fall, and one sister, Mrs. C. P. Sprunger, whose husband died ten days ago, and one-half brother, Rev. S. F. Sprunger, survive her. Funeral services were held at the Mennonite church, Rev. Schroeder officiating.

Sprunger. — Christian P. Sprunger, living in the west part of Berne and one of the oldest residents of Adams county, passed away quietly Sunday, Jan. 26, after a six days' illness of pneumonia. Mr. Sprunger was born on Muensterberg, Canton Bern, Switzerland, October 9, 1826, the son of Peter Sprunger. He was married Nov. 29, 1851, to Elizabeth Sprunger. They came to America in 1852 and located on a farm one mile south of Berne, however at that time there were no houses, as all was one vast stretch of forest. Mr. Sprunger was a member of the Muensterberg colony who settled in this vicinity. This colony was composed of 25 families or altogether about 82 people. Eight children blessed this home, five of whom are living. Mr. Sprunger was one of the few living who was drafted to the Civil war in 1863 and who paid his fine and was released. Mr. and Mrs. Sprunger retired from farming and moved to Berne at the present time in 1892. Those who mourn his departure are his aged companion with whom he lived 61 years and has also nursed her in her poor health for over 30 years. Five children, 18 grandchildren and 3 great-grandchildren and a large number of other relatives mourn his death. Funeral was held at the Mennonite church, Rev. P. R. Schroeder officiating.

#### Contributions.

##### For India.

Birra, via Janigir P. O., C. P. India: Hebron S. S., Buhler, Kan., to sustain an evangelist, \$53.60; for mission from Buhler, Kan., Mrs. Abr. S. Martens, \$25; Mrs. Froese, \$25; Mr. H. A. Martens, \$5; Anonymous, Newton, Kan., \$10. For Christmas, sisters von Steen, Beatrice, Neb., \$10. From orphan, Grozweide, Russia, for mission, Rupies 31.

Gratefully acknowledged,

P. J. Wiens.

##### For Montana.

For Birney, from Dyck & Kroeker, Winkler, Man., \$5.

Gratefully acknowledged,

P. A. Kiewer.



## The Mennonite.

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## Editorial.

## THE FEDERATION OF CHURCHES.

The Federal Council which met in Chicago in the beginning of December, has been viewed and reviewed in the papers of the different denominations in a very different light.

Some were enthusiastic in praise; others rejoiced over what had been done and what they hoped would be done; others criticized what had been done and what was intended to be done. Some denied that anything had been done except to make speeches and write articles.

The truth may be in the middle. We may acknowledge that the existence of the Federation of Christian Churches of America is in itself a testimony of the yet existing unity of spirit in the Christian churches in spite of all diversity. We may be glad to see the plans made for aggressive work in many directions, especially in social and moral reforms. Yet it is only a beginning that is made and the danger is not to be denied, that the work may be undertaken with human power and wisdom, forgetting the one Savior, Jesus Christ, who is the only Savior from sin, but not only from sin, but from its consequences, the social and moral evils.

The election of Dr. Shailer Mathews of Chicago university has been severely criticized by several papers on account of his position as leader of the rationalistic theology of our time. We do not believe, that the majority of the council favor this theology; on the contrary we believe that they are mostly conservative men, yet their action can only favor the views which he represents.

The Federation has a very many-sided field of work — perhaps it is too many-sided—yet if it works in the name and spirit of our Master it can be a blessing. It is only in its infancy and its efficiency has to be proved by time, since so far it could not do much more than to organize its forces and plan for the work of the future.

v. d. S.

## Correspondence.

**Souderton, Pa.**—To the Readers of the Mennonite:—On Jan. 19 the pastor, Rev. J. W. Schantz, assisted in the services at Allentown when their newly elected pastor was admitted as member. Evening services in the pastor's absence were conducted by the C. E. society, using the topic, "Become a Christian—Why not?" These services were very well attended, the topic was discussed by many of the members of the society, telling of the many blessings received since they have decided for Christ and the church and urging those who were still outside of Christ and the church to decide now for the Master, from whom all blessings flow, the services were helpful and edifying, urging us all to do more efficient work for the Master.

Our C. E. society is in a flourishing condition; the meetings which are held every Wednesday evening are well attended and new members added to the roll constantly. The Junior society which was organized a year ago has a membership of 30, and efforts are being made to get them to study God's Word daily, and to train them to be able to stand up and testify for the Lord; the meetings are held bi-monthly immediately after the Sunday school.

At the annual meeting of the Sunday school, on Jan. 1st, the secretary reported 28 members present every Sunday during 1912; this is about 13 per cent of the number of members enrolled and 5 of these have perfect marks for the last four years.

The Teachers' Training class consisting of six members, took the third test or examination on Jan. 22, all passing with very creditable marks.

Asking God's blessing to rest upon our efforts that more efficient may be done in His vineyard.

H. A. Alderfer.

**Flatland Cong., Lower Richland, Pa.** Our kind editor has again freshly appealed to us for news, which I must say, are scarce in our church, as everything

seems to be going on in the usual way.

In January we had our business meetings of the church and Sunday school, when all the old officers were re-elected.

The weather during January was spring-like, so our attendance at Sunday school was good.

So far in February it seems like winter, colder and some snow.

Our pastor, Rev. Andrew B. Shelly, is suffering with a heavy cold. Some of our members have been on the sick list for about a month and more; they are: John H. Landis Mrs. Harvey D. Fellman and Mrs. Mahlon M. Diehl, and Daniel M. Landis.

Mrs. Magdalena Landis, an aged and highly respected worshipper with us, was also sick for about a month, but we are pleased to state she is improving and able to sit up again.

I wish to say, I enjoy reading the news from other churches. I do not think they are all regular correspondents. I think where the churches hold a larger membership they could gather them more often, which would please us.

Wishing you all success here and a happy future, I remain your servant,

F. L. F.

**THE MENNONITE and the CHRISTIAN HERALD together to one address for \$2.50.**

## WORRYING.

Why do we worry so? Is it necessary to worry? Is it worth while to have our hearts full of trouble, so that they will admit nothing else? Is it God's will that we should worry? I believe not.

Why do we not strive to get that child-like faith and trust in the Lord?

Almost anything can approach a child, and when it is with its parents or with one in whom it trusts, it is not afraid, but clings the closer, whereas, if it is alone, it would become excited, run hither and thither into any danger or death-trap. Does this not exactly fit those of us, who do not cling to our Father and fully trust in Him when storms, trials, financial difficulties, sicknesses, bereavements or anything unpleasant occurs, what stand do we take? Do we not often trust only in our own strength, become worried, try to pacify ourselves by looking to the opinion of man, or do anything just so that we are saved, and care not if our fellow brothers and sisters are losers thereby or when sick, not bear it patiently, but worry and help to shatter our nerves instead of simply clinging and trusting in the Lord with a child-like faith.

Some of us are all the time on the way to meet trouble, in various forms, often by reading the newspapers, we think over things that will unnervise us and look on the cowards, instead of the brave ones, and will then always be expecting something of the kind to happen us.

Some are so desirous of this world's goods, that they make themselves obnoxious, treat people, whom they deal with, as if they had no right to get what was due them, always hunting for bargains, or take advantage of others in a quiet way, until they grow in years, and are disliked by all whom they deal with, consequently they begin to feel as if all the people mistreated them and they worry and are despised and forsaken by men. If these shoes fit us, we should at once reconsider our lives, make peace with God and ask His help, and if we have the means, and all of those whom we ever took advantage of, pay them back, with good interest, and if we have not any of this world's goods, let us use our talents, first let us be kind to them, be in sympathy with them and do all we can for them outwardly, and continually pray for them.

Some worry and lament because they are poor and must always work hard. Remember, it is not well for all to be rich. Because a rich man is sorely tempted, and often is lead away from God, trusting only in his riches. In Prov. 11:28 we read: "He that trusteth in his riches shall fall; but the righteous shall flourish as a branch."

How many of us who know God, and feel His help along our way, are willing to exchange with the rich man, who is enjoying this world's goods only? I am afraid if we think over it carefully, we would rather stay poor and enjoy the presence of the Lord than the pleasures of this world, which only last for a season. We may say we would lead a different life, but the risk is too dangerous, we might even become entangled in this world worse than the others. So is it worth while to worry, because God uses His children as He sees best, and if we only patiently wait on Him, we will lay up treasures where moth and rust doth not corrupt. So let not our hearts be troubled but believe in God.

Let us not worry all the time and complain about the weather; how often we imagine dark and dreary days, but when the day appears, it will be one of sunshine; or in the summer time, when the thunder claps, will we be so nervous, and afraid if we are at peace

with God and fully trust in Him? Many inconsiderately blame God for rain when they want sunshine, or sunshine when they want a refreshing rain, this ought not to be. God controls the weather, and His ways are best. Let us be thoughtful and thankful for such a wise Creator, as all things work together for good to them that love God.

(To be concluded.)

An annual income of one-half of one percent of the value of property in the state of Illinois alone would pay the present yearly foreign mission expenses of the world.

Word comes from the district of Chaocheng, Shansi, China, that something like 500 families have put away their idols, and that many of them have expressed a desire to enter the church.

## Editorial.

An incident happening in one of our large cities a few days ago shows the difference in attitude toward one who has been wronged by the press and the pulpit. A pastor of a large and influential church attracted considerable attention by the grilling he gave a certain matron in high society because of a reception she gave in one of the large and expensive hotels, leased for the purpose. At this party, so the newspaper reports had it, cigarettes were passed among the ladies present and many of the younger ones smoked them in the company of the men present. The accounts stirred the preacher to indignation and in commenting on the event the following Sunday he bitterly denounced the foolish extravagances of the rich and the degrading example their women set by publicly indulging in cigarette smoking. In course of his remarks he mentioned the name of the hostess and observed that people of that stripe should be subjected to a social tar and feathering. Great was the surprise of his hearers when on the following Sunday he read an apology to the lady whose name was mentioned.

We are not informed as to the amount of pressure brought to bear upon the popular Doctor that led him to make this step. Evidently he was in the wrong and was brave enough to acknowledge his error. The incident has its lessons. Newspaper stories about people with whose private affairs we are not familiar are not always to be trusted. People will generally stand for an almost unlimited amount of misrepresentation

by the press, but, when it comes from other sources they rise up in arms. If a preacher finds it necessary to name persons from the pulpit in his protest against some existing evil (and a preacher often finds it necessary to do so) he should be absolutely sure of the accuracy of his facts. The papers often take it upon themselves to give publicity to assertions resting only upon the slenderest foundation of truth and don't seem to care whether injustice is done or not. They are institutions of the world with no more conscience than the world has, but the minister represents a higher and more honest standard. The example of promptness in acknowledging that a wrong has been done deserves appreciation. The facts, after all were not as the papers stated them, the preacher apologized and the papers didn't.

In our national senate the Kenyon bill, which aims to put a stop to the shipments of intoxicating liquor under the interstate commerce into the states which have a prohibition law, is shortly to come up for vote. The Webb bill before the house is of similar import. It is to be hoped that the practice of making the prohibition laws of one state a farce by shipping liquor from another state, which has no prohibition legislation, under the protection of interstate commerce, will be ended by the enactment of a national law covering the matter. Many efforts have been made to attain this end but it seems, all previous attempts have been fruitless. With the liquor interests united to force their wares upon unwilling communities and, with plenty of financial backing and political influence to block national legislation the states that honestly try to protect their citizens from the curse of strong drink have found the liquor interests in a position to defy or ignore their laws. Let it be remembered that the United States is only a confederacy of states, and that individual states are, by right, master over their own morals and ought to be permitted to exercise their police power to protect the morals of their citizens without hindrance from the national government. Whatever may be said about the tendencies toward the broader federal regulation of such things as the liquor evil, let it be remembered that the federal government has not done a thing toward abolishing the manufacture and sale of intoxicating liquors while in most of the states serious efforts have been made to get the

stuff out of existence. Why should the influences of our national government be on the side of our national curse?

Much has said and written today about the neglect from which our churches are suffering both in support and attendance. Country churches complain because the drift cityward is decimating or even more than decimating their numbers. City churches complain that the influx of foreign populations is throttling them and bitterly lament the fact that those lost to the country church are too often lost to the church altogether because so few of them seek church homes in the city. The influx of foreign peoples presents problems that no single church can meet because these people are either Greek or Roman Catholics or Jews. If they are to be gathered into the Protestant churches at all it will only be through a great general movement behind which all Protestantism stands. In the meanwhile the church is being swamped by them and those remaining see a large percentage of their people drifting into neglect and abandonment of the church services.

On the other hand there is a bright contrast to this picture. The present generation of church members in America has done more in giving for missions, in establishing and supporting all kinds of benevolences, and in inspiring the able element of lay membership to a realization of a ministry distinctly its own, than any other generation in the history of our country.

Perhaps we may find some encouragement in the thought that quality rather than quantity remains to the church and that its mission to the world is to regenerate it through the efforts of a superior few rather than through the indifferent assent and support of the multitude. People of education are not out of sympathy with religion. They see in it today the only way of saving the world. In the good old days the people went to the church services regularly because that was about the only opportunity they had for satisfying the very human craving for social intercourse, but then, the church did not appear to appeal so strongly to people of education. There are statistics to show that in 1799 only five per cent of the students of the New England colleges made any profession of religion and in New England religion was supposed to have full sway. Today in the American college one man in two is a member of some Christian

church. In 1799 the colleges were professedly Christian, but infidelity in its boldest type of French scepticism held sway in the college halls among the students. Today the Christian, or shall we say the denominational colleges, appeal to the lesser number of students. Most of the youths are attracted to the undenominational or state institutions. In the latter very often there is no Bible instruction at all and yet they are producing strong religious men. The spiritual life among college students is getting more attention from the students themselves through Young Men's and Young Women's Christian Associations, Bible study classes, conducted by the students themselves, missionary organizations, etc., than ever before in the history of American higher education. Another favorable indication to be noted is the fact that in medical colleges and other professional schools the spiritual influences are as active as in the general colleges. It means that the leaders in culture and professional life are taking on a decidedly Christian cast and that the men and women who are to steer the destinies of our nation tomorrow are today arraying themselves on the side of righteousness. That Christianity is upon the eve of a new and perhaps a decidedly radical era of development, there can be no doubt. Strong and able minds are in preparation for the leadership, ready to take up the responsibilities of that leadership when they shall be called. They may be forced to make departures from the traditional customs and institutions of the past, but they are strong and hopeful, and they need length and hope for they will be arrayed against determined materialist influences which will struggle hard and die hard.

## SOME FACTS ABOUT EDUCATION IN CHINA.

The close of the war with Great Britain and France in 1860 necessitated the creation of a responsible body to handle China's diplomatic dealings with the powers. This called for the establishment of the foreign office and the training of Chinese for the translation and interpretation of foreign languages. This move on the part of the government compelled by foreign treaties, may be regarded as the first official recognition of foreign education but foreign education began the minute the first Christian missionary reached China. The system of Confucianism, which for twenty-five centuries monopolized the intellect of China and held the key

to all advancement saw the beginning of its end when the pioneer missionaries reached Cathay.

Two years after the establishment of the foreign office foreign education was further recognized by the Chinese government when, upon the recommendation of the Manchu Prince, Kuan, a school was established. English was the first foreign language taught; French, Russian and German were added later and in 1899 Japanese was included. In 1866 the rank of the school was raised and was named the Tung Wen College and Chemistry, Physics and Mathematics were added to the course. Later, the Rev. A. P. Martin, American, was appointed to the presidency in which position he remained for a quarter of a century. In 1867 a naval school was founded at Foochow and in 1890 the Imperial Naval College was established at Nanking. In 1892 the Hupei provincial board of mines established a mining and engineering college.

In 1871 Young Wing, a Yale graduate, was commissioned to spend one and a half million dollars in educating young Chinese in America. Ten years later those who had been sent to this country were called home. In 1887 Le Hung Chang called an American, Dr. Chas. D. Tenny to the presidency of the newly planned university of Tientsin. In 1893 the first government medical school was founded by the same Li Hung Chang. In 1897 the Nan Yang College at Shanghai began work with Dr. John C. Ferguson, another American as president.

The greatest educational successes, however, are not to be attributed to government institutions. The missionary schools have done more in giving teachers and enlightened officials to China than can possibly be estimated. Among the many great missionary institutions of today that are doing a noble work in moulding a new China out of the dead Confucian empire, might be named as the most influential, the Methodist universities at Nanking and Peking, the Christian College at Canton, the Presbyterian College at Teng Chou, St. John's Episcopal College and the Southern Methodist Tung Wu College at Soo Chow, the Anglo-Chinese College at Foo Chow and the Union Medical College at Peking.

#### NOTES ON THE S. S. LESSON February 23.

Abram and Lot. Gen. 13:1-12.  
Golden Text—Prov. 10:22.

The visit of Abram to Egypt led him into trouble and sin. He had left the land God had given

him in order, as he thought, to better his condition. Christians often observe the things which the world enjoys and compare their own condition with them. They are thus led into temptation. But Abram, by retracing his steps to the altar at Bethel acknowledged that he should have remained there and depended upon God. It requires courage, that few backsliders show, to admit we have erred and return to our good old ways and practices.

The increase of the possessions of both Abram and Lot was remarkable. God was proving to them that they were subjects of His special favor. God has other ways of proving to his saints that they are his than by making them rich. Sometimes he does this, but the riches of the grace, the riches of faith and of all his spiritual blessings make material riches sink into nothingness in comparison. The gift of riches brings a serious responsibility and sometimes great dangers to those who are blessed by them. In the case of Abram and Lot riches were dangerous possessions. They threatened family peace. Not unfrequently does wealth produce quarreling among relatives. Men who are comparatively poor share one another's fortune but when they become wealthy they find they have to separate.

The growing flocks crowded one another. Beside the flocks of Abram and Lot those of the Canaanites and Perizzites entered into the struggle and competition for pasture and water became keen. "The strife was all the more lamentable in view of the fact that the enemies of their common God the Canaanite and the Perizzites dwelt in the land. It reminds me of the painful strifes today among different denominations of Christians right in the presence of the enemies of Christ. Doubtless the Canaanites and Perizzites were greatly pleased by this strife."—R. T.

The offer of Abram to Lot is an example of generosity by which all might profit. 1. It was an act by which he practically renounced an inheritance, to which he had an absolute right, for the sake of a friend. 2. Abram, because he was the older, and because the land was promised to him and not Lot, might have justly made first claim and given Lot the left. 3. It proves the great faith Abraham had in God's promise. No matter if he did let Lot have it, God had promised it to him and in His own good time He would give it to him.

A comparison of the lives of

these two men is interesting and helpful. Abram proves his nobility, 1. By his reasonable suggestion, "rather than separate in heart let us separate in habitation." 2. By the reason he advanced. "We be brethren." 3. By putting the golden rule in practice in regard to the choice of land. 4. By proving himself a child of God (Matt. 5:9) as a peacemaker. Abram's generosity lost him nothing. There is nothing a Christian can better afford to be than to be generous. Lot proves the unworthiness of his character. Altar building does not seem to have been a habit with him. 1. There is nothing deep in him. 2. He recognizes no duty to Abram. 3. He is without modesty. 4. Gratitude is wanting in him. 5. He shows no sense that God should have anything to say in the parting of the land. 6. Lot did see a quick and dangerous road to wealth. He closed his eyes to the danger and took a chance. The choice assured him the certainty of an earthly career, but moral disaster. Wealth and the honors of Sodom were soon his, but both he and his family were ruined.

#### NOTES ON THE C. E. TOPIC.

February 23.  
Modern Missions at Home and Abroad.—Medical Missions.  
Matt. 10:7-13.

Jesus devoted the greater portion of his public ministry to curing the afflictions of men. He sent out His disciples to cure as well as to preach. The cure of men's bodies is a legitimate part of Christian work because pain and sickness are here as the result of sin, and the work of the follower of Jesus is to battle with sin and save men from its terrible consequences. They tell us that the age of miracles is past. This may be so in some senses but in others it is just beginning. The advances in medical science have been so rapid and so startling that miraculous is about the only word that adequately describes their results. Medical science is practically altogether in the hands of Christian nations. Need any one be so stupid as to suppose that this wonderful power is not an instrument God has placed in the hands of His people so that they may bring its blessings to the peoples in misery and distress. The Good Samaritan truly emphasizes the wonderfully sympathetic kind of a debt that every follower of Jesus feels he owes to those in misery or pain.

The excuse for medical missions, then is that they continue the work our Savior commenced when upon earth.

Medical missions open doors to

the Christless that no other method of mission work could succeed in opening. The history of missions everywhere and in China, in India, in Turkey and in Africa especially, shows that the surest and quickest way to teach the love of Christ and gain the respect of the native for Christianity is to come to him and heal his bodily infirmities.

The medical missionary in treating the sick heathen, has a subject who, by his coming, acknowledges his own powerlessness and his appreciation of the superiority of Christianity. With his body in a condition to be relieved of its aches and troubles and his mind in an attitude that can be most easily influenced the medical missionary has one of the greatest opportunities for soul-saving this world may know.

While medical missions do open the way to opportunities as other methods do not, how, yet, can we insist upon them as a duty? The answer is easy. Pain and misery are sure to increase if not checked. As our brother's keepers it is our duty to spare him afflictions of every kind.

There are types of sin and their consequences that demand medical knowledge and skill to combat and conquer them. The victims of opium, of strong drink and of immorality need to be shown that they can be saved spiritually by saving them physically. This, of course, the medical missionary is fully prepared to do.

#### Do Medical Missions Pay?

An Afghan pilgrim from near Peshawar was shot in the foot last year and taken to the church missionary society's hospital in Palestine. He had been a soldier in the Indian army and was an earnest Mohammedan with a good knowledge of the Koran, but gradually he became interested in the gospel and obtained an Urdu New Testament. When he left the hospital he declared himself a believer in Jesus Christ. Then his fellow countrymen in the place threatened his life on account of his profession and finally one of them shot him. He was taken back to the hospital and, having been baptized at his earnest request, died shortly afterward. Steadfastly he refused to prosecute the man who had shot him, saying, he would pray for him rather. The conduct gradually influenced and softened the murderer who acknowledged that the religion which could enable a man to pray for the one who had so injured him must be from God, but he remained unconvinced; his own life has since been taken.—Missionary Review.

## News of the Week.

### REACHED SOUTH POLE BUT PERISHED ON RETURN.

Captain Robert F. Scott and Four or More of His Party Overcome in Blizzard.

London, Feb. 10.—News reached the world today that Captain Robert Falcon Scott, the antarctic explorer, and an unknown number of his companions perished in the antarctic on their return journey from the south pole.

They reached their goal on January 18, 1912, about a month after Captain Roald Amundsen, the Norwegian, had planted the flag of his country there. They then turned back toward the bases they had formed on their outward journey, but were overtaken and killed by a blizzard.

Recovery of Bodies.

The news of the death of the explorers was brought to civilization today by the captain of the Terra Nova, the vessel which had taken Scott's expedition to the south and which had gone again to fetch them back after the accomplishment of their task. A searching expedition recovered the bodies and records of the party.

Rough Notes and Bodies Tell Tale.

London, Feb. 11.—The last message left for the world by Captain Robert F. Scott, the antarctic explorer, who died with his four companions on the return journey from the south pole, tells one of the tragic stories of the world's history. Excerpts from the explorer's diary, written when he knew they could not escape death, and details of the disaster and the finding of the bodies, have come from the southern seas in brief dispatches from New Zealand.

Captain Scott's message to the world was written in the diary on March 25, 1912, when the explorer, undergoing torture from cold and privation, knew that he and his companions had to die.

#### Tribute to Companions.

In it he told how he and his little band for more than a year had undergone the greatest suffering from cold and loss of supplies and equipment without murmuring. It contained a glowing tribute to Scott's four companions, who had accompanied him on the trip to the pole and back to within eleven miles of a depot when the blizzard overtook them.

Petty Officer E. Evans died as the result of a fall. Captain L. E. G. Oates, frost bitten until he could not proceed farther, deliberately walked out of the tent into the blizzard and let himself freeze to death that he might no longer delay the others, and Scott, Dr. E. A. Wilson and Lieutenant R. H. Bowers died in a tent several days from cold and hunger. The last entry in the diary was March 25, 1912, and the bodies were found only eleven miles from One Ton depot, where the expedition had left supplies.

#### MORE DYNAMITERS RELEASED

Chicago, Feb. 10.—Federal Judge Baker has approved the bonds of J. H. Berry, of St. Louis, for \$40,000; James E. Ray, of Peoria, \$10,000; and Edwin Smythe, of Peoria, \$10,000, and ordered their release at once from Leavenworth prison. The three were sentenced by Judge Anderson for complicity in the dynamite conspiracy and the bonds are for their liberty pending an appeal.

## BLOOD FLOWS IN STREETS OF MEXICO CITY.

### Fierce Battles Fought Between Federalists and Rebels and More Expected.

Mexico City, Feb. 11.—The federalists and rebels fought a seven-hour drawn battle in the heart of the city today. When darkness put an end to the fighting, neither side appeared to have gained any marked advantage.

Estimates of the casualties run as high as one thousand, although accurate information cannot be obtained at this time. The dead certainly will be counted by the hundreds.

Artillery played the chief part in the day's fighting, but rifle fire was kept up continuously though more or less ineffectively. President Madero and his ministers expressed satisfaction tonight with the day's work and ventured the opinion that tomorrow would see the overpowering of the enemy.

General Felix Diaz, in his arsenal stronghold, appeared as defiant as any time since he was taken from prison by the mutinous soldiers and promises a repetition tomorrow of the terrific bombardment, the fierceness of which is attested by the many partially destroyed structures within a radius of a half a mile.

That the president is determined to make this a final fight is evident, though not more so than Diaz, who realizes that there will be no clemency in case of surrender.

Almost within a stone's throw of each other these two fighting forces, each armed with more than twenty cannons, are tearing at each other's throats, and they expect to continue the struggle regardless of the incidental loss of life.

The diplomats by telephone notified their countrymen when fighting appeared inevitable to take care of themselves in the best way possible.

## THE BALKAN WAR.

### Montenegrins Take Hill After Fierce Fight.

Podgoritz, Montenegro, Feb. 10.—The Montenegrin army besieging the Turkish fortress of Scutari carried the great Bardanjoli hill by assault at 10:30 o'clock this morning, after several hours of severe fighting.

The infantrymen on several occasions came into such close quarters that hand-to-hand fighting was general all along the line.

Bardanjoli hill dominates Scutari from the eastern side and the Montenegrins are mounting siege guns on the heights to bombard the principal points of the city.

Fighting has gone on since early morning all around the city. The Turkish defenders are disputing the ground against the besiegers with fierce determination and courage.

The capture of Bardanjoli hill, at Scutari, by the Montenegrins cost the victors 2,500 men in killed and wounded. The Turks left four thousand men, dead and wounded, on the field of battle.

#### Six Thousand Turks in Battle.

Sofia, Bulgaria, Feb. 11.—The Turkish army in the peninsula of Gallipoli lost six thousand men and fifty officers during the fighting at Bulair, according to an official report issued here today. Several thousand Turkish soldiers are declared to have fallen in a battle before the Tchalatalja lines on

February 9 and thousands more at Charkeui. The Bulgarian losses are said to be insignificant.

The Bulgarians are intrenching their positions in front of Bulair. Large bodies of men have been sent out to clear the field of battle of the dead bodies of Turkish soldiers. It is believed that the number of wounded Turks must be more than twelve thousand. The Turkish warships shelled the Bulgarian flank all day, but only killed one and slightly wounded another Bulgarian soldier.

## SUFFRAGETTES INVADE KEW GARDENS

London, Feb. 8.—Militant suffragettes destroyed many valuable plants and did other damage reaching a total of \$5,000, in the houses of the Kew horticultural gardens during the early hours of this morning. Thus they developed another part of their plan of campaign to force the government to give the vote to women.

It is believed a number of women hid themselves in the gardens over night, for long before the day staff came on duty today it was found that a large number of rare orchids had been uprooted and scattered in all directions.

Thirty panes of glass in the orchid houses were broken. When the night watchmen made their rounds at 1 o'clock everything was in good order, and the women must have laid their plans well beforehand in order to find hiding places where they could lie in security.

The window smashing raids continued in London today. Two immense windows in an establishment in Oxford street, which has heretofore been immune because of the proprietor's contributions to the women's funds, were broken during the early morning hours.

The postal authorities today issued a notice that there would be delay on all telegrams to the north of England, as the result of the cutting of the telegraph wires in the provinces by the suffragettes yesterday.

## TELLS OF CRUELTY IN RUBBER REGIONS

Washington, Feb. 7.—A twentieth century story of Anglo-Saxon exploitation of South American Indians, rivaling as a narrative of heartless cruelty tales which have come down from the old Spanish captains, was laid bare today in a special state department report which President Taft transmitted to the congress. The present day victims of a medieval system of barbarous oppression are the Indian tribes of the Putumayo district in Peru. It is shown in the report that these helpless people have been driven to their death by the lash wielded by the Peruvian Amazon Company, an English concern, which works the rubber fields in the Upper Amazon country.

Little hope for the relief, at least in the near future, of the long suffering Indians is held out in the report, for the Putumayo region is remote from the seat of the Peruvian government. Stuart J. Fuller, American consul at Iquitos, Peru, who made the investigation, finds that the travesty on justice which exists in the rubber section is entirely in the hands of the rubber company's section chief.

#### At Mercy of Company.

The Putumayo company's remoteness from all governmental authority has left the natives entirely at the mercy

of the company, according to the report. The Andes form an almost impassable barrier to the westward, while, to reach the outside world through the Atlantic ocean, river craft must traverse almost the entire 3,300 miles of the Amazon. Railroads are unknown and no highways exist worthy of the name.

In this far-away corner, with no means of appeal or redress, the Indians were held at the mercy of the company's overseers. When they failed to bring in a toll sufficient to satisfy the demands of the overseers, flogging, mutilation and sometimes death followed, it is asserted. Several of the overseers are declared to have admitted that they had put Indians and even white laborers in stocks for minor offenses. Many of the Indians whom Mr. Fuller saw bore scars of floggings and other maltreatment.

## "WHITE SLAVERS" SOLD GIRLS AT \$30 PER HEAD

New York, Feb. 8.—The existence of a "white slave" gang that sells girls for \$25 or \$30 each to owners or keepers of disorderly resorts in Chicago was described by Judge Hand, in federal court today, by Assistant United States District Attorney Walker, who moved for heavy sentences for Frank Filasto, a wine merchant and Joseph Ribuffo, a barber of Paterson, N. J., convicted of forcing a young woman to enter a resort in Paterson. Sentences were deferred pending decision on motions for a new trial.

According to federal counsel, money order receipts are in the government's possession showing that "white slaves" here have received \$12,000 for girls sent to Chicago. Telegrams mentioning names of victims, prices paid for them and agents who accompanied them west, are also declared to have been seized.

The federal attorney told of a particular case where a 14-year-old girl was kidnapped, sent to Chicago and recovered a year later when relatives signed a contract to pay \$300 for her return. A copy of this contract is in the government's hands, he said.

## BRYAN AGAIN ON THE WINONA DIRECTORATE

Winona Lake, Ind., Feb. 8.—A telegram from Dr. Dickey, received at the general offices here, states that he has just closed an important conference with William Jennings Bryan at his winter home at Miami, Fla. Mr. Bryan has carefully examined the charter of the new organization, and has given it his approval. He has also given his consent to become a member of the board of directors, and has assisted Dr. Dickey in selecting the other members who are to compose the board. It has been understood all along that the distinguished statesman would not identify himself with the Winona assembly until the entire debt should be paid off. The creditors have nearly all agreed to the proposition for the settlement, and the affairs of the old institution will be closed up at the first meeting of the new organization, which is to be held here early in May. The long suspense is soon to be relieved, and the friends of Winona will be assured of the perpetuation of a movement that has gained a strong hold on their affections.



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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, February 20, 1913.

No. 8.

### DIVINE COMRADESHIP.

If I could only surely know  
That all these things which tire me so  
Were noticed by my Lord,  
The pang that cut me like a knife,  
The lesser pains of daily life,  
The noise, the weariness, the strife,  
What peace it would afford.

I wonder if He really shares  
In all my little human cares—  
This mighty King of kings?  
If He who guides through endless space  
Each blazing planet in its place  
Can have the condescending grace  
To mind these petty things?

It seems to me if sure of this,  
Blent with each ill would come such bliss

That I might covet pain,  
And deem whatever brought to me  
The loving thought of Deity,  
The sense of Christ's sweet sympathy  
Not loss, but richest gain.

Dear Lord! my heart has not a doubt  
That Thou dost compass me about  
With sympathy divine!  
The love for me once crucified  
Is not the love to leave my side,  
But waiteth ever to divide  
Each smallest care of mine.  
Unknown.

### NEWS AND COMMENTS.

Livingstone and what he accomplished in Africa, the progress of the years that have passed since his death, form the topic of study in mission classes everywhere this year because of the Livingstone Centennial.—S. S. Missionary.

"No nation so much as Russia holds the fate of the coming years," was the statement once made to John R. Mott. Russia is larger than all Europe, having 163,000,000 people, less than 10,000,000 of whom have come under the Gospel influence. There are 17,000,000 Mohammedans in Russia, and more than 25 different nationalities—a great harvest field for Christian workers. The Russians spend \$1,000,000,000 for vodka annually and in some sections nearly one-half of the working-man's wages go for drink.—S. S. Missionary.

The first Young Women's Christian Association for Japanese has opened its headquarters in San Francisco with a membership of 105. It provides a dormi-

tory where Japanese girls can be safely lodged and shielded. Instruction will be given in English and cookery. Mrs. K. Abika is president, and all the other officers are Japanese ladies. The expenses are provided for by the Japanese community.

Two thousand Filipinos in Manila and the neighborhood subscribed \$50,000 to the new Y. M. C. A. buildings—one of which is for Manila students and the other for clerks. American subscriptions to these buildings amounted to \$115,000. Practically all of the Filipinos subscribing were Roman Catholics.

American Baptists now have six chapel cars traveling over the railway lines of the country. They are named Evangel, Emmanuel, Glad Tidings, Good Will, Messenger of Peace, and Herald of Hope. The missionaries in charge evangelize, establish churches, and organize Sunday schools.—Record of Chr. Work.

### Fourth National Peace Congress.

Preliminary arrangements have been made for the holding of the Fourth National Peace Congress at St. Louis, the first three days in May of this year. The Business Men's League of St. Louis has undertaken to finance and organize the congress, and arrangements are already well under way. It is expected to be a great and memorable success, and many of the noted peace advocates of America will be on the program. Many friends attended the last one held in Baltimore, two years ago, which marked an epoch in the peace movement in this country. The sessions of this congress will be open to all the friends of peace and arbitration.—Amer. Friend.

### Samuel Zeller of Mannedorf.

The death of Samuel Zeller removes from the religious life of Switzerland one of its most remarkable figures. About the middle of the last century a simple peasant woman, Dorothea Trudel, was converted and started to live in every respect after the Word of God and in conformity to the Spirit's influence. She was

led by the passage in James to pray for the sick, and many were healed. Then she held religious gatherings in her home, speaking with remarkable power. A center of spiritual life in this way grew up at Mannedorf on the Lake of Zurich. In 1860 the charge of this ministry of Bible study, prayer and faith-healing was taken over by Samuel Zeller at Dorothea Trudel's request. In his mature and later years Zeller was a man of extraordinary vigor and personal physical attractiveness, but as a young man he was morose, hypochondriac, and afflicted with a chronic and apparently incurable sickness. When Dorothea Trudel saw him first she cried out, "The son of Christian Zeller (a famous Christian educator) looking like that!" She prayed with him laying her hands on his head, and he was cured and entered into an experience of peace which transformed his life.

For fifty years he himself was a unique instrument in God's hands for the cure of the sick of troubled spirits, of burdened souls. Men of all types, from the humblest peasant to such intellectual leaders as the philosopher Charles Secrétan and Felix Hovet, were accustomed to visit Mannedorf for periods of spiritual refreshment, Bible study and prayer. Zeller's expositions were of an extraordinary spiritual depth and originality.

Licht und Leben recount an incident from one of his addresses which is worth reproducing. There was a patient at Mannedorf named Fritz Rohrer suffering from a mental malady. One day he disappeared and Zeller started after him. When he had overtaken him he talked with him kindly and induced him to turn about, though he could not induce him to return with him. "Herr Zeller," he insisted, "if you knew what a life I had led, you would not wish me to walk with you." So Zeller told him to come the next day and tell him what kind of a life he had led, adding, "Look at my face and you will see if I love you." Fritz came and the upshot was that the poor deranged was healed of his sickness and be-

came an assistant to Zeller. The latter, in recounting the incident, said, "So it is that God knows how to overcome our distrust and finally to win one who has fled from Him to be His co-worker."—Record of Chr. Work.

### JESUS OF NAZARETH.

He was a great man? But that is an old story—great men are being born today; great men are dying today; great men have ever lived and died, some without ever having been known outside a very small community. Greatness, then, that something within men's bosoms, whether it be greatness of intellect, strength of personality, or purity of character, which is capable of producing effects upon human affairs, when occasion permits, is a characteristic, common to all ages. It is true, however, that, in that unwritten list of great men, the influences of a few like the fragrance of the first lilacs in spring, which pervades the whole farm-yard, cannot but be felt in every sphere of life. These can sweeten a world and make it a pleasant place to live. Such an influence is Jesus of Nazareth.

Petrarch, by his untiring research work, succeeded in laying the foundation for a system of liberal education. Martin Luther with the aid of a few others, brought about a complete reformation in the religious world. Napoleon revolutionized all Europe, politically. But the man of Galilee said, "Whatsoever ye would that men should do unto you, do ye even so unto them." What other man's teachings have come down to us of the Twentieth century, with such remarkable force as have those of the carpenter's Son? Has there ever been a single set of doctrines, which, by following so purifies a character? Without a doubt, His theories represented the highest moral standard the world has ever known.

His religion was such a practical, far-reaching one. Few days pass when there are no allusions to some of the forceful principles of his life. Even in this late age of untold gossip, when we are prone to condemn our friends, we



seem to see a figure in Oriental robes, who still stoops over that sandy roadside in Palestine, and says, "He that is without sin, let him cast the first stone." Not a great wonder that the woman's accusers had fled when the great Teacher raised His eyes, — no wonder we cease our cruel gossip, when we think of the little scene.

And so many of us are rich young lawyers today, too. We are willing to make any sacrifice so long as we are not to be discommoded thereby. Here, again, as of old, comes the gentle reproach, "Go and sell that thou hast and feed the poor."

O, Emerson's "Self Reliance" and "Spiritual Laws" are noble and inspiring as well as Pope's "Moral Essays." Burke's discourse on "The Sublime and the Beautiful" is grand. But what in all literature so touches our own experiences like the masterful sermon on the mount, or the parable of the "Good Samaritan"?

Rare as His entire personality, is there not one trait which shines out preeminently, just as Venus on an early spring morning? Can you help being struck somehow, by His wonderful passion for the human soul? I believe Lincoln loved men passionately,—I think Robert Burns pitied them,—and there are many characters on the stage, who represent this compassionate spirit.

But to me, the tenderest compassion ever revealed, on stage or in actual life, was the voice that wept at Lazarus' tomb; the soul that cried out in deepest accents: Jerusalem! Jerusalem! the one, who, in the most disgraceful hours in all history looked upward from the brow of Calvary, and cried out with true soul-yearning, "Father, forgive them, for they know not what they do!" Is it so very strange that men worshipped Him? Is it a wonder they called Him a God?

Edith Miller.

#### FROM OUR EASTERN CONFERENCE.

A very interesting Ministerial meeting was held by the ministers of our conference in the church at Germantown on Monday, February 10. Papers were read by the brethren A. B. Shelly on: How to fill the empty pews at our church services; and by J. Blair Burkett on: The necessary equipment for being a successful ambassador of Christ, at home and on the mission field. Both these subjects were discussed in a general way by a number of the ministers present. Besides these there was a symposium of timely subjects for pulpit treat-

ment, and a Round-table talk on types pointing to Christ, taken from the records of the Pentateuch. The meetings were highly interesting throughout. In the evening the newly erected addition to this historic church, erected in 1771, A. D., to be used as a Sunday school room, was dedicated to the service of the Lord. Addresses were made by the brethren W. H. Grubb and J. W. Schantz. The evening meeting was enlivened by the presence of the choir of the Second Mennonite church of Philadelphia which rendered several well chosen selections. The dedicatory services were conducted by Bro. J. B. Bayley, the pastor of the church.

Bro. J. B. Burkett, who has offered himself as a candidate for the mission field and who is a member of our church at Roaring Springs, Pa., with his wife and child visited several of our churches. On Sunday, February 9th he was the guest of Bro. A. B. Shelly at Quakertown and preached in the morning at East Swamp, in the afternoon at West Swamp and in the evening at Bethany church in town. On Monday they attended the Ministerial meeting at Germantown from whence they went to Bally to visit Bro. A. S. Shelly and his charge.

Funeral services were held over the remains of Sister Susan Funk, wife of Bro. James B. Funk and mother of our departed missionary, Sister Annie C. Funk, on February 11. Addresses were made by the brethren A. M. Fretz and N. B. Grubb. The funeral sermon was preached by her pastor, Bro. A. S. Shelly.

#### "THE CLERGY IN THE WRONG BOX"

An editorial in the Century Magazine under the above title is worthy of careful consideration by the ministers of all denominations. It comes as a voice from the pew. The writer says the emphasis in religion at present is on the side of philanthropy. The church is perpetually busy doing good. He mentions the parish house, industrial and cooking schools, dispensary, laundry, nursery, kindergarten, summer camp and boat club, and says "these things are excellent, but they are not the proper business of the clergy."

His contention is that it is wrong to employ assistant ministers, trained to preach and to minister to souls, at tasks which could be done as well by any intelligent layman. "These men ought to be occupied with their speciality. They ought to be preaching in mission fields and

bringing religion along with civilization into new settlements. They ought to be doing the pioneer service of evangelization."

Then comes the conclusion which may well be pondered: "The minister is above all a specialist, and we look to him for the things which pertain to his speciality. We are jealous of the distractions which tempt him away from his supreme service to the community into undertakings which other people can do quite as well or better."

"Jesus chose to devote Himself to ideals. He kept Himself quietly and constantly conscious of the divine presence. He emphasized in Himself and in others the supreme importance of personality. He said that what we do depends on what we are. He said, 'For their sakes I sanctify Myself.' Thus He began the transformation of the world by sanctifying Himself and others. He taught the truth. When He was asked to divide an inheritance between two contending brothers, He refused to touch a penny of it. That was a matter for the lawyers. His part was to declare the everlasting principle, 'Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.'"

"That is the emphasis which is needed in the busy, useful church. The function of the minister is to do the things which belong to his splendid profession. He is to study and to pray; he is to lead the worship of the people; he is to preach; he is to go about on errands of ministry to the sick and sorrowful and sinful. In the midst of a generation occupied with things material he is to uphold ideals and to represent the supreme importance of religion. There are plenty of people to lecture on sociology and to organize philanthropy. The minister's speciality demands all his time and thought. He is to save our souls by building up character that shall be buttressed in principle." For he that feeds men serveth few;

He serves all who dares be true.

#### REST ON SUNDAY.

That every person should have time and place for rest and recuperation, both mental and physical, is a clear and common conclusion. Aside from the Saturday half holiday, which is a helpful period in the experience of tired humanity, there is needed a full day for rest and worship. Mr. John Mitchell, speaking for the laboring classes, says that they need one day each week for rest.

and that it makes little or no difference to him what day it is. But it does make a difference in the welfare of the people, including Mr. Mitchell himself, whether he is conscious of it or not, what day is used for purposes of rest and worship. Sunday is the day selected for rest, both by God and man, so far as the faith and choice of the American people are concerned, and to that provision of law we should all turn with grateful acceptance. Wherever possible, that day should not only be accepted, but also sacredly kept, as an occasion of rest and worship, so that soul and body may be refreshed by its hallowed influence. Remember the Sabbath day, to keep it holy.—Rel. Tel.

Then do not look disheartened  
On the work you have to do,  
And say that such a mighty task  
You never can get through;  
But just endeavor, day by day,  
Another point to gain,  
And soon the mountain which you  
feared  
Will prove to be a plain.

The "Mennonite" and  
"Christlicher Bundesbote"  
together to one address  
for \$2.50.

#### Home Circle.

THE ROAD TO HAPPINESS.  
This is the road to happiness:  
Start now, from Where You Are;  
"Turn to the right and keep straight  
on,"  
And you'll not find it far.

"Along the path of Willing Feet  
And over Heartase Hills,  
Across the fields of Sweet Content,  
The stream of Glad Good Will;  
Then through the lane of Loving  
Heart,  
The gate that's called Today,  
And down the steps of Little Things  
Into the Common Way.

And take the cloak of Charity,  
The staff of Wise Employ,  
A loaf of bread of Daily Grace,  
A flask well filled with Joy;  
A word of cheer, a helping hand  
Some good to give or share,  
A bit of song, a smile, a prayer.

And in the place of Duty Done,  
Beside the door of Home,  
You'll find the house of Happiness—  
For Happiness does not roam.  
—Sunday School Times.

#### WASHINGTON'S PAPPOOSE.

When the retreat after Braddock's defeat began, Washington found occasion to use his theodolite, and dropped an important screw. After the troops left the camping ground, he turned back to find the missing piece. Searching among the dead leaves, he

heard a child's cry, and soon after found a child, some months old, strapped, Indian fashion, to a board. In haste to overtake him men he hung it at his saddle bow, and was soon able to give it to a sutler's wife, with orders to carry it to Mount Vernon and when Mrs. Washington reached Mount Vernon, in 1759, a very beautiful girl of seven or eight awaited her. She was called "Cassandra."

The child grew up as an attendant upon Mrs. Washington, and was taught to read and write, to embroider, and to do dainty cooking, and generally sat in her room or stood behind her chair at meals. At the time of Washington's death, she assisted in preparing him for the grave, and herself attended to his hair, and cut off from beneath the ribbon the curling lock, a part of which I now have. To the funeral came a certain Englishman, named Thomas Smith, of King George County, in Virginia. He was a man of wealth, was captivated by the beauty of the Indian woman, and Parson Addison, of the Eastern Shore, married them some time after the year 1800.—Vceems.

#### UNEXPECTEDLY CAUGHT, THE DETECTIVE SUR-RENDERS.

(A Story of Soul-saving on the Police Force.)

(Concluded.)

Then a great battle took place. Many men evidence the existence of this struggle by one of two ways. They either diligently wash their hands in imaginary soap and water—and how they do scrub and wring away! or there comes a peculiar irritation in the forehead, and there is considerable scratching of the said forehead. So this good man worked away first with his two hands then with his poor forehead, as I quietly plied him with the question, Will you let Him in? After a certain lapse of time, he faintly whispered, "Yes! I will."

We knelt down and I repeated his faint and timid words out loud to the Lord, asking Him to accept them, and answer them and step into this man's life and thoroughly change and alter it in every way. That unseen presence was there. A great gush of tears showed how his pent-up feelings must have an outlet. It was like the sudden outburst of the darkness, as the light gently streamed in. It was the stepping of the glorious compassionate Savior into a poor sinner's heart, cleansing, purifying, changing, sanctifying, ennobling, enriching. In a few moments his lips parted, his voice was heard tremulously confessing

the Lord as Savior and Master, claiming the full and free forgiveness of all his sins, and giving thanks for this sudden, new revelation of the life of God within. Old things had passed away, all things had become new.

We rose from our knees, and grasped each other's hands in the new brotherhood of life in God. And as we stood, I said: "There is one thing I have not yet mentioned to you, that you should know at once. It is expected, indeed it is essential, that a Christian should confess Christ as his Master wherever he goes, and to as many as he can in the ordinary conversation and business of life."

"Certainly I will," said he; "it would be the highest honor that I could have to mention that name, the greatest name on earth, after what has happened and what He has done for such a man as I."

"I am glad you think so, for so many so-called Christians are sadly afraid of and ashamed, and fear to mention that name when they might make use of splendid opportunities for so doing!"

He seemed greatly astonished at such a thing, and made some very strong remarks as to the privilege and honor of confessing Him. It was just the illustration of the old proverb, "Out of the abundance of the heart the mouth speaketh." Only get the heart full of any subject and it will be perfectly easy to speak to any one about it.

So we parted, never to meet again. I wondered who my new friend was, but discovered in a very unexpected way that he was a leading detective from the city of Birmingham, in England, who had arrived the night before on some special errand, and went off the next morning to the west of Ireland. He was well known for his ability, for his extraordinary strength, and indomitable courage. He had dropped in quite unexpectedly into this meeting as he was passing through, and found himself enrolled upon another government's service, none other than the service of the King of kings. It was a good afternoon's work, for it meant the changing of the whole current of his life and the facing of his heart toward God and the Lord Jesus Christ, which alone will make the true reliable character that can stand its ground amid overwhelming temptation.

"Becoming a Christian" is not so much doing anything as receiving from God through Christ the gift of life. This life by its energy, holiness, character, sets a man doing quickly enough.

I dare not work my soul to save,

That work my Lord has done,  
But I will work like any slave  
For love of God's dear Son.

This detective's case is so like the majority of cases, where Christ is not received as the Master and Savior. The will is the closed door.—George Soltan, in Tract.

#### THE MENNONITE and the CHRISTIAN HERALD together to one address for \$2.50.

#### Marriages.

Conway-Landis. — On Feb. 5, 1913, by A. B. Shelly at his home at Quakertown, Pa., in the presence of Quakertown and Ella L. Landis, of Milford, Bucks Co., Pa.

Habegger-Kirchhofer. — On Feb. 1, 1913, near Berne, Ind., at the groom's farm home, by Rev. S. F. Sprunger, David Habegger, widower, and Matilda Kirchhofer, both members of the Berne Mennonite church.

Sommer-Lehman. — On February 10, 1913, in the pastor's residence, by Rev. S. F. Sprunger, Jacob Sommer and Emma Lehman, widow, both members of the Mennonite church at Berne.

Geiger—Schuetz. — At high noon, Feb. 16, 1913, at the home of the bride's parents near Pandora, Ohio, Walter Geiger and Miss Levina Schuetz, their pastor officiating.

#### Deaths.

Mrs. J. B. Epp, nee Nettie K. Harms, was born March 30, 1874, in the country of Russia near the boundary line of that country and Poland. That same year, in the late fall, her parents, together with a large number of other German settlers, emigrated to America into the State of Kansas. These emigrants lived under rather poor circumstances in the early years of their sojourn there. Since her 14th year, Nettie has been away from home a great deal, earning a part of her living. Even before that age, she had been staying part of the time with other people of that German neighborhood, helping take care of the children and attending school part of the time. She showed great aptness in attending to the sick, and gradually she became known there as "the one always ready." Whenever any family around had sickness and needed help, the suggestion seemed to come of itself, "Just send for Nettie Harms."

Later on she began to feel the lack of education, and so attended the Mennonite College at Newton, Kans., for almost four years. She also taught German school for three short terms. Then the call came to her to enter the mission field among the Hopi Indians in Arizona. After two years of work there, she had again decided to take a regular two years' course for nurse, and possibly return to that same field, making the work among the sick Indians a specialty. But God had other plans for her. She did return to that field (after two

months though) as the happy wife of a missionary.

Mr. and Mrs. Epp were married June 29th, 1905. They had worked together in that mission field for six years more, when Mrs. Epp was compelled to leave that high altitude of northern Arizona on account of heart disease, which she most likely had contracted from rheumatism in earlier years, though not fully realizing it until then.

They moved to southern California in August, 1911. Mrs. Epp found great relief for her ailment here. But she realized that her heart might at any time fail, even with the slightest exertion.

For the past six months, the family have been visiting in Kansas with their many friends and relatives there. Mrs. Epp felt as comfortable there as in California, until, within two weeks of their return when she had a slight attack of "grippe", but seemed to have fully recovered before they started back to California about two weeks ago. Two days after their arrival here in Los Angeles, she was taken sick with pneumonia. In spite of her weak heart, she held out wonderfully, but, after all, the weakened vital forces gave way and the end came at 10 o'clock Tuesday afternoon, Feb. 11th, sitting in an arm-chair, where she had been sitting throughout her last sickness of nine days, not being able to lie down on account of difficult breathing.

How glad she was to go, how she did call her Redeemer so longingly during the hours of extreme suffering. She was fully conscious till the very last, speaking freely of her joy in the Lord and committing her loved ones to the same Redeemer to whom she was now going, and that He should keep them, "unto that great day."

Far away from all relatives (except one cousin), within a circle though of many new friends and kind neighbors, her remains are now to be laid into the grave, until the resurrection morning. Her loving husband and her two children are here giving up the dearest on earth, but they are doing it as such that have a living hope of soon uniting again with their dear mamma. Did I say two children—no, there are three: bright little black-haired Dorothy (everybody calls her "sister"), is her child, too, indeed. Did she not put aside her own 10 months old baby boy from her breast and nurse the little Indian orphan for 8 months more! Dorothy is the child of Christian Indian parents, but since she was one day old, has been in the home of her white mamma, the only mamma she knows.

The dear one here before us in the casket has during her lifetime nursed many a sick one—she too had the very best care during her illness; she has comforted many—now she is being comforted with an everlasting comfort. She was thoroughly converted by grace, and upon grace alone did she rely in life and death. She wanted to know Jesus only, and to Him alone has she tried to point the Indians and others.

"Jesus, come, oh come quickly and deliver Thy poor child," were her last audible words.

He did come in that minute. Funeral services were held at Grace chapel on the afternoon of February 13, conducted by Rev. E. F. Grubb, assisted by Rev. A. B. Richard, of the Central Presbyterian church and J. E. Sprunger, state secretary of the Y. M. C. A.

## The Mennonite.

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## Editorial.

### WAR.

Some of our older readers may remember the time of the civil war. Yet if we are not near the front we may not see much of the war. Some may have seen soldiers march with martial music, singing patriotic songs, perhaps may have felt their hearts thrill with patriotism.

To know what war is, we ought to be near enough to the front to see the wounded, perhaps the dead. But even that does not show us what war is. If we see the houses burnt, the stables emptied, bear the stories of those who lived through battles and sieges, we can comprehend better what war is. Only a soldier who has been in the ranks and has lived with the soldiers or as a soldier, can fully comprehend what the fearful effects of the war are.

I have seen some of the war, yet it remained for my cousin to tell me what war really is. He had served as "Samaritan" carrying the wounded from the field of battle and received two decorations for the bravery in this caring for the wounded. He said: "Cousin, you can not imagine what war is. It is not only unchaining the savage beast in the human nature, but the devil. War takes people from their usual surroundings, where they live decently and respectfully, then they go to war, where all restraint is taken away, and their real nature shows itself. The beast, yes the devil develops. You would not know the people as the same, when you could see them in the enemy's country unrestrained by home influences."

If we see the present war, we find this verified and in a greater degree; for we have here no religious home-training to counteract

the fearfully demoralizing influences of war.

If we look at the Bulgarians, we are astonished at their bravery and patriotism. We might say this war is excusable, since they try to free their friends from the tyrannical oppression and murderous attacks of the Turks. They know what they were under Turkish rule, they know what they have achieved in 40 years of freedom. A comparison between the Sofia 40 years ago under Turkish rule and the Sofia of the present shows such a change that no one could recognize the city as the same.

What has brought about this change? The younger generation of leading Bulgarians has been educated in the American Roberts College in Constantinople. That accounts for the religious liberty in Bulgaria today. Different American churches have missions there and report success.

This war is the bloodiest that has been waged for a long time. The war has been comparatively short but fierce battles have been fought and are fought, and we do not know how long it will last yet. Thousands upon thousands of able-bodied men are killed and wounded. The consequence is many thousands of widows and orphans and actual hardship, not to say famine at home. Some friends of Bulgaria say, that there are not enough educated young men left to fill the important positions in the state after the war is over.

Not only the defeated suffer loss, but the victor nearly as much. When we read of the atrocities perpetrated, the treachery, murder rape, incendiarism, we see what fearful fruit this war has brought. If only half of that which we read is true, we must not only lament the loss of life, but especially the loss in morals, which never can be repaired.

We may say these people are uneducated and their religion is only formalism, therefore they were not restrained from crimes by their religion. But ask our own soldiers how it was in our war. Has war ever been a blessing to a nation? Never, except a blessing in disguise. God may punish a nation by war and bring them to repentance.

We do not know, what the outcome of this war will be, we may hope for the best of the freed people; but for many, many years the people will feel the loss which war has occasioned in many respects, materially and morally.

May God protect us, that we never need to go to war, but can

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enjoy the blessings of peace as a nation and as individuals.

v. d. S.

## Correspondence.

Donnellson, Iowa, Feb. 11, 1913  
Dear Mennonite:—With the beginning of the new year a new set of officers was elected in our Sunday school: Chr. Loewenberg, superintendent; C. A. Krehbiel, Asst. Supt.; Olga Krehbiel secretary; Walter Krehbiel, treasurer; Herbert Loewenberg, librarian; Delight Krehbiel, organist. A teacher's meeting is held regularly every Thursday evening, meeting in rotation in the different teachers' homes. At the annual business meeting of our congregation C. A. Krehbiel was elected as church elder to serve four years, there being four elders, one drops out every year and is not electable for one year.

We have been enjoying splendid weather and good roads all winter. The general health of the community has not been of the best. Lagrippe, colds, etc., are in many families. Rev. Hilty has been housed at home for over a week, at this writing he is improving slowly. He was not able to hold services last Sunday, so we only had our regular Sunday school. The attendance at both church and Sunday school has been good all winter.

F. H. Krehbiel.

## WORKING. (Concluded.)

We often worry when tempted and tried, why not look at the Savior's example, when He was tempted. His faith was not shaken, and He yielded not, and when He was tried, when they brought all manner of false accusations, did He shrink? No. He bore His cross with patience, and walked meekly with them, when He possessed all power to free Himself, should we not just fasten our eyes upon Him and not worry but feel that some good may be accomplished. In Psalm 9:9 we read: "The Lord also will be a refuge for the oppressed, a refuge in times of trouble."

When we have financial reverses, what steps should we take? We should not be concerned and worry about ourselves, if it takes all we have, if we only have to give, we should try our best to raise and give all we can to those who so kindly trusted us and not try to first provide for ourselves; give all we have, just so we can pay our debts and not worry for our food and raiment. Does God not consider the lilies and birds? Why should He not care for us?

When cast on beds of sickness, oh, what a difference in the people—how patient, how calm, how trusting and free from worry some are, and others, how impatient, disturbed, how disbelieving, and continually worrying some are, if we would only trust and believe that God gives grace to bear all our pain. Then why worry so? He is a very present help in trouble.

Bereavements are very hard to bear but does it not make us long for heaven more, to meet our loved ones? Every year we are bereft of more of our relatives and friends; does this not bring us nearer every time? Why should we worry when God calls a loved one home, where all is peace and happiness, and why should we worry when He called one who did not walk with God, if we have set the example worthy to imitate, when we are not to blame.

Our duty is to help mankind. Are we helping when we worry? No, we are a hindrance. We do not give sunshine, we are not smiling on those around us or comfort them, but make it sad for them. If we keep on we shatter our nerves, so we can help no one. Let us give up worrying and strive to be a blessing to mankind. Let us put away all thought of self; let us live for others. Let us fully trust in the Lord and worry will be a thing of the past.

Flora L. Fellman.

## Editorial.

The mother congregation at Germantown celebrated an event of considerable interest on Feb. 10 when an additional Sunday school room, built to it some time ago, was dedicated, with special exercises, free of debt. The new part of the old church in no way destroys the design of the old part and covers about as much space as the original building. The whole cost was about \$2000. It is the ambition of the pastor, Brother Bayley, and the congregation to raise an endowment of sufficient size to insure the future care and existence of this place of so much historic interest to Mennonites everywhere. Such a fund is needed because the prospects for a large, or even self-supporting congregation, are not in sight. That portion in Germantown in which the church is located is crowded with large and wealthy congregations representing nearly every denomination. The little band of loyal brethren feel it to be their duty to preserve and care for this historic place and are grateful to the many interested friends who have made this pos-

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sible so far. At present the congregation is able to report an endowment of \$500, a bequest amounting to \$200 and a trust fund of \$37.

## WHAT IS LEFT FOR US?

A learned defender of the modern school of criticism, as applied to the Bible, asks the question: Can we be true to our religion and yet intellectually honest? Intellectual honesty he defines as "accepting the results obtained by scientific methods." The scientific methods which he accepts, he then goes on to show, lead one to question the literal accuracy of the Old Testament. Much of the Book of Genesis, a great deal of that which the historic books reveal, a large portion of the prophets, and many of the Psalms are brushed aside because modern methods of investigation as the school of critics for which the writer speaks, accepts them, condemn them to such a fate. It is admitted that there are many Christians to whom the results of so-called scientific methods do not appeal. These are gotten rid of by the statement that the article in question is not written for their benefit. After having knocked the props out of such things as the unity of the race as descended from a single pair; the truth of many of the miracles of the Old Testament; the character of some of those whose lives it portrays; and the unity of the Book of Isaiah as well, he laments the fact that so many ministers, who are acquainted with these items, act and speak in the pulpit as though they were actually true. We are heartily glad that there yet remain so many in Israel who not only act but believe that the facts as stated are really true and have not bowed the knee to the Baal of "scientific methods." There is a science that confirms the accuracy of the divine book, the book to which our Lord gave His unqualified assent. Perhaps few call that science modern because it is as old as the book but truth as men have always known it and as the Spirit has revealed it, does not need the passing fad of a new so-called science to rest upon. It stands upon its own foundation.

There are some things which this champion of the methods he approves admits still leave the Old Testament an influence of some value: First, it is an immense source of history, then, it is the seed from which religion has developed; thirdly it records the religious experience of its authors and lastly, its literary value has not been impaired.

To these assertions we reply

that the Bible makes no pretense of being history except as it bears a relation to man's redemption. To be sure the history it does contain must be accurate or we can place no reliance upon the redemption it teaches. It truly contains the seed of religion for it is the medium by which the religion we possess and believe is given to us but because we accept it as the seed of our spiritual life we have no right to cut out of it the things that don't appeal to us. Seed potatoes may be cut into pieces and yet be depended upon to produce a crop; but to cut up the Bible so as to make it "small potatoes" indeed. What if criticism does not impair the literary value of the Old Testament? What has the mere literary value of a book to do with our salvation? Peter's sermon that converted thousands and Stephen's that won for him the crown of martyrdom would hardly be regarded as valuable by the literary tests we subject a composition to, but they reached the hearts of men, the one effort convincing and converting them, the other rebuking them. We venture the opinion that if the Bible were without spiritual power it would also be without literary value.

This continual cutting out parts of the Bible whenever it suits the vanity or necessity of the critics leads us to recall the story of the Scotchman, who had great confidence in his minister, even though he was a critic of the destructive type. Whenever the minister observed, in course of his remarks, that such and such a passage ought to be cut out. Sandy went home, secured his shares and performed the necessary operation upon his Bible. Once the minister visited Sandy and was requested to conduct family worship and, when he asked for the Bible, Sandy brought what was left of it—the covers. Of what use or comfort, or inspiration will the Bible be to us when only the covers are left?

## THE HOME.

"Abraham sojourned in a strange country dwelling in tabernacles with Isaac and Jacob. They shall build houses and inhabit them." Heb. 11:9; Isa. 65:21.

The patriarchal age was the infancy of the new life which is now filling the world with happy homes. It was not first in time, but it was first in sound growth and successful education. The experiment of long life and stable habitations and great proficiency in the arts and high civilization had been tried with the mighty race before the flood and it had

only served to show the need of a shorter course and a severer discipline. In the golden age of perfect health and exuberant life, men ripened in wickedness as fast as they grew in intellectual cultivation. Giants were in the earth in those days, and men lived almost a thousand years. A terrible convulsion was needed to sweep away the Titanic and God-defying race, with all their proud imaginations and colossal works of wickedness.

The second course of divine instruction began with a single family. The old associations of home and settled habitations were broken up. In the former age a man built his house of stone, and he went in and out over the same threshold for seven hundred years. The new pupil of divine Providence was called to be an exile from the home of his fathers, to lead a wandering life among strangers, and to make his ever-moving home in a tent. Even in his time the descendants of the giant race were still building on the east side of the Jordan. They made the thickness of their walls equal to the height of a man; the flat roof and the solid door, each of a single stone, are to this day, just where the mighty builders put them, a hundred generations ago. And yet the strong men who reared such habitations for themselves have passed away without leaving a trace of their history upon the character of the world. Brute force and undiseased organs were not enough to give them the inheritance of the earth.

The patriarchs had no settled home, and they still live in the life of the mightiest nations of the world. They were called and educated to teach the divine lesson that faith in God is the conquering power which subdues the earth, and perpetuates families and gains an everlasting name. The giant race who believed only in physical force and sensual enjoyment made it their first concern to secure settled and permanent habitations; and it is already thousands of years since their place was no more found on the face of the earth. The patriarchs were not permitted to call a hand-breadth of land their own; that they might first deeply learn and faithfully teach the lesson of living by faith in every Word of God. And now their inheritance is all nations, and countless millions call them blessed.

The meaning of the word "home" was scarcely known by men who were here today, and gone tomorrow. A well, a stream, a fountain of living water, a cluster of green trees, a pleasant camping ground, was all that

made the difference between one home and another to them. The tent-life of the patriarchs was designed to prepare their posterity to dwell in settled homes and permanent habitations.

The Pilgrim Fathers of New England were driven by persecution from their ancient home beyond the sea, that they might learn anew the lesson that Abraham learned, when he left his home, at the call from above. Yet it was exile and pilgrimage and peril in a strange land, amid all the terrors of the wilderness, that made them the foremost men of a new era in the world's progress.

The missionary of the cross obeys the heavenly call to leave kindred and home and country, as did the faithful Abraham, in ancient times. He goes to a brightened land, a homeless wanderer, living, toiling, dying among strangers; yet breathing a new life, a divine life, into the heart of decaying nations. He lays the foundations of a kingdom that shall stand forever.

The divine training with the chosen people always aimed at the establishment of permanent homes and well ordered families. The allotment of land was secured to the owner by the double sanction, public law and sacred custom and it was also specially provided that every alienated home should return to the original possessor, at the end of fifty years. The history of families for successive generations clustered around one spot. The memory of the great and good in the line of their name was attached to the walls of the house in which they lived; to the paths over which they walked; to the fields and orchards and vineyards where they pruned and planted from century to century. There is

much reason to believe that the walls of the house in which David was born at Bethlehem were still standing, a thousand years after the son of Jesse slept in the tomb of Zion. It greatly confirmed and sanctioned the value of unbroken household succession and histories when the divine Son of David was born in the same village, probably within the walls of the same home where his royal ancestor spent his childhood.

Among the best of the good things that have survived the fall, is that sacred society of the family, whose bond of union and law of life is love. The great Father of all mankind designed that his earthly children should share the joys and sorrows of life together; and that they should walk hand in hand, in the same path, for mutual support and sympathy to the end of the journey. Paradise it-



self was a solitude so long as there was but one to behold its beauty, and share its delight. It was not good to be alone even in the garden which God had planted and it still takes more than one to make a home. Home begins now, as it began in Paradise, with the smallest number that can change solitude to society; and it embraces all the duties and relations that can be found in mighty states, and long ages and countless millions. In the family are suffering and sympathy, weakness and strength, unswerving honor and undying love. Whoever has a heart must have a home. The affections are like the tendrils of the vine. They must have something to cling to, or they wither away and die. The weak need the courage of the strong; and the strong need the grace and gentleness of the weak. And when the two are bound to each other, by ties of mutual affection, the deficiency of the one develops and adorns the excellence of the other, and the two are complete in one. There was no love and no sympathy in Paradise, and the perfect life of the first man had not begun, until heart answered to heart and hand joined in hand in mutual grasp. The first divine and perfect society, that which God Himself instituted, and blessed in Paradise is marriage, and it still exists as God's ordinance with the blessing of Paradise unrecalled. The fairest and fullest semblance of the best state of innocence and happiness still remaining on earth is to be found in a home where husband and wife keep the vow and covenant made between them, and ever abide in perfect love and peace together, so living in this life, that in the world to come they may have life everlasting. You may travel to the ends of the earth in search of the lost Eden, and you will never find it so long as you seek alone. It will come unsought to those who keep the humblest home in perfect love and peace together. The most of heaven is found by those who keep their own home as the first pair were appointed to keep their garden of delight, in love obedience and trust. So God sets the solitary in families that they may enrich and adorn earthly homes with the peace and tranquility of heaven. The divine displeasure rests upon all those social usages, modes of living, tastes, habits and opinions which ungentle and indispose men and women to enter into the holy society of the family and leave them to pursue the journey of life companionless and alone. It must be admitted that in our time the divine ordinance of housekeeping

has become an unwelcome and wearisome necessity with many. The pure and quiet joys of domestic life have lost something of their charm, and the sacred name of home is associated with care and anxiety and trouble. What shall we do to remedy this evil? We should have, first of all, more quiet, naturalness and simplicity in our domestic life. We must have, especially in cities and large towns, less art and more comfort in our houses; less parade in the parlor and better cooking in the kitchen. It is very evident that the average home-maker fails not so much in making the home beautiful and attractive, not in schemes of money-making, not in the knowledge of how to till the soil to the best advantage, nor the numberless other things that make for material prosperity, but alas, too often in that never dying work, the culture of the mind and soul of the little ones entrusted to them. The sweetest gift of God to man is the innocent, laughing, prattling child. Pure and holy, it comes like a benediction to this sin-cursed earth; planting new hope in the heart and scattering the clouds of doubt. Dark and dreary would be our world, with all its beauty of landscape, its glory of sun and moon, its magnificence of mountain, and its splendor of valley, if the songs of childhood were stilled, and the sound of baby voices forever hushed.

Ah! what would the world be to us if the children were no more? We would dread the desert below us worse than the dark before.

What the leaves are to the forest, With light and air and food, Ere their sweet and tender juices Have been hardened into wood.

That to the world are children; Through them it feels the glow Of a brighter and sunnier climate Than reaches their trunks below.

They are better than all the ballads That were ever sung or said; For they are the living poems, And all the rest are dead. (To be concluded.)

#### NOTES ON THE C. E. TOPIC. March 2.

The Ideal Christian—3. His Practical Service.  
Matt. 5:13-16.

The Christian is represented under two figures, first as salt, then as light. The Master speaks of both being rightly and wrongly applied. All men have talents and abilities but, while some use them properly others misuse them. The ideal Christian best serves his Lord by devoting them to the help and uplift of his fellow man. How are we the salt of the earth? Salt is one of the necessi-

ties of life. There is such a thing as salt starvation. When the victim is deprived of salt he perishes in misery. The disciple is a vital necessity to the world. Take, if you please, all the Christians out of the world and what will you have? A world full of misery and death, a world where love, sunshine and happiness cannot exist.

Salt has keeping qualities, it is needed to preserve our food. The Christian character is noted for its keeping qualities. It keeps a man's soul from destruction. Society will rot to the core without some influence to keep men pure and prevent them from going into corruption. Christianity is the salt which does this. Now, we best help the purity of the world by being pure ourselves, then we can set about, keeping out and throwing out everything that lets sin do its worst in the hearts of men and of the world. As the salt of the earth, we should concern ourselves about the men or women who are going astray in sin and exercise our talents in saving them.

Light is the other figure under which our lesson describes the practical service of the ideal Christian. Light is the opposite of darkness. The Christian, as a light, is in opposition to the things emanating from the Prince of Darkness, the evil one. The light on the lamp can only come into existence as it has been touched by another flame. We must get that touch first, the touch with Christ the true Light.

To be a light means to point out dangers, to cheer those whose lives are dark and miserable and to inspire hope in the hearts of the hopeless. The signal tower on the railroad and the light-house along the sea are life-savers. The light-Christian is the soul-saver. A light-house in the North Sea is without a light, but a great reflector catches the beams of light from a great shore light and sends them across the dark deep. The only effective light is the one that reflects the Christ-life. Of ourselves we can do nothing.

#### NOTES ON THE S. S. LESSON March 2.

God's Covenant With Abram, Gen. 15:5-17; Read Gen. 15:18.  
Golden Text.—Heb. 10:23.

Abram had just returned from the fight against the four kings who had defeated the five allied kings and taken Lot a prisoner. He was victorious and rescued his nephew, but may have felt that his enemies would come and seek vengeance. So God came to assure him with one of his "Fear not's." When God says, "fear

not," the worst enemy in the world is powerless. To Abram He gave further assurance of protection. "I am thy shield." The king of Sodom wanted to reward Abram. He refused to accept the filthy king's reward. God further rewarded him with the assurance, "I am thy exceeding great reward." It is best to let the world's rewards go and get God's great reward.

Abram wanted a child above all things. The time to expect such a blessing was long past. Abram shows his faith by having accepted the promise made to his seed. He believed that God would in some way realize his hope for him. God pointed him to the countless stars and the numberless sands as emblems of his seed. How could such things happen? He did not know, but he took God at His word. As a further assurance of what He would do for him, God pointed out what He had done, brought him out of Ur and gave him the land. We can well judge what God will do for us in the future if we pay attention to what He has done for us in the past. The past is God's pledge to us of what the future will be if we will have it so. Many forget that God has wonderfully cared for them in the past and so do not hope for a wonderful future.

Abram asked for a sign. This was allowed then because he did not have the wonderful record of God's faithfulness as we have in His written Word. It would be a dangerous thing for us to ask for signs because we already have so very many of them.

"God granted Abram a sign, even nothing less than a striking symbolic vision of Himself entering into covenant with Abram by passing between the parts of the sacrifice. The vile birds of prey that came down upon Abram's sacrifice may possibly be symbolic of Satan. His driving them away may possibly mean victory over the devil."—(Torrey.)

The promises predicted concerning the seed of Abram were fulfilled to the letter as are all of God's promises.

"The flaming torch, as the representative of God, passed between the pieces of the slain animals. This impressive ceremony was necessary for the assurance of Abram's faith and for the faith of his descendants during the long period of their depression."—Sel. Notes.

Note the size of the country promised, "from the river of Egypt unto the river Euphrates." The Jew never occupied it all. Some day he will.

February 20.

1913.

## News of the Week.

### MADERO CAPTURED

New Provisional President and Government Established—Fighting Ceases.

Mexico City, Feb. 18. — Francisco I. Madero, arrested in the national palace this afternoon by General Blanquet, one of his own commanders, was forced to sign his resignation from the presidency.

General Victoriano Huerta, commander of the federal troops, which have been fighting Diaz, has been proclaimed provisional president.

The American ambassador held a conference at the American embassy this evening for the purpose of discussing the re-establishment of order and the further protection of foreign residents.

Tonight the Zocalo, the great plaza in front of the palace, was jammed with a delicious crowd with banners inscribed "peace" and "liberty," shouting for Diaz, Huerta, Blanquet and Mondragon.

The women members of the Madero family, who were in Chapultepec castle, were whisked away in an automobile by friends, who had learned of the coup at the national palace.

### Joy and Peace Follow Ousting of Mexican President, Who Is Locked In National Palace.

Mexico City, Feb. 19. — The election by the congress of General Huerta to the provisional presidency of Mexico is regarded as practically certain, although it is said Felix Diaz may make a friendly contest for the place. It is said that he will appoint Francisco de la Barra his minister of foreign affairs and General Manuel Mondragon his minister of war. Mondragon was Diaz's chief lieutenant at the arsenal.

A promise to elect Huerta provisional president has been signed by a majority of the deputies and senators.

To every governor throughout the republic General Huerta today sent telegrams relating what had occurred. It is only ten days ago that another telegram was sent to the same governors by Francisco Madero, who told them the revolt had been suppressed and that Felix Diaz was a fugitive.

All military commanders in every district of Mexico have been asked by Huerta to invite all the rebel bodies in their district to unite with them. The federal commanders will inform the rebels of developments in the capital and assure them that general elections will be held at an early date.

Enrique Zepeda was today appointed governor of the federal district.

### One Madero Is Shot to Death.

Mexico City, Feb. 19. — There is some trepidation as to the fate which awaits President Madero and his cabinet, because of the finding of a list of "Those who ought to die," among the official documents of Francisco Madero's government. It is feared that this may lead to ugly reprisals.

General Huerta, however, is known to be against such proposals because of his long friendship for Madero and his promise both to the deposed president and Mrs. Madero that he would receive courteous treatment.

Mexico City, Feb. 19. — Gustavo

## THE MENNONITE.

Madero, brother of the deposed president of Mexico, was executed today. He was arrested yesterday with the president, and spent the night in the penitentiary, to which place he had been instrumental in sending so many men high in public life on the charge of committing political crimes.

Gustavo Madero was unpopular with the masses and was said to have exercised an evil influence over his brother, the president.

Gustavo Madero was removed from the penitentiary at 9 o'clock this morning and put to death. This was done under the notorious "fugitive law."

### Never Forgave Him.

Gustavo Madero was generally regarded as a much more powerful man than the president himself. After Francisco Madero had quarreled with Dr. Vasquez Gomez, he and his brother, Gustavo, forced Jose Pino Suarez to the front to take the position of vice-president, although he was then little known.

This was a thing the enemies of Madero never forgave and was really the reason for the starting of the anti-government party which showed systematic opposition to the schemes of the politician, Gustavo Madero.

### Washington Hopes Trouble Is Ended.

Washington, Feb. 19. — President Taft today received the following telegram from Victoriano Huerta, Mexico's provisional governor-general: "I have the honor to inform you that I have overthrown this government, the forces are with me and from now on peace and prosperity will reign."

Washington, Feb. 19. — Although its plans remained set for action in case of emergency, the United States today was distinctly relieved at the overnight news from Mexico, telling of the abdication of President Madero and the apparent settlement of the civil war that has swept the capital itself. Preparation for eventualities, however, was not relaxed. It was recognized that readjustment in government was filled with danger and no orders were issued that would halt the movement already begun.

### PASSES BIG PENSION BILL.

House Votes \$180,300,000 to Veterans.

Washington, Feb. 19. — The largest pension bill ever reported to the congress, carrying appropriations aggregating \$180,300,000, has been passed by the house by a vote of 219 to 40, with an amendment which will make necessary an additional appropriation of more than one million dollars.

A small number of democrats, led by Representative Roddenberry, of Georgia, made futile efforts to add amendments to bar from the pension roll veterans having incomes exceeding \$1,000 a year, and not entitled to pensions because of wounds or disabilities sustained in the military service.

### JOAQUIN MILLER, SUNLAND POET, CALLED HOME

San Francisco, Feb. 17. — "Joaquin Miller," (Cincinnatus Heine), the poet of the Sierras, died today in his one-room cabin, which he built in the Piedmont hills many years ago. The end came at 3 o'clock this afternoon with warm sunshine flooding the room where lay the author of "Songs of the sunland."

### IMMIGRATION BILL VETOED.

President Taft Objects to Literacy Test of Immigrants.

Washington, Feb. 14. — President Taft today vetoed the Dillingham-Burnett immigration bill which would revolutionize the immigration policy of the United States by imposing a literacy test upon all foreigners seeking a home in America.

In a short message to the senate in his own handwriting, the president announced his disapproval of the measure solely because of the provision which would lock the doors of the United States against the alien who could not read some language or dialect.

The president adopted the secretary's position. Senate and house leaders lost no time in arranging for an effort to override the veto. As soon as the message was read Senators Dillingham and Simmons and Representative Burnett, leading the congressional supporters of the measure made arrangements to take it up in the senate on Monday and in the house on Tuesday. With Senator Lodge, they were confident that the bill would be passed easily in both houses by the necessary two-thirds vote.

Opponents and proponents of the proposed law waged a vigorous contest in hearings before the president for the last ten days. Organized labor warmly supported the bill, while several organizations, particularly Jewish societies, recommended its veto. Foreign nations protested against the provision for detaining immigrant inspectors and matrons on vessels flying foreign flags but Secretary Nagel held that this was not a controlling objection to the proposed law.

This is the second time that a literacy test for immigrants has been vetoed by a president. Grover Cleveland, in 1897 likewise having refused to approve a bill barring aliens who could not read and write.

Secretary Nagel said the literacy test was defended as a practical measure to exclude a large proportion of undesirable immigrants from certain countries, the final purpose being to reduce the quantity of cheap labor in the United States. He added:

"No doubt the law would exclude a considerable percentage of immigrants from southern Italy, among the Poles, the Mexicans and the Greeks. This exclusion would embrace probably a large part undesirable but also a great many desirable people, and the embarrassment, expenses and distress to those who seek to enter will be out of all proportion to any good that can be possibly promised for this measure. "My observation leads me to the conclusion that so far as the merits of the individual immigrant are concerned, the test is altogether overestimated. The people who come from the countries named are frequently illiterate because opportunities have been denied them."

### HOUSE SUPPORTS TAFT VETO OF IMMIGRATION BILL

Washington, Feb. 19. — The house today refused, by a vote of 213 to 114, to pass the Dillingham-Burnett immigration bill over the President's veto. Five votes changed from the negative to the affirmative would have given the two-thirds necessary to override the veto.

The fight centered on the literacy test feature of the bill.

### BIGGEST DREADNOUGHT IN THE WORLD

Washington, Feb. 18. — The Newport News Shipbuilding Company's bid of \$7,235,000 for construction of the new dreadnought Pennsylvania with Curtis turbine engines, was the lowest of all proposals opened at the navy department today.

The Pennsylvania, officially known as No. 28, will not only be the biggest ship in the American navy, but so far as is known will exceed in size any warship so far laid down by a foreign power. Her tonnage will be 31,000—almost three times that of the famous old Oregon, already dwarfed into insignificance by the great American superdreadnoughts.

This latest addition to the navy will cost when complete with guns, armor and equipment, \$14,173,000.

While only six hundred feet long, the Pennsylvania will have a beam of ninety-seven feet, almost as much as it is safe to negotiate in the Panama canal locks. Her draft will be 28 feet 6 inches, which will leave open to her most of the great mercantile ports of the world. A battery of fourteen-inch guns, the most powerful naval weapons afloat, supplemented by four torpedo tubes and twenty-two five-inch secondary guns, will constitute the ship's battery.

### WOMEN PILGRIMS ARE SNOWBALLED; CADETS TO RESCUE

Chester Pa., Feb. 17. — The marching pilgrims bound from New York to Washington in the cause of woman's suffrage had their first hostile reception since their hike commenced at Leipsville, a small village to the north of here, late this afternoon when they were snowballed and almost routed by a crowd of small boys. A squad of cavalry from the Pennsylvania military college, however, went gallantly to the rescue, put the young opponents of the movement to rout and escorted "General" Rosalie Jones and her "army" to this city where they will spend the night.

### RAILROADS AVERT STRIKE OF FIREMEN

New York, Feb. 18. — There might be no firemen's strike on the eastern railroads. The railroads yielded today and agreed to arbitrate under the Erdman act the controversy with the Brotherhood of Locomotive Firemen and Engineers. The firemen had stood, to a man, for this method of arbitration ever since the deadlock between; the railroads had stood firm for arbitration before a commission of six or seven men. Three men, acting as the law, will decide the firemen's claims. Their decision will be binding.

### FOUR CHILDREN DIE IN FIRE

Brookville, Ky., Feb. 18. — Four children of Joseph Hatfield were burned to death when their home at Santafe near here, was destroyed by fire last night. The mother had gone to a neighbor's home for water and locked the children in the house. When she returned she found the house in flames.

The children ranged in age from three months to five years.



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No. 9.

### THE PILGRIM'S LAMP.

By Rev. H. B. Hartzler.  
Thy Word is a lamp. Thou hast given it me,  
To lighten my way unto heaven and Thee,  
A lamp that shall burn till the night pass away,  
And darkness be lost in the glory of day.

Thy Word is a lamp. In its beautiful light  
In safety I walk through the storm and the night.  
No power of evil can take it away.  
No storm can extinguish its heavenly ray.

Thy Word is a Lamp. I adore Thee, my God,  
For its comfort and cheer in the path I have trod.  
O make me to walk in its light all the way,  
Through the shadows of earth till the breaking of day.  
—The Evangelical.

### TO THE CONGREGATIONS OF THE GENERAL CONFERENCE.

Greetings:

In consideration of the fact that the incoming bills to our conference treasury can not be paid and that old bills from last year are not yet paid in full, we are compelled to ask all the congregations of our conference to lift collections for the general treasury and to forward such contributions to our treasurer, Bro. C. F. Claassen, Newton, Kan.

The expenses have become necessary in carrying the work called by regular resolutions of our conference and we would not like for our brethren that are entrusted with special duties to have to wait too long for their reimbursement.

We hope that this request will not be made in vain and wish to thank in advance for an immediate response to our call.

H. D. Penner, Pres.  
G. N. Harms, Sec'y.

### NEWS AND COMMENTS.

**The Horrors of Chinese Medicine.**  
Mrs. Arthur Smith describes in the "Medical Missionary" the suffering caused by ignorant native doctors in China. "If a wound is discharging pus a plaster is put on to keep the discharge in. If the

pus works through this, a second plaster is superadded. For dog bites a circle is described around the wound and a picture of a tiger drawn on the skin within the circle; the tiger being stronger than the dog will overcome it and the man will get well. Ear troubles are treated with puncture in order to let the pain out. The insane are commonly tied to stones and kept out of doors in all weathers. The heads of sick children are seared with hot irons to let out the devils. A woman had a hip sore which was discharging freely. Her well-meaning husband came to the doctor and described a curious white string which he had been attempting to pull out. This proved to be the sciatic nerve. When little children are dying they are thrown out into the street for the dead-cart to pick up. If a child should be allowed to die in its bed its spirit would come back to haunt the home.

No wonder the skill and mercy of a Christian hospital make people, who are accustomed to such horrors, friendly to Christian teaching. In one place a mother and daughter, both blind, having never seen each other, came to the same hospital. They were both cured and the interest awakened by this case led eventually to the founding of a church of 100 members. One man visited the hospital seventeen years ago; as a result of his contact with Christianity seven congregations with from 30 to 100 people each, have come into being. This hospital reaches some 1300 different villages yearly.

### From Brazil.

Presbyterianism in Brazil is succeeding in covering pretty nearly the whole of the republic from Acre to Rio Grande de Sol. There are now 150 churches with 11,000 members, supporting two seminaries and an orphan asylum, and helping in the maintenance of two hospitals. The church in Rio de Janeiro has 733 members. In it six priests have abjured Romanism. It is generally remarked that the gospel finds greater response in Brazil than in the Spanish-speaking republics. Yet the Bra-

zilian Presbyterian church has on record 78 distinct persecutions—burning of churches, assassination of members, etc. Last year, Mr. Riis went to preach at Sao Jose do Calçado but when he reached the place found that clerical fanatics had burned the church building. After this exploit the criminals gathered to be photographed and sent the picture for publication to the newspapers of Rio de Janeiro. They have never been brought to court nor will they be, since the governor of the state is a papal count and brother of the bishop of the diocese. Yet in this very place twenty new members have been received into the church and in the neighboring village fifty more.—Record of Chr. Work.

### MEDICAL NEEDS IN INDIA.

By Geo. J. Lapp.

Among the practical methods of Christian propaganda I know of none which are so well suited to meet the demands of both the soul and body as medical mission work. The Great Physician was a healer of the body as well as of the soul. Nor can we deny that He bestows blessings upon all legitimate means used to alleviate the suffering of humankind. It seems unfair to non-Christians that such a country as America should be oversupplied with medical men and women when India and the Orient need them so badly. It is authentically stated by Sir William Moore, for years the surgeon general of India, that the present (Gov't) system of medical aid does not reach 5 per cent of the people. In the Bengal Presidency alone which has a population of 228 (in U. S. about 23) persons to the square mile, only one-fifteenth of the people live within five miles of a dispensary and there is only one such dispensary to every 270,000 of the people. In Calcutta over one-half the people die unmattended either by a professional doctor or a native quack. In the whole country there is one doctor to every 300,000 of the people while in America there is one to every 625. Statistics alone show the great need of medical mission work in India. A few more might be given which we

have gathered from different sources. It is estimated that there are between 300,000 and 500,000 lepers roaming the country far and wide. Up to the present time there have been no successful attempts at segregation and very little at treatment. There are over 450,000 blind, the large majority of whom were blind from birth or early childhood either because of their own ignorance, or that of the parents. Because of malpractice by ignorant quacks or because of inability to secure intelligent aid of any kind. Throwing pulverised red peppers into eyes affected by ophthalmia is a common remedy. The irritation causes the eyeball to burst and blindness follows. There are approximately 191,000 deaf and dumb, 76,000 insane and a great host of cripples and unfortunates for whom the medical profession could do little.

Now may we look into the causes of astonishing figures which we have just quoted. There are four main causes in India, i. e., quackery, malpractice, superstition and caste.

The quacks generally pose as priests, conjurers or astrologers. They base their therapeutics on the supposition that the pulse, when the patient is diseased, has in it either wind, heat, water or phlegm and only by the application of a hot iron can the patient find relief. A heated sickle is applied to the stomach of an infant in order to ensure its normal growth. Since nearly all patients are possessed of demons they are either maltreated or are worshipped by the relatives and neighbors. In the case of smallpox the friends enter the apartment where the patient is lying and worship the goddess of the disease, known as Devi Mata. By thus congregating in such a house they spread the disease.

There are volumes written in verse which are supposed to give the clue to the diagnosis of disease, the cause and cure, all within the scope of a few lines. The quack will religiously set himself to the task of committing the volume to memory and when he has completed his laborious task is

ready to put out his shingle and pose as a practitioner. He may have learned the influence of the stars and the planets on disease and may be able to name an auspicious day when certain abusions will drive away the disease or he may have learned enough of the occult to be able to link himself with the authorities of the lower regions, and, by working in co-operation with them, may be able to appease their wrath by substituting other animals as a sacrifice to them as an inducement to leave off tormenting its poor human victim.

Parrel to, and accompanying the practice of the quacks, malpractice is found in every quarter of the peninsula. The following are a few instances which illustrate.

A certain man was heard to relate how his wife was relieved from a headache. Several old women took her in hand and placing a brass pot on her head, and pouring boiling water into the vessel. They kept up the temperature by dipping out the cooling water and pouring hot in its place. At the end of two hours the patient was relieved. She was dead.

A lady missionary was called to the home of a Mohammedan lady who was really loved by her husband. On the bed was a little child of three in convulsions. The barber had just finished shaving the hair from the head just over the spot where the brain can be seen to pulsate. This is called in India, the door to the brain. The Mohammedan quack had taken a red hot piece of iron from the fire and had pressed it upon the exposed part destroying the tissues of the skull. When the father was asked by the lady why he allowed such inhuman treatment, he answered, "Miss Sahib, for many days that door was open and an evil spirit entered there. It must be destroyed or the child will die."

A dislocated ankle is reduced by strapping two boards to the sole of the foot and driving a wedge between them, much the same as the "infernal boot" of the Inquisition. Fractures are tied so tightly that mortification often sets in.

All Hindu women, whether rich or poor are neglected in times of sickness. If any native nurses or midwives are secured they are generally ignorant, immoral and cruel. Countless numbers of such mothers and children fall a victim to their horrible barbarities in their hour of peril. Tardy labor is generally assisted by the aid of a bamboo pole or heavy plank

laid across the abdomen and a heavy assistant seated on each end.

The following is a method of procedure which is characteristic of our part of India and doubtless of most other districts:

When the patient falls sick old wives' remedies are tried first, then those of the medicine man, finally the skill of the barber. They all agree in at least one thing, that is to starve the patient. For to feed him or give him drink would create phlegm which would be fatal. The medicine man begins by feeling the pulse with his four fingers, one after another, as if he were playing on a flute. He is diagnosing the case. He is thus discerning the four humors, their proportions and disorders, namely phlegm, wind, heat, and dryness. Then he writes the prescription. The more ingredients it contains, the more effective it is sure to be and the greater his reputation for skill. Eight or a dozen component parts would be moderate.

Among the remedies suggested by the old women are numerous charms, e. g., a thin cord of black wool, numbers of shells, tigers' claws, mustard seed folded in a piece of birch bark, or a dirty piece of cloth, a sentence of a few words from a sacred book, all these are tied around the neck, ankle or wrist to ward off disease. The excretion of certain birds and animals is often applied to a diseased or injured part.

But suppose these fail. The barber is then called. He bleeds the patient. If the patient survives all this but does not recover (How could he?) the missionary doctor is called or the patient is brought to the hospital to undergo an operation with strength and resistance practically exhausted.

It might seem a most difficult task to be able to overcome the prejudices and the superstitions of the people, and indeed it does take painstaking and persistent effort to make one's self felt in such an atmosphere. But after all, the arguments for medical missions are manifold. The fact that such conditions exist, the very ignorance of the people and what leads them to resort to such ridiculous means, displays a great need. The native doctors are ignorant of the rudiments of scientific medicine. Were they cognizant of the simplest facts they would not prescribe roasted bats as an antidote for excess of saliva in an infant's mouth, nor putting fleas into a person's ear to cure lethargy, nor prescribe the feeding of seven well cooked bedbugs to a woman to cure hysteria. (The

last two remedies might affect a temporary cure.) They would not believe that a father's ghost is angry with his son and has brought on him an apopleptic stroke. They would not advise that magicians be called to rid the patient of some evil spirit.

The great need is also evident from the terrible epidemics that sweep over India. The frightful mortality of 3,600 souls an hour which means that much loss of immortal souls, places upon the shoulders of Christendom the responsibility of sharing with others the privileges which she enjoys. These epidemics occur because of the lack of sanitation and of hermetically sealed social ties known as caste. Caste is that iron band which holds division of labor, profession, and ecclesiasticism (or priest craft) into the various guilds according to their social rank on the authority of the decrees of the ancient books. No tradesman according to Hinduism is allowed to leave his country to improve his methods of labor on pain of social ostracism.

Nor would the would-be physician dare peruse the pages of other medical books than the Shastras or seek information from any other legitimate sources, such as dissection, or scientific research, lest he be held as a heretic to sound truth and be accounted outcaste. There is quite a number of Hindu Hospital assistants who have taken elementary courses in medicine but they did it at the risk of their social standing. It remains then for the foreign Doctor of Medicine, one who is possessed of an earnest desire to save souls, one who has a desire to realize the highest joy which his medical service itself brings, one who is intent on ministering to the spiritual needs of the people, to step in and in a practical way spread kindly Christian love and sympathy.

(To be concluded.)

#### YOUNG MEN'S CLASS BANQUET.

The young men's class of the First church Sunday school of Philadelphia held its annual banquet on Thursday evening, Feb. 13. The class had extended an invitation to the men of the church and Sunday school to join in this banquet and a number availed themselves of this opportunity so that forty-five men of our Sunday school sat down to the well appointed tables in the handsome and spacious dining room at Derr's, Washington Hotel, Seventh and Dauphin streets at 8:45, and thoroughly enjoyed one of the bounteous feasts of roast tur-

key, with all the accessories, for which this house is justly famous. The tables, bedecked in immaculate white, seated four persons each and were grouped along one side of the dining room. The toastmaster, teacher, pastor and speakers of the evening occupied a table in the center of one side so that all could see them. The dining room was tastefully decorated with American flags along the windows and Italian marble columns. Our pastor asked the divine blessing upon the feast.

Song sheets, containing a number of familiar hymns and songs, were distributed and the evening was enlivened with singing between the courses. A piano placed in the room helped very much. The first hymn was the ever popular "America." Our excellent male quartet rendered a number of very good selections which were much appreciated.

Prof. S. M. Rosenberger, our Sunday school superintendent, was toastmaster and very happily did he fill the place. He had on hand a collection of choice anecdotes to use at intervals, and most pleasantly interspersed the courses with music and speeches. Having several speeches between the courses made it more agreeable than having all the speeches together at the end of the banquet.

In a more serious vein the toastmaster said, "This gathering represents the men of the church, the working man, the men who are active in our church. Let us take as our motto, 'Young men out of Christ.' The church needs us, needs our activity, our energy, our efforts, our brains and we need the church, her influence, her associations. Let us give ourselves to the church."

Mr. D. M. Landis, our earnest, sincere, active and ever busy teacher, who has just recovered from a three weeks' illness, spoke briefly, emphasizing the importance of doing the hard things first and then the easier things. We meet tonight to look back and look ahead, we do not live in the past, but in the present and look to the future. There is work ahead and start to do it now, not tomorrow.

The secretary and treasurer gave their annual reports, which indicated a healthy condition of the class. After singing several verses of the "Battle Hymn of the Republic", the speaker of the evening, Dr. Robert DeBow, pastor of the Devereux Memorial M. E. church, 25th and Allegheny Ave. was introduced. Dr. DeBow is a pleasing speaker and delivered a splendid address, basing his re-

marks on three Scripture passages, "Let thine eye look right on," "Ponder the path of thy feet," "Turn not to the right nor to the left." Among other things he dwelt upon developing the power of concentration. "A man must learn to concentrate his thoughts upon one definite thing, must have a definite aim in life and focus all his energies and powers upon that. Select a task that is worth while, and always complete a task once it is begun. When tasks are difficult, find a way to accomplish them or else make a way. Do not stop as soon as the beaten path disappears, but continue on, make a path where none exists. Be not easily discouraged, learn to stick to it and at it for persistent effort leads to success. The history of mankind is continually proving this truth. Be not overcome by obstacles but overcome the obstacles. remove them, push them aside and go right on. The supreme object in life is to look at Jesus and learn from Him and follow Him. Go straight ahead doing the right in the sight of God."

Our pastor, Rev. N. B. Grubb, spoke briefly, complimenting our men on knowing how to do things. He was happy to say that our men had set a good goal and were working together toward that goal. He expressed himself as being happy to be the pastor of this church and pleased that we had so many men and active men in our Sunday school and church. Bro. H. G. Moyer, in a few brief remarks, laid emphasis on the good opportunities men have today to build spiritual homes. Another speaker emphasized the great importance of Bible study. After singing a verse of "God be with you till we meet again," the banquet came to a close and all arose from the tables happy that they had been present on this delightful occasion and feeling that they had spent a very profitable evening of good fellowship of physical refreshment and a happy mixture of serious mental food for thought and jocular mental relation. These occasions fill a real need in the life of a class such as ours and help to cement more closely the ties that bind us together. May we all live to enjoy another such occasion.

A. S. Bechtel.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

#### Home Circle.

##### TWO SILVER KEYS.

In the castle of Smiles are two closed doors,

Behind which, waiting there, Are beautiful gifts for every child, Useful, lovely, and fair.

But the two closed doors are locked quite tight,

Each with a silver key. As each little lad and each little lass Can very plainly see.

And no matter how hard they tug and pull,

The doors will not unclose Without the two little silver keys, As every good child knows.

So if these beautiful gifts you wish, You must carry the silver keys That unlock the doors to the castle of Smiles.

They are "Thank you" and "If you please,"

— Pearls for the Little Ones.

##### THE MIXED SEED.

"Have you any seeds of kindness for sale?" a little boy asked at a seed store.

"Seeds of kindness? What are they?" asked the seedsmen.

"Why, in our Bible school we sing:

"Then scatter seeds of kindness For our reaping by and by. I have a little garden, and I want to plant some kindness seeds."

"O, they come in a mixed package," said the seedsmen as he took a big book from a shelf.

"That looks like a Bible," the little boy thought. And sure enough it was.

"Let me see. I think I will find that package of seeds in the first chapter of Second Peter," said the man. "Yes, there it is. See if you can read it for me, beginning with the fifth verse."

So the boy read: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

"Eight kinds of seeds in this package, you see," said the man.

"But aren't there any real seeds?" said the boy. "Does it just mean that you are to be kind to folks?"

"Yes; that is what it means," said the man. "But kindness and charity and faith are real things; and if you plant them in your heart, they will live and grow just as seeds grow in the garden."

"What is the reaping by and by?" said the boy.

"It means that if you are kind, people will be kind to you," said

the seedsmen. "And, better than all, it means that God, who is kind to the unthankful and evil will be pleased with you."

"I shall find that package of mixed seeds in my Bible when I get home," said the boy, "and it may help me to remember to be kind all the time."—Classmate.

THE MENNONITE and the CHRISTIAN HERALD together to one address for \$2.50.

#### Marriages.

**Bieler—Sassaman.** — On Feb. 20, 1913, at the home of the bridegroom's parents in East Greenville, by Rev. A. S. Shelly, Wallace G. Bieler and Ella Sassaman.

**Lehman—Suter.** — At high noon, Feb. 23, 1913, at the home of the bride's parents, near Pandora, O., Milton Lehman and Miss Elizabeth Suter; her pastor officiating.

#### Deaths.

**Cleaver.** — On Feb. 4, 1913, near Gilbertsville, Pa., Augustus M. Cleaver, aged 60 years, 5 months, 1 day. Deceased was married to Agnes Yoder with whom he had seven children. The widow and five of their children survive him. Funeral services were held on Feb. 8, conducted by the ministers A. S. Shelly and A. S. Mack. The remains were laid to rest in Fairview cemetery, Boyertown.

**Funk.** — On February 5, 1913, near Clayton, Pa., Susanna Funk, wife of James B. Funk and mother of our lamented missionary, Annie C. Funk. Deceased was a daughter of David G. and Maria (Bechtel) Clemmer and is survived by three brothers and one sister besides her husband and five children (four sons and one daughter). Her sweet Christian character made her beloved by all who knew her, and the influence of her devoted life was felt in the church, the family circle, the community. The span of her life from cradle to grave is measured by 67 years, 11 months, 23 days. On Tuesday the 11th, her mortal remains were laid to rest on the family plot in the cemetery close by the church, where her place was so regularly filled during all the years from her childhood to within a few months of her death during which failing strength made attendance impossible for her. The funeral services were conducted by her pastor, A. S. Shelly, assisted by the brethren A. M. Fretz, J. W. Schantz, E. S. Shelly and N. B. Grubb. Our aged brother A. B. Shelly was also present among the mourners.

**Benke.** — On Feb. 7, 1913, at the Home for Aged People at Frederick, Gottlieb Benke, aged 85 years, 11 months, 19 days. Deceased had come to this country from Neu Ruppin, Germany, as a young man in 1870 and lived a lonely life with no relatives on this side of the sea, mostly among the Schwenkfelders and Mennonites in the vicinity of Palm, Pa., until a few months before his death he entered the Home. His remains were laid to

rest in Bertolets burial ground near the Home on Wednesday, Feb. 12, with appropriate services by Revs. A. S. Shelly and N. B. Grubb.

**Lugibihl.** — On January 22, near Bluffton, Ohio, after much suffering of internal cancer, Emanuel Lugibihl, aged 71 years, 1 month and 14 days. For many years he was a faithful member of the Bluffton congregation and died in the blessed hope of eternal rest. Funeral services were held in the First Mennonite church at Bluffton, by W. S. Gottshall and W. W. Miller and his remains were buried in the Ebenezer cemetery.

**Bucher.** — On January 14, near Pandora, O., Winford Wayne Bucher, son of David and Matilda Bucher, aged 9 months and 28 days. Sister Bucher had left her baby sitting in the cart in the room with an older child while she went to feed the chickens. She was gone but a short time when the older one came running out and said "the carpet is burning," the mother returned hastily and found her child enveloped in flames, the flames were quickly extinguished, but the child died in a few hours from the effects of the burns. The parents are grief-stricken, but they know the God of all comfort. Interment was made at the St. John's Mennonite church, where funeral services were conducted by W. S. Gottshall.

#### Contributions.

##### For Montana.

Birney, Mont.  
From Jacob Heinrichs, Emerson, Man., \$5; for Birney station.  
Gratefully acknowledged,  
P. A. Kiewer.

Lame Deer, Mont.  
Abie Dick, White Water, Kan., \$2; Elsie Wiebe, ditto, \$2; Irene, Ind., sewing society, 80c.

Gratefully acknowledged,  
Alfred Wiebe.

##### For India.

Janjgir, India:  
Brudertel Sewing society for Christmas, \$30; Philadelphia S. S., to pay the debt for the wall at the girls' school by Jos. Bechtel, \$40; Rostrum Sewing society by Sister 11. B. Penner for Christmas at Janjgir, \$10; to distribute to the other stations \$15; S. S. boys' class, Pandora, Ohio, for orphans by Albert Schumacher \$13.31; Sister Maria Ewert for general purposes, \$7; Upland Sewing society, for Orphans by Mrs. L. M. Ledig, \$20.

God loves a cheerful giver. Gratefully acknowledged.

P. W. Penner.

Champa, India:  
C. Penner, Mt. Lake, Minn., for church, \$20; P. P. Schrag, Galva, Kan., Christmas, \$10; Peter Funk, Butterfield, Minn., for lepers, \$5; B. F. Welty, for Sister Funk's memorial, handed to Br. P. W. Penner, \$25; Jacob Schartner, Marion, for lepers, \$12.35; S. S., Hillsboro, Kan., for church, \$5; Upland mission sewing society, for lepers and orphans, \$30 (or \$50—Ed.). May God bless all the dear givers.

P. A. Penner.

Birra, C. P. India:  
Sewing society, Bluffton, O., by Rev. W. S. Gottshall, \$65 for a Magic lantern for Mashadi.

Gratefully acknowledged,

P. J. Wiens.



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## Editorial.

## WHO ARE THE MENNONITES?

Under a similar title a small leaflet is sent out by the South-German Conference. While reading this little leaflet I thought something similar would not be amiss in this country. How often the question is asked: "Who are the Mennonites?" I well remember that when teaching in Coshocton, Ohio, I was asked once whether the Mennonites were not some kind of Mormons, the similarity between the two being only that the names both begin with a capital M. This shows how little the Mennonites are known.

One reason for this may be that our name is not expressive of any principle, being a nickname, which was only reluctantly adopted and by some is rejected yet. The name "Taeufer" Baptist, or as the enemies called us, "Anabaptist", or as the Holland Mennonites are called, "Baptist-minded", would show one point of difference, that point which at the time the name was adopted was the most apparent. The name "Taeufer" is used yet in Switzerland.

To show the difference between us, the former Baptists in Switzerland and Germany, and the English Baptists the name "Baptist-minded", "Doopsgezinde", is better adapted, showing that we are of a different mind in regard to baptism.

But we have the name "Mennonites" now and it will cling to us, though Menno Simons was not the founder, nor the reformer of our church; but only one of its most influential leaders at the time of the reformation. On that account his name was applied to those whom he represented and led.

Very few Christian people know for what principles the Mennonite church stands. Even some of our own members would hardly be able to say what the Mennonites are.

After a lecture on "Our Forefathers before the Reformation," a young man, a Presbyterian minister, but brought up as a Mennonite, came up to me and said: "Those are splendid principles for which your church stands, I never knew what really the Mennonites were, though I was a member of the Mennonite church." When I smilingly said: "Do you think they are worth to stand by them?" he said: "Yes, if you know them, but you can not stand by what you do not know; today I heard of your principles for the first time."

May there not be others, who know very little about the points of difference between us and other evangelical churches?

When, in Missouri, I held a series of lectures on the points of difference between us and other evangelical churches, these lectures were well attended, and when at the close of each I gave an opportunity to ask questions, the many questions asked showed the interest.

Different branches of Mennonites may differ in some points in doctrines and customs, but all teach, besides the fundamental doctrines of all evangelical churches, the following points: A congregation of believers, entered by baptism on confession of faith. This faith is shown by love and a life according to the will of God and the guidance of the Holy Spirit. The rejection of oaths, war and divorce are taught. The consequence of the rejection of all oaths is the opposition to all oath-bound secret societies.

Feet-washing is practiced by some, not by all. Immersion is required by some churches, others baptize by pouring. Some wear a special uniform dress, others do not.

v. d. S.

## Correspondence.

Bluffton, O., Feb. 24, 1913. We had the pleasure to have in our midst Rev. J. H. King, Carlock, Ill., and Rev. S. P. Preheim, Dalton, O., who conducted successful evangelistic meeting at the Ebenezer and St. John churches. These meetings were well attended and great spiritual interest was manifested.

The Junior Christian Endeavor of the First Mennonite church gave a missionary program Sun-

day morning, Feb. 16. At the close of the session jug-breaking took place. The contents of the 34 jugs amounted to \$46.77, which money will be used for missionary purposes in India.

Vesper service was held at the college chapel Sunday afternoon. Mrs. N. W. Cunningham delivered an address on "India". Special music was given by the young women in the processional and recessional, also a beautiful solo, "The Lord Is My Shepherd" by Estella Ligibill.

The Christian Endeavor of Allen county held a rally at the Olivet Presbyterian church at Lima, Ohio, Friday evening. A number of the endeavors of the First Mennonite church attended.

Julius Sturm, cellist with George Leight, accompanist, of Cincinnati, Guy C. Latshaw, baritone, of Findlay, will appear in the college chapel March 3rd, the fourth number of the College Music Course.

V. E. Amstutz.

Napier, Pa., Feb. 17, 1913. To the Mennonite—I have been, requested to write for the Mennonite paper by Rev. H. G. Snyder, our pastor. We are building a new Mennonite church here called the Napier Mennonite church. We have a fine concrete wall and the corner stone is laid. Now, Thursday, they will begin to work on the church, hauling the lumber. The contractor is Hermon Miller, of Mannschoice, Pa. The community has done well in contributing toward the building of the church, one and all lending a helping hand. Rev. Grubb, of Quakertown, and our good pastor, H. G. Snyder, preached for us last night and also this morning. His father, also a minister, had been indisposed with a bad cold, but is much better at this time. His daughter Ethel is much improved, also his wife is not very well. Next Sunday there will be services again by Rev. C. W. Garver from Manns Choice, Pa. He is a Dunkard minister, their church is called the Children of Zion. There was a surprise party held at Bro. W. W. Barley's last evening. Saturday, it being their youngest son's birthday, they all enjoyed a fine supper, prepared by Sister Barley, who is a fine cook and a free giver. Rev. H. G. Snyder and son Minon, of Roaring Springs, were with us. He received a number of presents to show he has many friends in the community. Mrs. Isaac Flugle has been quite ill for some time. Grandpa Earnest of Sloanshollow is quite ill at this time, suffering a paralytic stroke. William Shoen-

thal is also seriously ill in New Paris.

We have been having some very unhealthy weather here this winter and have quite a lot of deaths. Bro. Snyder has certainly done fine in this community. We have 28 members now and will get more in two weeks from today. We will get some more members and there will also be some baptised. We got one more member today, a young lady whose father and mother accepted God as their guide a few weeks ago. We have prayer meeting every Sunday evening; we also have a fine Sunday school. We treated our Sunday school on Christmas and had money in our own treasury to pay for it and money to start Sunday school again next month. We got three dozen hymn books which came to \$9.80; they were given out last evening and we have sold about 22 already and collected \$9.80 to pay for books.

Mrs. H. Kline.

## Editorial.

## THE HOME.

(Concluded.)

Yes, earth would be cold and desolate with the children gone; and heaven would doubtless be less than heaven, if the New Jerusalem were not "full of boys and girls playing in the streets thereof." But the little babe in all its sweetness resting on its mother's bosom, is not the man in embryo. Within that little soul lie hidden characteristics, which, trained, shall bud and blossom into a life of beauty that shall leave its impress on the world; or neglected shall become a bitter curse to itself and a blight to humanity. Playing side by side are the good and the bad. In the gilded palace of the Pharaohs, on a pillow of down, with fragrant zephyrs kissing his cheek, sleeps the heir of the throne, the future oppressor of Israel. Out yonder amid the flags on the river's bank, in the pitch-daubed basket of rushes, lies the Hebrew babe, who shall not only deliver his people from bondage, but shall leave the impress of his character on the ages to come. In the cradles of today lie the future Dantes and Shakespeares, the Luthers and Menno Simons, the Knoxes or Wesleys, or the Pharaohs and Herods of the world. And to you, fathers and mothers, are given these little lives to guard and train and keep. Well then may you study what will go toward making the children true men and women. And first you will learn to make your home the sweetest spot on earth. It matters

For whatever men say in their blindness,  
And spite of the fancies of youth,  
There's nothing so kindly as kindness,  
And nothing so royal as truth.

Among the stones that go to make the foundation of character, let there be the clear-cut diamond of truth; insert the pearl of love; put in the crystal stone of kindness; set the marble shaft of purity; use granite boulder of determination and self-reliance; employ the iron base of firmness, and

## THE MENNONITE.

not whether it be pleasant for situation, beautiful in adornment, rich in luxury, or whether it be the humblest cottage in the land; to your child it will be the one dearest place on earth; because it is not made of stones or marble but of loving hearts. You want to give love and time and self to your children. Show them that dearer to you than rich carpets, costly furniture, or luxurious appointments, is their pleasure and their happiness. Let love for them be greater than love for the house or its furnishings. Give time to your little ones. If that means a sacrifice to you mothers of dainty clothing, fancy work or social calls, make the sacrifice; for instead of the baubles of time, it may mean a glorious work for eternity. If to you fathers it means less time for the one thing that absorbs your soul and body, then give up the struggle for fame, and the race for wealth; that you may give some care to the boy or girl; that you may train that son or daughter for God. And not only give time but let your own inner self flow out to the children. Let soul meet soul, and heart touch heart. Enter into their plays, their troubles, their thoughts. Oh! how many griefs and sorrows we might wipe away, and how many burdens we might lighten for the little ones, if we had only won their confidence and understood their motives. One of the saddest things in the world is childhood misunderstood. How carefully then we ought to study the children! Do you say it involves time and labor and trouble? Yes, but labor and trouble are not to be weighed when we are working on living stones. Implant in your children the desire to do right, not in the hope of reward, nor from the fear of punishment, but because it is right. Teach them that purity of soul is better than silver or fine gold; that honesty and sincerity are precious jewels to be worn with royal pride; that love for God and his fellow men is the supreme test of a manly soul; that kindness and truth are gems in the crown of life.

the waves of sin and the storms of temptation will beat against it in vain. One word in regard to the spiritual nature of your child. Give him soul-culture, or the day may come when you will count all gold as dross, and fame as vanity, and life as nothing; if you could only bring back the look of the cradle's innocence on the face of the cofined reprobate. Time may find the idol of your heart on the thronged path that leads to destruction; and your heart rent and torn by the cords of love that bound you and your child together. "If I can put one rosy touch of sunlight into any life I shall feel that I have worked with God," says George McDonald. Will you so work with God in shaping that child's life that its setting sun may be all golden and glorious, or will you let it sink into the dark clouds of doubt and despair, that end in everlasting night? Remember that some of the children that have been given you to train, may one day be climbing "the dizzy heights toward which all science and philosophy converge." But bordering the heights of knowledge there are chasms of doubt and gulfs of despair; and only those who have an unbroken faith in, and a loyal love for the Savior. But for this great work of training souls for life's mission and for eternity, who is sufficient? Where is the parent that will say, "This will I do?" It is told of the painter of that masterpiece, "The Last Supper," that ere his genius had burst into brilliancy, his old and famous master bade the young artist finish a picture he had begun. The young man shrank from the task, but at last kneeling before the easel he prayed, "It is for the sake of my beloved master I implore skill and power for this work." As he painted his eye grew steady, his hand awoke with slumbering genius, and his picture was a triumph of art. And so, pleading for the sake of the Master, skill and power will be given you to train the spiritual natures of your children; that they may "walk through the stream of earthly pollution and through the furnace of earthly temptation, and come forth white as linen washed by the fuller, and pure as the golden wedge of Ophir, refined in the refiner's fire." Jacob Snyder.

Roaring Spring, Pa.

## HOW TO FILL THE EMPTY PEWS AT OUR CHURCH SERVICES.

A. B. Shelly.

This, by no means a new subject, is a timely topic for us to dis-

cuss. It is a problem the solving of which has puzzled many a gospel minister and many a layman before this, as well as in our own time. As far back as the time of Nehemiah after the return from the exile we read (Neh. 13:11): "Why is the house of God forsaken?" This shows that even then the sanctuary was not as regularly attended as it should have been. And when the writer of the epistle to the Hebrews writes (Heb. 10:25): "Not forsaking the assembling of ourselves together, as the manner of some is," we learn therefrom that even among the early Christians were such as absented themselves from the sanctuary, and that then there would have been empty pews, providing they had pews in their places of worship at the time.

Our topic presupposes that there are empty pews that ought to be filled in our churches at the present time. In other words that the people in general, and even the church members, do not attend public worship as regularly as they should. This is not a presumed fact but a fact which observation and experience teach us to be true. As a rule there are too many empty pews during church services in our churches of today.

When I say "our churches," I mean the churches of our day in general, our Mennonite churches as well as the churches of other denominations. Whether we Mennonites fare better or worse in this particular than other churches I am not prepared to say. However, it is a fact which can not be denied, that our own churches as a rule contain more empty pews than they should and as it formerly was the case. The same complaint comes from all sides. How to remedy this and how to fill these empty pews is to be the object of this discussion.

A skilled physician in handling a disease, at first diagnoses in order to find the cause of the disease. Having done so he endeavors to remove the cause so that nature can help itself and restore the health of the person. So in dealing with this subject our first endeavor must be to ascertain the cause of the empty pews in our churches. The most direct and simplest answer would be, because people don't come to church to fill them. But this answer in itself is not at all satisfactory. It is an established principle that where there is an effect there must be a cause. So there must necessarily be a cause why people do not come to church as regularly as they should and as they perhaps formerly did. A number

of reasons have been advanced for this. Some contend, that the multiplicity of churches has something to do with it. That where formerly was but one church, we now have three, four and more churches and that the people are thus divided between the different churches of which each one has but a small congregation. This may possibly have something to do with the subject. Yet it can not be denied, that there are a great many people who do not attend any of these churches and many church members who are not as regularly at their own place of worship as they might be.

Another cause given is the multiplicity of services. Formerly our churches, as a rule, were open once every two, three or four weeks, so that people, even by attending church regularly had plenty of time left to themselves for recreation and for visiting their friends and neighbors on Sunday. But now most churches are open once and twice every Sunday besides having Sunday schools, mid week prayer meetings, Christian Endeavor meetings and a number of meetings of other auxiliary organizations during the week and, as a consequence the attention of the church members is so much divided between these different meetings that none of them are attended as well as they should be and that in some cases these other meetings receive preference before the regular church services. This may possibly be the case in some places and with some. Yet there are places where they have all these organizations and all these meetings where the regular church services do not suffer thereby but rather are benefited by them.

Another cause for poor church attendance given are the many outside attractions, especially for the young people. No doubt the Sunday newspapers, the Sunday excursions, the electric roads, the automobiles, the pleasure parks and other attractions keep many from church, especially during the summer months. In order to remove and counteract this cause some advocate the introduction of worldly amusements in the church such as pool rooms, bowling alleys, social clubs, Boys' Brigades, Boys' Scouts, etc., and thus make the church attractive, especially to the young. Others seem to think that the evil can be remedied by sensational preaching, by speaking on the subjects of the day, as for instance on politics, on the labor question and on social questions in general, by telling amusing anecdotes and funny



stories in order to amuse the people and thus draw them to church. Others again try to draw the people by operatic singing and orchestral music, which by the way is more entertaining than elevating.

But, as to our conviction, the chief cause of the empty pews in our churches does not find an echo in any one of the above named causes nor will any of the above named remedies remove the evil. The church can never compete with the world in the way of amusements and by introducing them into the church the church will nourish a desire after these things which it can never satisfy. The main cause of poor and irregular church attendance is found in the want of spiritual life on the part of church members. If one is truly alive in Christ, church attendance becomes a privilege to him which he regrets to miss. He has an earnest desire after the house of God. He rejoices to unite with others in the worship of God. He finds his delight in the preaching of God's Word. He says with David: "One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Ps. 27:4. "Lord, I have loved the habitation of Thy house and the place where Thine honor dwelleth." Ps. 26:6. "A day in the courts is better than a thousand. I had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness." Ps. 84:10. "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1.

The principal remedy against empty pews in our churches is therefore to bring more life into them. But as this is beyond the power of man, something which only God can bestow, our earnest and persistent prayer should be, not so much for the filling of empty church pews as for a general awakening among our people. But as God works through His Word our aim as ministers of the gospel should be to bring about this spiritual awakening by the preaching of the pure, unadulterated Word of the gospel. It is the gospel of Jesus Christ preached in its simplicity and power by which the people are awakened to a higher state of spirituality and Christian living. It is the gospel that will draw the people more than anything else. Outward attractions, sensational preaching, etc., may be drawing cards for a while. But they will soon lose there attrac-

tive power, whereas the gospel preached in its simplicity will always appeal to the conscience of the people. The minister's calling is to furnish food for the souls by which the people are spiritually nourished. And if they are spiritually alive they will come again to receive some more nourishment. People do not wish to be fed on husks and if the minister can not or does not furnish them with something more nutritious he must not be surprised if they do not come again. A whole-souled gospel message appeals even to the ungodly and if he finds that the minister is sincere and in earnest in what he says he will therefore be drawn towards the church and the church services more than by all sensational methods.

People must be instructed as to the true object of church going. Some seem to hold to the idea that preaching is the sole object of our assembling together in God's house. And in case the preaching does not appeal to their taste they do not come. Some come only for the preacher's sake. Their object in coming is more to hear a certain person preach than to worship and to hear the gospel preached by him. Preaching must always remain a main part in our church services. But it dare not be the only part. Worship constitutes an important part of our services and people should be taught to understand that if even the preaching does not appeal to their taste that they should attend on account of the worship part of the services.

(To Be Concluded.)

#### NOTES ON THE C. E. TOPIC.

March 9.

##### Obeying Conscience.

I John 3:18-24.

(A leaderless meeting.)

Conscience is that troublesome little voice within us that is always making us feel miserable by keeping our memories fresh on our sins of omission and commission. Conscience may sometimes be mistaken but this in our time is not likely. One who knows the Word of God, as we may know it, and who has many plain duties before him every day to be performed, as we have them, is not likely to run into any great difficulties because of a mistaken conscience. On the other hand we may become callous to conscience so that it no longer affects us. If we do, that is our own fault. God did not give us a conscience to be resisted till we become used to it and it become ineffective. It was given as an assistant to us in doing our life's duty.

A troublesome conscience is

had company. A poet makes one of his characters complain, "My conscience has a thousand several tongues and every one condemns me for a villain." But if it makes us miserable it may and often does drive us to making things right. The conscience of a consecrated child of God who believes on the Lord Jesus and seeks to obey and trust Him in every matter, is a safe thing to follow. When God speaks to such a one through conscience he may appear to stand alone against all the world, but, if he does so he is right and the world is wrong.

In order to obey conscience, men and women have become willing martyrs for Jesus Christ. They have crossed trackless seas and faced untold hardships. It is the inspiration that such as they give us that enables us to stand loyally for the cause of Jesus.

Perhaps conscience takes a practical turn. You heard some one take the name of God in vain and conscience said, help; there came a fellow creature in misery and conscience said help; there came a chance to speak for Jesus and conscience said, speak; there came a time to pray and conscience said, pray; a brother had not yet given his heart to God and conscience said, "Speak to him about his soul." Now, dear reader, when conscience set these things before you, what did you say to conscience?

#### NOTES ON THE S. S. LESSON

March 9.

##### The Destruction of Sodom.

Gen. 19:12-17.

##### Golden Text.—II Cor. 6:17.

After the institution of the covenant of circumcision Abraham has the opportunity to show a side of his character which proves him a man more worthy of the confidence of God than the rest of his generation. We learn through him that hospitality to strangers may lead to entertaining angels unawares (Heb. 13:2) and that the persistent prayers of the righteous avail much with God. God made known to him the purpose of His secret counsels because he was the "Friend of God." Friendship with God opens a world of influence with Him that the wicked cannot appreciate.

Why was the awful secret revealed to Abraham? "He had been chosen out of all mankind to be the depository of divine truth; he was the one who would lead his children in the way of religion and piety; and he would thus be able to hand down to those who should hereafter be dwellers, the hidden cause of the desolation of that spot, and an emphatic warn-

ing against those sins which were visited so heavily."—Dean.

Sodom was a wicked city, so wicked indeed that it was a mercy for God to destroy it rather than permit it to increase its wickedness. Sometimes sin brings its own punishment in the natural consequences that follow sin, but sometimes God says, Thus far and no farther. This was the case of Sodom.

Lot drifted into Sodom easily. The well watered plain outside first took his eye, but before long he was inside. A step toward dangerous ground may easily be followed by another step right into danger. Perhaps when separating from Abram he would have resented the suggestion that some day he might be living in Sodom. In a little while he was not only living there but had given his daughters in marriage to citizens of that city.

The angels came to warn Lot and help him escape. There are those who charge God with not concerning Himself about those who are surrounded with wickedness. God does not want any to perish—He warns all of the danger they are in and the opportunity for salvation.

Lot's sons-in-law, though Sodomites, might, if they would, have escaped because of their connection with Lot. One righteous man is always bound to bring blessings upon those with whom he is surrounded. Many a family is blessed because it has a righteous father for its head. It was their disregard of the old man's pleadings that led to their doom. There is doom awaiting many who disregard the pleadings of the saints.

Lot needed to be fairly pushed out, so closely was he attached to his possessions in Sodom. Lot's wife lost her life in the end because she could not turn away from the scene of their possessions without one more fond look. When our possessions command our affection and when they are a part of the world of Sodom, better let fire consume them than let them be our ruin.

The fire which consumed Sodom found the slime (asphalt) pits a ready fuel. Slime very significantly typifies the moral condition of Sodom. It describes the condition of many of our cities. In a sermon on the "Slime Pits of Sodom" the headings are: (1) The slime-pits of the street. (2) The slime-pits of the printing press: Reading that ensnares. (3) The slime-pits of sensuality: Pleasures that kill. (4) The slime-pits of business: Commercial dishonesty. (5) The slime-pits of the saloon: Dangers of gambling and tipping."

#### News of the Week.

##### EX-PRESIDENT AND VICE-PRESIDENT OF MEXICO ASSASSINATED.

##### While Ostensibly Being Transferred from National Palace to Penitentiary.

Mexico City, Feb. 23. — Francisco I. Madero, deposed president of Mexico, was shot down in the streets of the capital here today and killed. Pino Suarez, the deposed vice-president, died with him.

The former rulers were killed while being transferred from the National palace, where they have been prisoners, to the penitentiary.

Feeling is again at a high pitch here. The spirit of revolution on top of revolution is in the air and there are whispered charges that Madero and Suarez died as the result of a deliberately hatched plot on the part of Huerta's allies.

The men were killed by guards under the command of Huerta, the provisional president, who had given assurances that Madero would not be shot down as was his brother Gustavo.

Immediately following the death of the former president and vice-president, the provisional government issued a statement saying that an attempt had been made to rescue the two prisoners and that their death was incident to this attempt.

The minds of the Maderists are aflame with resentment. The death of Francisco Madero may have far-reaching consequences, for the populace and the United States had been given to understand that the former president would be given an impartial trial for his alleged offenses.

If it can be shown that Madero and Suarez died as the result of a plot, hope for peace takes wings. The capital today is filled with excited men and soldiers, and the comparative peace of the last three days may at any moment be supplanted by further rioting and bloodshed.

##### Died Like Military Heroes.

Madero and Suarez died much like the heroes in a military play. Anti-Maderists gathered along the line of march from the palace to the penitentiary. Only two prisoners were brought forth. Shouts arose. There was a moment of confusion and shots came from the guardsmen. Madero and his former chief of staff met the fate, under slightly different circumstances, of Gustavo Madero, whose end came because he was alleged to have violated the "law of flight."

In the excitement now prevailing here, accounts disagree as to the actual manner in which the two men died, and the allies of Huerta stress the stories of an attempted rescue. Probably the bloody aftermath will come when the truth is known, regardless of what it may be.

The story of the attempted rescue of Madero is said to be only another version of the fugitive law, under the provisions of which the Mexican rurales have usually brought back political prisoners as dead men rather than living captives.

##### Removal from the Palace.

General Huerta last evening determined to remove the two men from the National palace to the peniten-

tary, but he had made no explanation for this move, although the cabinet had already turned their cases over to the attorney-general.

Shortly after midnight a small guard was sent to the palace to escort Madero and Suarez to their new place of imprisonment. Both prisoners were placed in a large automobile and several army officers entered the car with them. It started off, guarded by a cavalry detachment, and followed by other automobiles filled with soldiers. The escort had not proceeded far when a large force of Madero's adherents, who were hiding in a building near the palace, made a sortie and attempted to stop the first automobile and to overwhelm its guards.

At the very first shot fired by the Maderists, Madero and Suarez are said to have been shot down where they sat.

When the news got abroad there was intense excitement throughout the city and the provisional government gave out an official statement in which it was declared that an attempt had been made to rescue the two prisoners.

##### CAPITAL IS GAY AFTER TRAGEDY

##### People Have Faith in President Huerta—Not Blamed for Shooting.

Mexico City, Feb. 24. — The official investigation into the death of Francisco Madero and Jose Pino Suarez is to be begun at once, but the general belief prevails that it will substantiate the official versions of the occurrence.

The fact that the bodies of the two statesmen were recovered in the rear of the penitentiary was explained today by the statement that a second encounter occurred close to the building.

It is said the automobiles ran along a side road and that Madero and Suarez jumped out and were running when they were caught between the fire of the guards and the attacking party, thus accounting for wounds being inflicted on them from different directions.

##### Acting in Good Faith.

Provisional President Huerta and the other authorities here are earnest in their declarations that the government was acting in good faith and that the deaths of the prisoners were due solely to unforeseen circumstances.

With the passing of Francisco Madero the general opinion prevails that the tenseness of the situation has been relieved. There is a marked tendency on the part of all classes to accept the new order of things. From various parts of the country reports have been received telling of further adhesions to the new administration.

##### Portraits of Diaz Displayed in All Public Buildings.

Mexico City, Feb. 25. — The revival of the Diaz influence in Mexico is indicated by an order issued by Provisional President Huerta today, that all portraits of former President Porfirio Diaz be restored to the places in public buildings from which they were removed by Madero. Several large pictures of the old dictator were replaced immediately in the corridors and halls of the national palace.

The new cabinet ministers, anticipating the presidential order, had already ordered pictures of Porfirio Diaz hung on the walls of their various departments.

##### Troops on Patrol Duty.

President Huerta has stationed troops at every important point in the capital and perfect order prevailed today. Soldiers marched and counter-marched at all the public buildings and in the plaza and there was no sign of resentment or approval of the killing of Francisco Madero and Jose Suarez.

The only newspaper in the capital that braved the anger of the new administration by printing an attack on the official version of the killing was an obscure Mexican sheet. No sooner had the article appeared than the whole edition was bought up and the paper's plant closed.

Ambassador Wilson's official acceptance of the government's version of the shooting was received by the Americans and other foreigners with relief. It was regarded as the part of diplomacy for the ambassador not to lend his weight to popular agitation. By officially accepting the government's explanation for the time being the ambassador has averted increasing the tension between the foreign element and the Huerta regime.

##### The Next President.

The consensus of opinion here is that the next president of Mexico is likely to be either General Felix Diaz or Foreign Minister Francisco de la Barra, with the chances favoring the nephew of Porfirio Diaz, as the Mexican people now appear to see their only salvation in a military ruler.

##### WHITE SLAVE ACT HELD TO BE CONSTITUTIONAL

Washington, Feb. 24. — The federal "white slave traffic act" of 1910 was upheld as constitutional today by the supreme court of the United States in an opinion by Justice McKenna. There has been much interest in this case, as a large part of the work done by the government in sending traffickers in women to prison and in breaking up the gangs engaged in this traffic would have been made void if the law had been declared invalid.

The supreme court had several cases before it in which the constitutionality of the act was attacked, but made its decision on the case of Effie Hoke, of Beaumont, Tex., and Basile Escondido, a Texan, sentenced to six years each for illegal transportation of women from New Orleans to Beaumont. Their conviction was affirmed. Other convictions affirmed were Louis Athanasas and Mitchell Sampson, operating the Imperial theater at Tampa, Fla., and Emma Harris, Della Harris and Besie Green, of Cincinnati. All are under varying sentences for violation of the law.

The Jack Johnson case did not figure in the decision, as it previously had been disposed of.

##### WILSON QUITS AS GOVERNOR

Trenton, N. J., Feb. 25. — Woodrow Wilson today sent to the secretary of state his resignation as governor of New Jersey, written in his own hand writing, to take effect at noon Saturday, March 1.

"For three days," said the president-elect, "I will be a private citizen and I feel as though I'd like to turn a hand-spring on the strength of the fact that I have no dignity of office to maintain."

##### MILLION-DOLLAR FIRE AT COLUMBUS

Columbus, Ga., Feb. 22. — Fire which practically destroyed the Atlantic cotton compress plant here tonight, consumed cotton to the reported quantity of 11,000 bales, destroyed 16 freight cars of the Central of Georgia railroad in adjacent yards and at midnight had spread to the plants of the Columbus Barrel company and the Georgia Cotton Oil company. It appeared that these plants would be destroyed. The damage is estimated at more than \$1,000,000.

The fire in the compress is declared to have started simultaneously in four places and is believed to have been of incendiary origin.

##### DR. RUSSELL TELLS NAME OF THE MAN OFFERING PRIZE

Albany, N. Y., Feb. 22. — Governor Sulzer announced tonight that Dr. John W. Russell, superintendent of Mattawan state hospital for the criminal insane, had told him today that "he thinks" the man who offered him \$20,000 if he would aid in releasing Harry K. Thaw, "is named John Anhalt." As a result of this information the governor said his committee of inquiry had issued a subpoena for "John Nicholson Anhalt," whose name appears in a New York directory. If located, he will be asked to appear before the committee Monday when the inquiry into charges that William F. Clark, secretary of the committee, had used the governor's name without authority in an attempt to secure Thaw's release, will be resumed.

##### THOUSANDS STARVE AMONG PEASANTRY

Vienna, Feb. 21. — Thousands of persons in Galicia, the poorest of Austria's provinces, are threatened with starvation. The bad harvest has caused a shortage of the food supply of the peasantry in the country districts, while in the towns the war scare has brought trade and industry to a standstill. Factories are closed and thousands of persons are without employment.

In Lemberg, Galicia, Stanislaw and other cities, the suffering is so general that the communal authorities are distributing bread and potatoes to the populace. The municipal funds for this purpose have become exhausted, however, and a deputation has arrived in Vienna to appeal to the government for aid. The president of the council of ministers has promised that sufficient support will be given to continue the distribution of food.

##### TWO MEMBERS OF ANTARCTIC PARTY DEAD

Sydney, N. S. W., Feb. 25. — The toll of human life exacted by the Antarctic was increased by two today, when a wireless dispatch from Adelle land, by way of Macquarie, told of the deaths of Lieutenant B. E. S. Nimr, an English army officer, and Dr. Mraz, a Swiss, members of Dr. Douglas Mawson's scientific expedition.

The other members of the party of fifty were said to be safe, but Dr. Mawson, an Australian, and six of his companions, were forced to spend the winter on Adelle land because they missed the expedition's ship, Aurora. The vessel could wait no longer because of the ice and is now bound northward with all but Dr. Mawson and his immediate party and the two dead men.

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VOL. XXVIII.

BERNE, INDIANA, March 6, 1913.

No. 10.

### A LIFE OF PRAYER.

(1 Thess. 5:17.)

By Rev. H. N. Pfeiffer, Ph.D.

Wouldst thou have power over self—  
Thy passions to subdue?  
In every action, word or thought  
His holy will to do?  
To be what he would have thee be?  
Oh, then, my soul, "pray ceaselessly."

Wouldst thou have power over men—  
To influence for the right?  
To lead them from the paths of sin,  
Toward Him who is the Light,  
To be what He would have them be?  
Oh, then, my soul, pray ceaselessly.

Wouldst thou have power, aye, with  
God—  
To know and do His will?  
To live in conscious touch with Him,  
And all His words fulfill?  
Oh, if thou wouldst live perfectly,  
Then pray, my soul, pray ceaselessly.

### NEWS AND COMMENTS.

Missionary J. B. Epp will take his three children back to Kansas and leave them with relatives there. He himself may spend the month of March in or about Newton, Kans. About April 1st he expects to go to the far West again to continue his Hopi language work.

### The Persecution in Korea.

To those who believe that the dark, irreconcilable conflict between the church and the world which marked the history of primitive Christianity is now, in better days, a thing of the past the persecutions in Korea must come as a disillusion of no slight significance. And this chiefly because of the station and education of the persecutors. The malignant baiting of Christians in Madagascar of late years has been the work of the best-authenticated modern liberals. Augagneur is socialist, anti-alcoholist, freethinker—in fact, all that savors of the twentieth century—and his associates represent whatever is most advanced in the life of the French Republic. The Japanese administrators of Korea are of the same type—"enlightened" agnostics, men of Meiji who have given the new East Asiatic power its brilliant place in the council of modern states. Yet "the carnal mind" remains "enmity against God" and His people, however thor-

oughly trained in mathematics and philosophy.

So these little brown men, with their perfect culture—acquired perhaps even at Harvard or Berlin—are arresting Korean Christians, racking them and whipping them to death, condemning them to exile or to long imprisonment, without a scintilla of evidence and for no other reason than that they are Christians. Of this last there can be no question. We have here simply and solely hatred of Christianity and jealousy of the influence which it has won over the Korean people. The leaders of the Korean churches have been marked for repression. Christian merchants have been visited by Japanese police and told to open on Sunday. In a large Presbyterian church in the country, a Japanese official marched into the pulpit and flatly denounced Christianity before the whole people. Christian schools have been under daily and close surveillance. Japanese detectives have slunk about Christian congregations. The 123 charged with and convicted of conspiracy against the life of General Terauchi are all Christians. One, Baron Yun, a man who has repeatedly refused high government preferment in order to devote himself to the Christian education of Korean youth, is the leading layman of the land. For a whole day he and others hung by their arms on a pole, their hands tied behind and above their heads. In some places, notably Pyeng Yang and Syen Chyun, the leadership of the church has been decimated, and indeed more than decimated. In Pyeng Yang according to one reporter, "there are now only three Korean men qualified to conduct a Christian service."

And it is not only native Christians, with immense baskets tied over their heads, marched to and fro in squads of ten and twelve between courthouse and prison in Seoul, that are falsely accused. Twenty-five of the best known American missionaries in Korea have been charged with supplying conspirators with weapons. Bishop Harris has been called a favorer of assassination. Mission

homes have been invaded and ransacked for firearms.

The Koreans have shown good heart in their sore trial. One man, Miss I'ye of Seoul reports, when questioned, took a text in Romans and began to preach. Another bearded the Japanese Jeffreys with the words: "Lie! I never lied! These lips may have lied (under torture); I never said it." The churches generally stand firm though accessions have been somewhat checked. In the long run the worst losers will be the Japanese themselves. They should understand that there is a Christian solidarity, that every cruelty practiced on a Christian coolie in Korea makes hundreds of Americans wince. "He strikes us," says the Russian moujik, when he speaks of a blow received by a friend. Now this American community is not without influence, and might hit upon some indirect way to intervene in behalf of their fellow Christians in the far East.

—Record of Chr. Work.

### Daily Vacation Bible Schools.

For over two months in summer, school supervision is withdrawn from 18,000,000 children. For many of these the vacation is a happy time, but for more it is a time of demoralization and danger. Wage earners, busy all day, cannot give their children needed care. This is especially true in fifty of the largest cities in the country. In these, after existing agencies for child welfare have done their best, there are still upward of 1,500,000 boys and girls unhelped by any organized philanthropy who spend sixty-two vacation days on the street exposed to physical and moral danger. Church buildings accessible to these children should be equipped as daily welfare centers.

Further, religious training is not allowed in our public schools, consequently on the church rests the duty of providing for it. In what measure is it fulfilling this duty? Out of 30,000,000 children between three and eighteen years of age, at least 15,000,000 are not enrolled in any Sunday school. If the country could not remain

half slave and half free, can it safely remain with one-half of the child population ignorant of the teachings of the Bible? The summer vacation is the greatest opportunity of the year for churches to supply this need in Daily Vacation Bible Schools.

Daily Vacation Bible Schools opened 100 churches in 1912.

To promote the social welfare of children irrespective of race or creed by giving them competent leaders and teachers, suitable and happy occupations, sympathetic oversight of games, good songs, and, above all, to combine with this program religious and practical Bible teaching, the supreme need of childhood. Eighteen million school children have a summer vacation lasting for two months or more in which they welcome such leaders and such a program.

Daily Vacation Bible Schools enrolled 38,300 children in 1912.

To employ in this field of service alert college men and women inspired with the spirit of social service and fitted to be efficient leaders of children in worship, work and play. It is an educational and economic waste to spend millions in educating young men and women, and nothing in utilizing their vacation months for social service. There are over 400,000 students in our colleges and professional schools.

Daily Vacation Bible Schools employed 707 students and volunteers in 1912.

### The Southwest Indian Mission Conference.

which has been so invariably helpful to all who have attended, and to the cause of Indian Missions in general, will hold its next session August 14-24 at Flagstaff, Ariz.

From year to year new features have been introduced to meet the needs of the workers of the Southwest, and thus its helpfulness has been increased and its usefulness widened. From the beginning, time has been generously given to prayer and Bible teaching, and this has been the chief factor in bringing the missionaries together in a closer relation and fellowship, and in filling them.



## FROM INDIA.

with new zeal to evangelize the Indians of the Southwest. Each year a larger place has been given to Bible study. This year the Bible Conference will run for seven days, and the Indian Conference for three days following.

Mr. A. C. Gachelein, author and Bible teacher, has been secured again for this year, and Rev. W. L. Tucker, of Los Angeles, pastor and Bible teacher, will also be with us. Prof. Louis Berghof, instructor in the Christian Reformed Seminary, Grand Rapids, Mich., will give the Bible studies during the three days devoted to the conference on Indian matters.

#### Pennsylvania State Convention of the National Christian Association

meets in the Third Church of the Covenanters corner Franklin and Dauphin streets, Philadelphia, Pa. Monday and Tuesday, March 17 and 18, 1913.

Topic:—Secret Societies. Bible Reading:—Subject: The Lodge.—John S. White, High-spire, Pa.

Address:—Are We Getting Away from True Worship?—Rev. J. W. Burton, United Brethren Pastor, Chambersburg, Pa.

Address:—Two Religions.—Rev. W. B. Stoddard, Washington, D. C.

Address:—The Lodge a Counterfeit.—H. C. Cassel.

Experience:—Ex-Mason, G. Anderson.

Address:—“The Obligation.”—Rev. M. C. Swigart, Germantown, Pa.

Address:—“Mercenary Motives.” Rev. Q. Leckrone, Royersford, Pa.

Address:—A Life of Godly Separation.—Rev. O. R. Palmer.

Address:—Lodge Oaths.—Rev. F. M. Foster, Third Covenant Church, New York.

All temperance literature ought to be divided into two well-defined classes: The first class is intended to instruct and to enthrone those who are already opposed to the liquor traffic; the second should attract the attention of those who are now in favor of the liquor traffic, and it ought to be so interesting that it will compel people to read it who do not want to read it. My booklet, “101 Shots”, is in the second class. Any Sunday school superintendent who will write me a postal card will receive “101 Shots at the Liquor Traffic” by return mail.

THE MENNONITE and the CHRISTIAN HERALD together to one address for \$2.50.

Dear Readers of the Mennonite:

Last year, as you will perhaps remember, all of the workers of our mission together with the Indian Christians, assembled in Mauhadi at the station where Bro. and Sister Wiens are working. This year Janjgir was the place of meeting and the four or five days we spent there between Christmas and New Year were days of blessing and profit. It is not my intention to go into detail as to the nature of the meeting, the topics discussed, the prayer meeting and song service held, since our fellow-workers in Janjgir will most likely write about these meetings. But I do wish to give you a brief account of one item on the well arranged program. Tuesday, Dec. 31, 1912 the General Conference Mennonite Church for India was formally organized. A committee of workers have been working at a set of church rules for almost one year. These rules have been tentatively adopted by the workers of the Mission, subject to the approval by the board. You may question the advisability of organizing the church under a set of rules not yet adopted by the board, but we feel confident that the board will not advise any important changes, which would, as it were, necessitate a reorganization. The committee is yet to put some details to the rules by March and then submit them to the board. We here on the field all felt the need of this organization. For 12 years the workers of our Conference have worked in this field and the Lord has been pleased to grant them visible results of their labors. They have baptized orphan-boys and girls—lepers and a few village people. These have been won for the Lord and admitted into the church and yet we had no regularly organized church. Now we have one. December 31, 1912, was, as it were, its birthday. In the afternoon of this day the rules were read in public before all Christians, explaining, when necessary, some points on which we Mennonites lay stress. In the evening, all of our Christians, excepting, of course the lepers, who cannot leave the asylum, were in the front rows of the church. In prayer we committed this young church to Him who organized the church and is its head and then we sang with a vim: “Nun danket alle Gott, mit Herzen, Mund und Haenden.” We have this beautiful choral in Hindu.

The reason that I write of this church organization is because I

am so grateful to God and the churches. To God, in that He has stood by His promise when He said: My word shall not return unto Me void. To the churches, in that they have not become impatient, because of the small number of converts. They have still by assured prayers, letters and means, stood by us and encouraged us to go on in the fight.

Will you pray for our young church? Will you pray for us and that often and earnestly we may rightly feed the “lambs and sheep”?

With kindest greetings to all the readers of the Mennonite we are yours in the Master's service, P. A. and Martha Penner.

#### MEDICAL NEEDS IN INDIA.

By Geo. J. Lapp.

(Continued.)

Now before we take up the ways in which the medical needs of India may be supplied it might be of interest to know something of the nature of the diseases of the land. One authority has given them as being something like the following: Ainhum, Beriberi, Cholera, Dengue, Guinea-worm, Filariasis, Intestinal parasites, Leprosy, Plague, Tropical dysentery, Tropical Splenomegalia, Tropical Ulcer, Yaws and Anylostomiasis aside from many maladies which are common to North America. A practitioner from North America is not familiar with the nature of all the tropical diseases nor is he able, without careful study, to successfully diagnose them. India presents a wonderfully resourceful field for medical research work. But I would not have you understand that I would urge a Christian missionary to assume that he is going to India as a medical missionary with the aim of doing research work. We make the above statement in order that you might realize that one's experience may be enriched while he is laboring in the capacity of a man of God seeking to win souls through the medical profession.

May we notice the ways in which medical work serves as an important factor in the general uplift of mankind in India.

From what has already been observed let us consider Medical Mission work:

1. As a humanitarian factor. To quote Rev. Sidney L. Gulik, “So sweet and reasonable have these institutions and methods and principles been seen to be that all men praise and approve them. So important are many of them for the welfare of the community that even governments do not hesitate to contribute public

money for their establishment and support. Not only the governments of Christian lands but those of non-Christian lands have quickly got the spirit and are following the example set them.”

2. As an educational factor. This education is carried on in the home, at the bedside, in hospitals, by conferences with officials, by the publishing of papers, pamphlets, and posters and by the training of leaders for large hygienic movements. Books and pamphlets for public information have been of inestimable value. Tracts dealing with sanitation the treatment of epidemics and diseases, and the preservation of health are often most effective when published in times of danger.

There are also great possibilities in establishing institutions for training native nurses and medical assistants in order that the native Christians might be brought into a sphere of usefulness for benefiting future generations.

3. As a hygienic factor. “It is refreshing” writes Dr. G. L. McKay, “to see the clean houses and villages of the Christians instead of the filthy heathen hovels and hamlets about.” If hygiene made possible the building of the Panama Canal; if it freed Cuba from the Yellow Fever; if it has reduced infant mortality, and wages successful war on the white plague; if it minimized the death list of the Russo-Japanese war, why should it not be brought into play in a land where bed-bugs run riot, where pools become the bathing places for man and beast and at the same time furnish the drinking water for the household where the most repulsive articles are utilized for so many useful purposes (?), and where the people build mud huts without windows, or proper means of ventilation?

4. As a scientific factor. Scientific research by medical missionaries has been greatly limited owing to the tremendous pressure of caring for the sick who come to them. But the accurate reports of cases passing through their hands and the first hand study of Asiatic diseases in themselves are great contributions. One has only to look into The China Medical Journal, The Indian Medical Gazette and another magazine entitled Medical Missions in India to realize what great forces the medical missionaries are in developing the science.

5. As a social force. Dr. J. R. Ritter Williamson writes, “In the waiting room of a dispensary may often be seen, sitting side by side, the Brahmin, the Sudra and the

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Shanar, the Puliar and the Pariah, the devil-worshiper and the worshiper of Siva, the Mohammedan and the Roman Catholic and the Protestant, both men and women of all creeds.” Bishop Thoburn says, “New careers have been opened to the womanhood of India, while relief from pain and sickness in a hundred forms has been secured for all generations to be counted millions of India women. The great movement has only begun.”

6. As a religious force. No department of Mission work is such a force in breaking down prejudice as the Medical. “With his healing Mission as his defense and the Word of God as his weapon, the medical missionary has been able to safely traverse tracts of country never before trod by Christian feet. In districts once visited, his return is eagerly looked for and in the train of his pioneer labors other forms of mission work have been duly inaugurated.”—Dr. W. J. Wanless. It cannot be denied that medical missions are the pioneers of evangelism. Even the official classes are not slow to recognize the splendid services of the medical missionary. Their previous prejudices and unreasoning suspicions are soon removed.

(To be concluded.)

#### Home Circle.

##### THE NEW FISHERMAN.

By Fred B. Smith.

“Are you enjoying yourself?” As John Willard president of the Fisherman's Bible class, uttered the words, the person to whom they were addressed wheeled and whipped out a revolver. Willard was leaning carelessly against the casing of the door, his hands in his pockets, his whole attitude one of ease and contentment. The twenty-five years that had passed over his head had touched him so lightly that he looked no older than the sixteen-year-old youth whose weapon was pointed at John's heart. The youthful burglar, however, had not spoken.

“Put up your gun, my friend then have a seat and let's talk,” said Willard.

The burglar found his voice. “Do you take me for a fool? I've no mind to be pinched, so you sit right there until I am out of here.”

Still covering Willard with the weapon, the youth backed toward the door. He had almost reached it when he stumbled over a has-sock and fell, his head striking against the corner of the desk and rendering him senseless. The

weapon fell from his grasp and landed at John's feet. He picked it up and locked it in a drawer of his desk, then bent over the unconscious boy. Revived by a dash of cold water he sat up.

“You're all right now, my friend,” said John, with a smile. “Lie on that sofa until your nerves are steady again, and let's find out a few things.”

“Have you called the cops?” asked the youth, suddenly, as he stretched himself on the divan.

“No. Why should I? I've never seen you before, and while your being found trying to break into my desk is suspicious, I shall not judge you in advance. Tell me, now, why you are here.”

“‘Cause I'm starvin’,” replied the youth, bluntly. I've tried to get work and failed, then I tried to steal. I haven't had a bite in twelve hours.”

Willard sprang to his feet. A telephone stood on his desk, and he took the receiver from the hook. The youth noticed the movement, and a look of despair came into his eyes.

“He's goin' to call a cop,” he muttered.

But instead Willard called a near-by restaurant and ordered a substantial supper sent to his rooms, while the youth stared in undisguised amazement. In a few minutes the viands arrived and were laid out on the table.

“Now, son fall to, and see how quickly you can get outside of this supper. No talking, mind you, until you have enough; and if you want more than has been sent, speak out.”

The youth needed no further urging, but immediately attacked the repast with the air of a famished wolf. Willard's heart swelled with pity at the evidence of the boy's hunger.

When the youth could eat no more, he leaned back in his chair and fixed his dark eyes on the face of his benefactor.

“Now, my friend,” observed Willard, “the next question is, where shall you sleep?”

“In a stairway or a barrel. I reckon; I'm broke,” was the reply.

“That will never do—it's too cold. Are you willing to occupy one of my beds?”

“What's yer game?” demanded the boy, suspiciously. “Is yer doin' this fer fun or is yer crazy?”

“Neither,” laughed Willard. “I'm simply obeying the command of my superior officer, who says, ‘All things whatsoever ye would that men should do to you, do ye even so to them.’ Now, if I were in your place, I should want to be fed and housed, so I am feeding

and sheltering you. If you desire a bath the bathroom is through the door behind you.”

As if dazed, the boy went into the bath-room, and was soon splashing in the porcelain tub. After a few minutes he reappeared. Willard furnished him with a sleeping robe, and directed him to occupy one of the beds in the adjoining room. Ten minutes after he had crawled between the warm blankets, the homeless youth was asleep.

When he opened his eyes next morning the would-be burglar perceived Willard sitting before the fire reading. A moment later he closed the book and knelt beside his chair. His tones were low, but they reached the ears of the amazed youth.

“Our Father,” he prayed, “grant that this boy may be saved through Jesus, and help me to assist him to be a man.”

Willard rose from his knees and approached the bed, but the boy's eyes were closed.

“Wake up, my friend,” he called cheerily; “it's almost time for breakfast, and our restaurant is several blocks away.”

The boy's amazement deepened on finding a complete wardrobe awaiting him. Every garment was new and fitted him. When he stood fully dressed and looked at the reflection in the mirror he hardly recognized the image of himself.

The sight of Willard's kneeling, and his hearing the prayer sank deep into the street waif's heart. As docile as a lamb he followed John to a first-class restaurant, where they enjoyed a hearty breakfast. During the meal Willard learned that his companion was an orphan—Charles Bancroft by name. As they rose from the table the man laid his hand on the boy's shoulder.

“Charles,” he said, “this is Sunday. I am the president of a Bible class, and it's time for the class to meet. Will you come with me?”

Charles looked into Willard's eyes timidly, but what he saw there caused him to nod his head, and the pair walked away together.

“Men,” said Willard, at the class banquet, six months later, “I am glad to announce that Charles Bancroft, our efficient treasurer, has decided to enter college to begin his studies for the gospel ministry. As he is not present, I can discuss him freely. During the past half year, to my certain knowledge he has led fifty men to Jesus, yet he foolishly insists that to me is due the credit—only be-

cause I was able to help him at a time when he wasn't able to help himself. In recognition of his work, I therefore propose a toast in water to the banner member of the Fisherman's Bible class.”

Scarcely were the words out of Willard's mouth when the vice-president arose, a glass of water in his hand.

“Comrades,” he said, “I have a suggestion to make. I know Charles Bancroft's history, know how he came to be a member of our class, and he is right in attributing it to the aid given by another. Therefore, I propose that to the toast we drink to Charles Bancroft, we add another to the fisherman who caught our banner member—to that accomplished and consecrated angel for men, John Willard a man whose life is measured by the Golden Rule.”—The Adult Bible Class.

#### Contributions.

In the Month of February for Foreign Mission:

**General Treasury.**  
Hillsboro, Kan., Menn, church, \$27.85; church near Beatrice, Neb., \$95.10; S. S., ditto, \$90.64; Talor church, Gossel, Kan., \$26.13; F. Luella Krebhiel, Clarence Center, N. Y., \$5; C. C. Voth and family, Gotscho, Okla., Father C. Voth's estate, \$25; Christian church, Moundridge, Kan., \$9.19; friend of missions, Cleveland, Ohio, \$500; Mrs. August Leisy, Winner, Neb., \$50; Alexanderwohl church, Gossel, Kan., \$18.23; Aletha H. Krebhiel, Clarence Center, N. Y., \$5; Menn. Charit. Soc., Greta, Man., \$20; S. S., ditto, \$12; West Swamp church, Quakertown, Pa., \$5.31; S. S., ditto, \$16.40; Y. P. S., ditto, \$4.84; Kidron church, Taloga, Okla., \$5.50; Paso Robles, Cal., church, \$9.96; S. S., Inman, Kan., \$26.44; Mrs. J. H. Schmidt, Gotscho, Okla., from Father C. Voth's estate, \$25; Hermann Sudermann, Hummelton Park, Cal., \$50; S. S., West Zion church, Moundridge, Kan., \$27.30; S. S. Brudertal church, Hillsboro, Kan., \$25.51; First Mennonite church, Geary, Okla., \$20.20; Chr. A. Schrag, Odessa, Wash., \$5; S. S., Grace church, Pandora, O., \$40; Friend of mission, Altona, Man., \$1; S. S., St. John's church, Pandora, O., \$27.27; Corn. Jantzen, Beatrice, Neb., \$50; S. S., infant class, Geary, Okla., \$1.09; First Mennonite church, Keeleley, Cal., \$24.50; San Marcos church, Paso Robles, Cal., \$15; S. S. Siegers, Berne, Ind., \$10; Anonymous, ditto, \$115; friend of mission, ditto, \$10; mission box, ditto, \$11.25; birthday gifts, ditto, \$2; Missionfriend, Alexanderwohl church, Gossel, Kan., “paying a vow” \$100.

**Treasury for Lepers in India.**  
Two infant classes, Lehigh, Kan., \$8.20.

Gratefully acknowledged,  
Gustav Harder, Treasurer.  
John G. Regier, Asst. Treas.

**For the Treasury of the Pacific Dist. Conference.**  
From St. Marcos cong., at Paso Robles, \$2.  
Gratefully acknowledged,  
S. R. Aeschliman, Treas.



## The Mennonite.

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Rev. S. M. GRUBB, Asso. Editor,

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## Editorial.

### WHY THE MENNONITES OPPOSE SECRET SOCIETIES.

Our opposition to oath-bound secret societies is founded on the word of our Master in Matt. 5:33-37: "Again ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one." James says in his epistle, 5:12: "But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment."

The secret society says: Swear to what you do not know. Christ says: "Swear not at all." Whom will we obey? Whose servant will we be?

Paul says II Cor. 6:14-18: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what cement hath a temple of God with idols? for we are a temple of the living God; even as God said: I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be

ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty."

These passages explain fully why we cannot belong to an oath-bound secret society. If others think they can be Christians and at the same time members of a secret society, they have to give an account to the Master whom they claim as their Master.

The words of our Master and His apostles prevent us from joining with unbelievers, Jews, Mohammedans, in a brotherhood, join their religion, join in Christless prayers.

There might be a missionary, who would become a Buddhist priest in order to convert Buddhists to Christ; but there will be very few. We can serve only one Master and this Master is Christ. We will obey Him even if we have to suffer for it.

In a country where secret societies want to win Christians for their faith, they can not oppose them openly, because they would dissilusion some members who are not ready to cut entirely loose from Christ and God, the Christian God, but if we look to France, where the secret societies control the government, how is it there? A soldier is severely punished for shaking hands with a friend who belongs to a Catholic society. You might say: The Catholic church is opposed to secret societies and secret societies are opposed to the Catholic church, therefore the enmity. But where is the tolerance paraded and demanded so much while they were in the minority, when now it is a crime to shake hands with a friend on the street because he is a Catholic?

And is the hatred only against the Catholic church? O, no, the Protestants are persecuted in Madagascar more cruelly by the secret societies than they were by the Catholics. The official organ of the government did all it could to induce the people to join the Free Masons. They said that most of the emperors kings, presidents of republics, princes and ministers who govern the civilized world are Masons; that before the society of Masons all religions are equal, that on that account they are despised by all believers of any kind, who trust only themselves, that they (the Masons) try to effect liberty and peace for the individual, they have waited long, until they got a chance, because they trusted reasonable people, that at last they would be justified." "Know ye Madagascans, that the Free Masons have found-

ed the republic, and that the republic came to you, to bring you more security and welfare, more liberty and justice. He who accuses it, is a coward and a liar."

At the same time they prohibit the Y. M. C. A., allowed in heathen countries. Even Frenchmen were prohibited from uniting in Protestant services if more than 20 met in private homes. And this in spite of the religious liberty guaranteed to all Frenchmen. Hundreds of mission schools and churches were closed, no stranger was permitted to be present at family worship, all prayer meetings were prohibited. Severe penalties were imposed upon those who would try to use the church which they had built, after the government closed the same.

When governor Augagneur was in Paris the directors of the French Protestant mission and others asked for a meeting between the governor and the premier Clemenceau. When they came at the appointed time, the governor was not there; the premier gave them all assurances, but when the next morning they wanted an interview with the governor, he had suddenly left in the morning for Madagascar. He boasted in his speeches in France, that he had nearly exterminated Christianity in Madagascar and had made them Free Masons.

Here we see Free Masonry set against all religion. It was said to be wrong for parents to influence their children in a religious way and all means were used to suppress Christianity, not by a private person, but by the government in the name of Free Masonry.

v. d. S.

## Correspondence.

Allentown, Pa. — The work in our church is going harmoniously and we are making good progress. On Tuesday evening, Feb. 25, the C. E. society rendered a musical program in the church, at which we had a crowd that we could hardly accommodate. A silver offering was taken at the door, which netted us over \$20, which will be used for purchasing new hymn books. We arranged the society on two colors, either side trying to have most present. The scheme is a means of putting ambition into the work.

On Sunday, March 2 the ordination of Bro. Victor B. Boyer took place. He being a former Lutheran layman, having supplied our pulpit for some time, he decided to take up our faith, and in January was elected to serve as pastor. Bro. A. M. Fretz, of Souderton, and Bro. A. S. Shelly

presided at the ordination service. Bro. Fretz being elected as elder of the congregation. Bro. Boyer is a progressive and enthusiastic worker, being still a young man a bright future lies ahead. He organized a catechetical class of 12 members and have prospects of more new members. May God bless his work.

Sincerely yours

H. S. Stauffer.

Richfield, Pa., Feb. 28, 1913. On February 22, 1913, Rev. Herman Snyder, of the Roaring Springs, Pa. congregation came into our midst and preached for us Saturday evening, Sunday morning and evening, with power. One young lady took a definite stand for Christ and many others were deeply convicted. The brotherhood was much encouraged by the visit of Bro. Snyder. May God's blessing rest upon him wherever he labors in the Master's vineyard.

E. W. Graybill.

Napier, Pa., Feb. 24, 1913. The carpenters went to work this morning on the church. The contractor, Mr. Harmon Miller, of Mannschoice who is our undertaker, I understand, had a funeral today, will be present tomorrow. We had quite a sad accident in our midst Friday afternoon. Mr. Joseph Rouser, who is about 70 years old, as near as I can tell, went to the woods to cut some timber, and a limb or tree fell on him and I suppose killed him instantly; his back was broken in three places and his neck broken and his ribs all torn loose; there was also a team of horses and the driver Mr. George Burket, was killed at Cessna. There is quite a good deal of sickness in our village, some are better, some are worse. Mrs. Isaac S. Flegle is considered very ill at this time, dropsy being her ailment.

Rev. Herman Snyder will preach Saturday evening and Sunday morning. There was prayer meeting held last evening in the school house by the Mennonites, our leader is Bro. Asa Stauffer, assistant, Peter B. Smith. There will be a number baptized and taken into our church Sunday morning. Henry Kline will visit Bedford this week to have his eyes treated by a specialist, he had not been able to see for some time. Bro. H. G. Snyder's wife who had been very ill is somewhat improved; his little daughter is also improving. We will organize our Sunday school next Sunday and elect teachers and officers for the coming year.

H. G. Snyder furnished some

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of our needy people with clothing and they were appreciated by all and he expects to furnish more in the near future.

Geo. Mortimore from the Willows was buried today.

Our village is composed of a store, school house, and church now being built.

The weather is very bad, cold and snowing this evening. In two weeks from yesterday C. W. Garver, a Dunkard minister, will preach again.

There will be a dance held at Mrs. Jane Dulls this evening, which is very unsatisfactory to the people here.

Corr.

## Editorial.

### THE NECESSARY EQUIPMENT

For Being a Successful Ambassador for Christ at Home or on the Mission Field.

By J. Blair Burket.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." II Cor. 5:20.

Webster says an ambassador is a minister of the highest rank, sent to a foreign court to represent there his sovereign or country.

Ambassadors are either ordinary, that is, resident; or extraordinary, that is, sent upon some special or unusual occasion or errand.

"Stillborn that was a wise ambassador, was sent to Corinth."—Chaucer.

"Myself my king's ambassador will go."—Dryden.

As we come into intimate contact with most of the great religions of the world, we will observe that the truths, teachings and doctrines of these different religions generally center in or around a central figure or individual. Mohammedanism centers in Mohammed as its founder and leader; Confucianism in Confucius, and Buddhism in Guatama. Hinduism is an exception to this rule. Its age is measured by millenniums rather than centuries. It is a religion closely associated with philosophy, not necessarily true philosophy. But Hinduism differs from most of the other great religions of the world in this, that it has no central figure no founder or leader whom its millions of adherents could know, whom to know would be to know approximately the religion itself. The Christian religion is superior to all other religions of the world; although like the first three just named, its truths, teachings, and doctrines center in and cluster

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around the personality and character of its author and founder, Jesus Christ. The Christian religion is the only true religion that leads the soul to God; for Jesus Christ Himself has said, "I am the way, the truth, and the life: no man cometh unto (God) the Father, but by Me." John 14:6. Since the Christian religion is the only true religion, sent of God; and since Jesus Christ, its author and founder, is the Captain of our salvation, and our only true pattern in life, let us look briefly what the Scriptures say concerning His equipment while here on earth, before taking up the thought of our equipment as ambassadors for Him. Let us look first at Isa. 61:1, 2: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; he hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." These words were a prophecy concerning the Lord Jesus Christ, spoken by the prophet Isaiah seven hundred years before Christ was born. At the time of our Lord's baptism, the Holy Spirit descended upon His head like a dove. "John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him." John 1:32. This event marked the commencement of Christ's public ministry. Henceforth, as a man, Christ depended upon God for all the resources of His power and wisdom, through the Holy Spirit; constantly confessing, "I can do nothing of Myself; but as My Father had taught Me, I speak these things."

And He that sent Me is with Me. The Father hath not left Me alone, for I do always those things that please Him." Perhaps a year and a quarter after Christ's public ministry began, He returned to His former home at Nazareth, and on Sabbath morning entered the synagogue, as was His custom. On this occasion He did as He never did before, "He stood up to read." That is, He took the place of a regular teacher or Rabbi. He had been received with respect and the prophetic roll containing the Book of the Prophet Isaiah was handed Him: as was the custom with a responsible visitor. Opening it, by divine ordering at the passage most suitable for the occasion, He began to read those prophetic words concerning Himself, which we have just read from Isa. 61: 1, 2: "The Spirit of the Lord God is upon Me; because the Lord

hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." After reading these words concerning His divine anointing etc., and leaving us to know the secret of His power in His work of redemption He closed the book, refusing to read the next clause, "and the day of vengeance of our God," knowing that the fulfillment of these words would be prolonged, because they belong to the millennial age. We read still further, in the book of St. Luke, that after He handed the book to the minister, and sat down, He said unto them, "This day is this Scripture fulfilled in your ears." "And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." Two things are prominent in the life of the Son of God, as we have briefly looked at His life, so far. One thing is that He knew the Word of God; since He so often quoted from the Book of Deuteronomy, and from the various books of the prophets; another thing is that Christ, before He assumed the task of human redemption, received the Holy Ghost who abode upon Him; and through whom Christ received power to do his mighty works. If it was necessary for the Son of God to receive this divine anointing before He overcame the great adversary, the devil, how much more necessary is it that we should be endued with this same power from on high; as we go forth, in Jesus' name, to rescue the perishing, and preach the glad tidings of salvation. Fifteen times in the Book of Matthew have we the record of Jesus Christ fulfilling prophecy which was predicted (or foretold) concerning Himself, by the prophets, seven hundred years before His incarnation. For example: "And He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarine." When Christ was hanging on Calvary's cross, we read: "After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it to his mouth. When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost." Matt. 19:28-30. In the death of Christ, He had fulfilled the hea-

venly Father's purpose in sending Him into the world; and had literally fulfilled the words He Himself used in His prayer to His Father, found in the 17th chapter of John, where He said in that beautiful prayer: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." Before the crucifixion of Jesus Christ, when, in Gethsemane, He offered up prayers and supplications with strong crying and tears. He did not do this because He was afraid to die, but because He knew, according to the prophetic scriptures already written concerning Him, His time had not come to die. In other words, the Word of God was a lamp unto His feet, and a light unto His path. He was afraid the devil would kill Him before He reached the cross on Calvary. (To be concluded.)

### HOW TO FILL THE EMPTY PEWS AT OUR CHURCH SERVICES.

A. B. Shelly.

(Concluded)

True pastoral work has a great deal to do to fill our church pews. Families visited by the pastor during the week are as a rule in their pews on Sunday. While this may not be necessary for the live Christians it is the more necessary for the lukewarm and the un-Christian in the community.

While I have thus far dwelled mainly on what the minister has to do in filling the empty church pews let me in conclusion say what I believe the faithful church members can do in the matter. Solomon says, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 27:10. Laymen frequently have more influence over others than the preacher has. By their regular church attendance they set a good example for others. A deacon, who had four miles to his house of worship, once told me that he was preaching eight miles every Sunday by showing the people the propriety of attending church services regularly. A certain king one day complained to his court-fool that his servant was not washing the steps clean. No wonder, said the fool, he begins from below. The king took the hint and saw that if reformers were to be inaugurated they must be begun from above. The same holds true here, if the members of our churches want to see the church pews filled they must go ahead and set a good example and thus draw others. By inviting others to come to church they may possibly exert more influence than an invitation from the

preacher would accomplish. Moreover, it is less delicate for church members to invite others to come and hear their minister preach than it is for the preacher to invite people to come and hear himself preach.

Furthermore, the private conduct of both preacher and church members has much to do in filling the pews at church services. When people see that both preacher and church members are sincere and earnest in their profession and church services, they will be drawn towards them, whereas when they see that their conduct is in discord with their profession and their church services they will be more repelled thereby than attracted.

In order to fill the church pews preachers, church officers and church members must act in unison toward this one object. The members must attend services regularly themselves and thereby induce others to come. The preacher and church officers must aim to arrange the services in such a manner that people find it worth while to come and join in the worship and in hearing the Word preached. The services should be so conducted that people can receive in, be edified thereby and receive something worth while to take along home with themselves.

If one is hungry it is not a difficult matter to persuade him to a meal providing the things prepared are of such a nature as to satisfy his hunger. But no one thinks of inviting one to a table filled with husks. And in case one would sit down to such a one he would not come the second time, knowing that he would not receive any benefit from his coming. Thus if we wish people to come to our churches our study must be to furnish something by which their souls are fed and by which they are edified. This must be the object of the entire service, the singing, the prayer, the reading, the preaching and the hearing of the Word. People are not so degenerated that they have lost all relish for a devotional service and the earnest preaching of the Word of God, and are not so blinded that they cannot see the difference between a dead formal worship and a live and sincere one. If they see that preachers, church officers and church members are sincere and in earnest it will have a drawing influence upon them.

Our churches and church services must be of such a character that the poorest and lowliest can feel themselves at home with us and that they are wanted at our services. I am afraid that some of the so-called fashionable church-

es of today and the mode of worship practiced in them, with the fashionable display of dress keeps many out of the church pews who otherwise would be there. They do not feel at home with the extravagance displayed and are not able to keep up with the style manifested and to help to supply the money needed to keep up this luxuriance. Rather than be looked upon as intruders they stay away from church altogether. Church officers and church members should at all times extend a hearty welcome to all and endeavor to arrange matters so that they can feel that they are standing on the same level with them socially. In order to do this they should be willing to deny themselves those things which seem to separate the more wealthy from the poorer classes of society. If dress and extravagance must be displayed, the church is the last place where this should be the case. As God is no respecter of person, as the rich and the poor are alike with Him, this should be the case in our churches also.

#### NOTES ON THE C. E. TOPIC.

March 16.

How Every Sabbath May Be "The Lord's Day."  
Jer. 17:21-27.

Once men were severely punished for violating the Sabbath. Many kept it strictly because they feared the punishment that breaking it would bring. It is true that God commanded us to keep the Sabbath and make it a holy day but to obey God simply because we are afraid of Him cuts out every possibility enjoying the service possible on that day. The Sabbath really becomes the Lord's day to us when it is the day upon which we most enjoy the service that is acceptable in God's sight.

The Sabbath is a day of rest. A rest day is a Lord's day because we have an example of His resting. God very wisely placed restrictions upon the activities that if continued in without interruption, would wear us out and shorten the period of our usefulness. Note that the servants and the cattle have as much right to one day in seven for rest as the owner and master. Many forget this and are quite willing to enjoy the Sabbath themselves but make it impossible for others to enjoy it.

The Sabbath is a special day of worship. Every day should have its periods given to worship, but the Sabbath offers an opportunity for special worship in the company of other worshippers. The assembly of the saints brings edification, inspiration and encour-

agement. The united prayers of God's people are as important as their individual prayers. Neither should be neglected.

The Sabbath shuts out the world and gives our minds a chance to dwell on something better. During our pilgrimage on this earth we have enough of the greed, strife and labors six days out of the seven. It is mercy of God that gives us one seventh of our time in which higher and holier things may get our attention.

The Sabbath gives us an opportunity to gain strength for the duties of the coming days. This does not imply that it shall be a period of sleep, or feasting, or of doing nothing. Recreation is not a period of idleness but a period of contact with higher and better things. This we get by devoting the Sabbath to the things of God.

The Sabbath keeps our minds clear about heaven. If it is observed rightly, turns our affections and ambitions heavenward. We get to know that we have more before us than a mere part to play in this world.

The Sabbath that is a day of rest, of worship, of contemplation, of recreation and of meditation, becomes indeed the Lord's day. Every Sabbath makes such a Lord's day possible for us.

#### NOTES ON THE S. S. LESSON

March 16.

The Test of Abraham's Faith.  
Gen. 22:1-13.

Golden Text—Hos. 6:6.

This lesson portrays the testing, the perfecting and the triumph of Abraham. Hitherto he had been a man of faith who could meet ordinary trials with trust in God, now comes a supreme test which should prove the genuineness and stability of his faith. Some see in the command to Abraham an approval of human sacrifice. Abraham certainly was familiar with the practice, for it was common in the land from which he came and among the nations about Palestine. But did God approve of human sacrifice? He prevented it being carried out. The command was not given with the intention of making Abraham take the life of his son. It was given to prove the faith that was in him. When this was proved God stopped the sacrifice. God does not tempt His servants with the idea of causing them to fall. He proves them. As we think more of the gold that is proved, so the child of God, who comes out of trial as gold tried in the fire is doubly precious in God's sight. His triumph over trials gives him greater confidence to meet other severe trials.

The trial of Abraham was first a test of his confidence in God. Would He who had left father's house and native city in far-off Chaldee, at the bidding of God, go farther than that? Would he, who regarded the God whom he served be faithful when that God appeared to be just as cruel as the God of the nations round about? Abraham proved his confidence. We, all of us, trust God in some particulars and even under hard conditions, but how about the severest test of all, the test of giving up to Him the very dearest thing upon which our affections centered? Are we ready to surrender even that to God's demands?

The trial of Abraham as a parent was severe indeed. Every good parent is willing to be kind and sacrificing for the sake of the child. Indeed, most parents are willing to give up everything for the sake of the child because they love that child but the test of true parenthood involves a giving up of the child himself because God is loved.

Abraham's test was to prove his fitness to be the father of countless multitudes. Isaac, the child of his old age, the child, through whom the promise must be fulfilled, was to be sacrificed. To ordinary mortals it would appear that such a thing would make it impossible for future generations to exist. The grandeur of Abraham appears in this, that he believed that, though Isaac were sacrificed, God in some way would restore him to life and fulfill His promises. He believed God's promises although circumstances seemed to make the fulfilling of the promises impossible.

We speak of the test of Abraham's faith, but what must have been the test of Isaac's faith? He was a lad of twenty by this time, able to resist his aged father. He too, was familiar with human sacrifices as the neighboring nations practiced them. He must have known what was promised concerning the multitudes who should call him father, and he might have thought it right to resist the father in order to do his part in bringing these generations into existence. At any rate, life was as sweet to him as it is to any youth of twenty. But he submitted in all confidence. His was an attitude of, "Though He slay me, yet will I trust Him."

There are symbolic lessons suggested by this incident. Isaac is received back as one received from the dead, thus illustrating the resurrection. The substitution of the ram suggests the Lamb of God, who died that we might live.

## News of the Week.

### WILSON IS NEW HEAD OF NATION.

#### Inaugurated President of United States Amid Impressive Scenes.

Washington, March 4.—Woodrow Wilson, of New Jersey, and Thomas R. Marshall were inaugurated today as President and Vice-President of the United States. The fixed program was carried out without a hitch except for a slight delay in the senate, caused by a filibuster over bills. Mr. Marshall became vice-president before Mr. Wilson took the oath as president. The Sixty-second congress was adjourned, sine die and new senators were sworn in by the new vice-president.

#### On a Historic Spot.

Standing at the historic east front of the capitol, Mr. Wilson took the constitutional oath of office, and in his brief inaugural address made a fervid appeal to all patriotic men for counsel and aid.

"This is not a day of triumph," he declared, "it is a day of dedication. Here must not the forces of party, but the forces of humanity. Men's hearts will upon us; men's lives hang in the balance; men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try? I summon all honest men, all patriotic, all forward looking men to my side. God helping me, I will not fail them, if they will but counsel and sustain me."

#### Cold and Gray.

The day dawned cold and gray. A solid bank of heavy clouds completely shut off the sun and threatened to carry out the official prediction of "unsettled weather" in the afternoon or at night. With a temperature between 45 and 50 degrees, a light south wind fanned the city, but no such discomforts as attend the inauguration blizzard of four years ago were threatened, though every preparation had been made for them. It looked, however, as if a drizzle might begin almost any time.

### THE NEW CABINET.

#### Unofficial Announcement of President Wilson's Official Family Leaked Out.

Washington, March 3.—Though President-elect Wilson will not send the names of his cabinet to the senate until tomorrow afternoon, authoritative information as to its personnel came from members of his official family when he arrived today. Washington now accepts the following state as constituting the final selections of the president-elect:

Secretary of State—William Jennings Bryan, of Nebraska.  
Secretary of War—Lindley M. Garrison, of New Jersey.

Secretary of the Treasury—William C. McAdoo, of New York.  
Attorney General—James McReynolds, of Tennessee.

Postmaster General—Representative Albert Burselon, of Texas.

Secretary of the Navy—Josephus Daniels, of North Carolina.

Secretary of the Interior—Franklin K. Lane, of California.

Secretary of Agriculture—David F. Houston, of Missouri.

Secretary of Commerce—Representative William C. Redfield, of New York.

Secretary of Labor—William B. Wilson, of Pennsylvania.

### WOMEN INSULTED IN SUFFRAGE PARADE

Washington, March 4.—Suffragists will press before the incoming congress their demands for a thorough investigation of the lack of protection extended to them during their parade yesterday. The ordeal through which the marchers passed, however, gained for them many sympathizers and many supporters in places where they had not looked for converts. Both official and civic Washington is indignant at the treatment of the women.

Had it not been for the opportune appearance of the cavalry in the light of the crush yesterday, it is possible that a heavy toll of life might have been exacted.

#### Many in the Hospital.

As it is there were more than one hundred persons in the hospitals today, suffering from broken limbs and other injuries received in the crush of the uncontrolled mobs which invaded the line of march and jeered the marchers.

Even the anti-suffragists, who have combated the "votes for women," crusade unrelentingly, expressed indignation at the slights placed on the women in the procession. They condemned the police preparations and evidently were prepared to support their sisters in the other camp in their demand that some explanation be made for the failure to provide the necessary protection. Had not the cavalry ridden down the disorderly element, the list of injured would undoubtedly have been very large.

#### Hobson Protests in House.

Charges that the police of Washington did not properly protect the suffragist parade were made in the house today by Representative Hobson, of Alabama, who later declared that he purposed to ask for an investigation of the police department during the extra session of the congress.

#### Called Over the Phone.

"I have been called over the telephone," said Mr. Hobson, "and told by a lady that her daughter was on one of the floats in the parade and that a ruffian climbed on the float and insulted her daughter."

"Her daughter ought to have been at home," interjected Representative Mann, of Illinois, the republican leader. The remark aroused a number of members.

"She had as much right there as any one," shouted Representative Baker, of California; "the gentleman ought to be ashamed of himself!"

### WEBB BILL PASSED OVER PRESIDENT'S VETO

Washington, Feb. 28.—President Taft, in a special message to the congress today, vetoed the Webb bill to prohibit shipment of intoxicating liquors into "dry" states. Questions of constitutionality were the president's principal consideration in his veto. The Webb bill is practically the same as the Kenyon bill, which was passed in the senate, and the senate had accepted the Webb bill as a substitute.

Disregarding President Taft's opinion that the law was unconstitutional, the senate, by a vote of 63 to 21, late today repassed the Webb bill over his disapproval.

"After giving this proposed enactment full consideration," wrote the president in his veto message, "I believe it to be a violation of the interstate commerce clause of the constitution, in that it is in substance and effect a delegation by the congress to the states of the power of regulating interstate commerce in liquors which is vested exclusively in the congress."

The president cited several decisions of the supreme court which he declared strengthened his view. He sent to the congress also the opinion of Attorney-General Wickersham, which coincided with his.

Washington, March 1.—By a vote of 244 to 95 the house today repassed, over President Taft's veto, the Webb bill, regulating shipments of intoxicating liquors into "dry" states. The senate passed it over the veto last night, and the bill now becomes law. Only one other time in the last fifteen years has the congress overridden a president's veto. That was when the Rainey river dam bill was passed over President Roosevelt's disapproval.

Supporters of the bill say it will make effective the prohibition laws of "dry" states, which, they say, now are violated because intoxicants are shipped in to private individuals and have the effect of nullifying the local laws.

When the president's veto reached the senate late yesterday, a short debate, in which the advocates of the bill voted down a motion by Senator Kern, of Indiana to postpone action, and in which they reaffirmed their belief that the measure is constitutional, ended with the repassage of the bill by a vote of 63 to 21.

The bill passed both houses of the congress and went to the president ten days ago.

### HARVESTER TRUST

#### HAS SUPERIOR COM-MAND OF CAPITAL

Washington, March 2.—The power of the International Harvester company—the so-called Harvester trust—which the federal government is seeking to dissolve under the Sherman law, lies in its monopolistic position, its superior command of capital, including its connections with J. P. Morgan and company and John D. Rockefeller, and certain objectionable competitive methods, according to Luther Conant, jr., commissioner of corporations, in his report on the operations of the giant corporations, submitted to President Taft today.

"The chief features of the International Harvester company's operations," says Mr. Conant, "are the substantial maintenance of its monopolistic position in the harvesting machine business, originally acquired through combination, and its extensions on a large scale into new lines of the farm machinery industry. The company has been able to do this in part through the acquisition of some of its chief rivals in the harvesting machine business; in part by using its monopolistic advantage in these harvesting machine lines to force the sale of its new lines; in part by certain objectionable competitive methods; and especially through its exceptional command of capital, itself the result of combination."

### MONEY TRUST DOES EXIST.

Washington, Feb. 28.—Three divergent reports were presented to the house today by the members of the committee which conducted the money trust investigation.

The majority report, signed by Chairman Pujo and the six other democratic members of the committee found that a money trust exists, according to their understanding of the term. This report names as the "most active agents in bringing about the concentration of money and credit," J. P. Morgan and Company, First National and National City banks, and Kuhn, Loeb & Co., of New York; Lee Higginson and Kidder, Peabody & Co., of Boston. Two bills accompanied the report, one forbidding the use of the mails to stock exchanges which fail to observe prescribed stringent regulations as to the conduct of their business, and the other prescribing rigid rules for the conduct of national banks, their officers and clearing house associations to which they belong. This report is substantially in accord with the conclusions presented to the committee by Samuel Untermyer counsel.

### 15 OR MORE DIE IN OMAHA FIRE

Omaha, Neb., Feb. 28.—Fire, believed to have been caused by a gas explosion, cost fifteen or more lives here today and caused a loss of \$250,000. The Dewey hotel, a second class hostelry at Thirteenth and Forum streets, was destroyed by fire which swept the three-story building with a speed that precluded attempts at rescue.

Some of the guests had time to reach the stairways, but others were caught by the collapsing roof of the structure before they could be rescued from window sills on which they had taken refuge.

Several of the victims jumped or fell from windows and met instant death or mortal injury.

### MT. VESUVIUS IN ERUPTION

Naples, March 2.—The rumbling of Mount Vesuvius which has been persistent for some time has caused considerable alarm, in the fear that an eruption may be pending. New cracks and fissures to be seen and a great mass of basalt has rolled down its dark outcrops contrasting against the white bed of snow.

### MEXICAN AND U. S. TROOPS MIX; FOUR GREASES ARE DEAD

El Paso, Texas, March 2.—Four American army officers walking on the American line three miles from Douglas are reported to have been fired on by forty regular Mexican soldiers, patrolling the border out of Agua Prieta, opposite Douglas. Sixteen of the negro troopers of the Ninth rushed to the place of the firing and a spirited skirmish ensued.

The American soldiers were holding their position at the international line when reinforced by two troops of the Ninth. The Mexicans were routed, leaving four killed on the field and others straggling through the brush wounded. It is said the American troops became so excited that they overstepped the boundary and pursued the Mexicans for some distance.

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 No. 221—12 dainty postal cards, with silver bronze edge, showing a cross surrounded by spring flowers, on a variegated background. Bible Text on each card..... 25c.  
 No. 222—12 neat Easter postal cards, of two color background, with embossed silvery cross and flowers; also Bible Text and Easter Greeting..... 25c.  
 No. 226—12 Easter postals with two color background, crosses surrounded by flowers, Bible Text and Easter Greeting..... 25c.  
 No. 227—12 Easter postals with colored background, pretty spring flowers and Easter bunnies surrounding a cross, Bible Text on each card..... 25c.  
 No. 228—12 postals with figured borders, colored backgrounds, landscapes and silver crosses. Bible Text on each card..... 25c.

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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, March 13, 1913.

No. 11.

### THE CRISIS.

Once to every man and nation  
 Comes the moment to decide  
 In the strife of truth with falsehood,  
 For the good or evil side.

Then to side with right is noble,  
 Then we share her wretched crust,  
 Ere her cause brings fame or profit  
 And 'tis prosperous to be just.

Then it is the brave man chooses,  
 While the coward turns aside,  
 Doubting in his abject spirit  
 Till his Lord is crucified.

Hast thou chosen, O my people,  
 On whose party thou wilt stand,  
 Ere the doom from right's worn sandals  
 Shakes the dust against the land?  
 —Lowell.

### NEWS AND COMMENTS.

The little booklet "101 Shots at the Liquor Traffic" will be sent to every Sunday school superintendent, who desires it, by Mr. Lewis R. Horton. Hutton Bldg., Spokane, Wash.

### Making Lessons Interesting.

The Sunday school lessons from the Old Testament history are often considered by teacher and pupil alike, dry and impracticable, and thus they have a preference for New Testament lessons. Rev. A. M. Fretz, of the Deep Run Mennonite church, is very successfully overcoming this apparent dryness of the present lessons in his church, by following the lesson periods in preaching a series of sermons on the fulfillment of the types as we find it in the New Testament and application in the Christian life. The theme for February 23, is "Lot's choice as seen through the telescope of Christian faith." Recent themes were "Noah and the ark in the New Testament." Gen. 5:29. "The Rainbow in the New Testament." Rev. 4:3. On March 9th his theme was "A View of Sodom from the Cross." Text, II Cor. 6:17, 18 supplemented with Luke 17:28-32. In the closing temperance application he showed the connection between Noah's son, Ham, the ancestor of the Sodomites, who, unlike his brothers, Shem and Japheth, covering the nudity and drunkenness of the father, apparently gloried in it,

and had thus to bear the curse of unchastity and intemperance in his descendants, which culminated in the destruction of the cities of the plain, and the daughters of Lot, who, though descendants of Shem, living amidst the unchaste and intemperate Sodomites, had become like them, as we learn in the closing verses of Gen. 19, and how the curse continued to rest upon their descendants the Moabites and the Ammonites, who were forever excluded from the congregation of Israel, were here constant enemies and were to be destroyed.

Count Okuma, in a recent communication, declares that "although Christianity has enrolled less than 200,000 believers in Japan, yet its influence has poured into every realm of Japanese life. The English language and literature, so surcharged with Christian ideas have exerted a wide and deep influence on Japanese thought. Christianity has affected us not only in such superficial ways as in the legal observance of Sunday, but also in our ideals concerning political institutions, the family and woman's station." He adds that he is "much concerned about the moral-education of Japanese youth. Intellectual education by itself has high moral value but it is not enough."—Record of Chr. Work.

### Christian Teachers of English in Japan.

The International Committee of the Y. M. C. A. has provided American teachers of the English language for Japanese schools during a number of years — 111 in all having been sent out. While not engaging in Christian work in the government schools in which they teach, they carry on Bible classes in their homes, and these are attended by about 300 students weekly. Some thirty to forty baptisms each year have resulted from these efforts, several weak churches have been revived and new ones started. The methods of teaching English have greatly improved as a consequence of the establishment of an annual conference and of a pedagogic magazine. This represents

the professional phase of the undertaking. Eighteen of these teachers, on the expiration of their teaching contract, have entered missionary work, with the language largely mastered. There are thirty-one such teachers at the present time in Japanese government schools.—Record of Chr. Work.

Among the members of the Presbyterian church in Brazil is a descendant in the direct line of the Portuguese navigator Magellan, who gave his name to the Straits at the extremity of South America. Donna Alexina de Magalhaes (i. e., Magellan) Pinos belonged to a rich and prominent Brazilian family and was educated at the University of Paris. There she had become a Positivist, but by some chance was drawn to a hall of the McAll mission, where she was converted. Returning to Brazil, she united with the Presbyterian church at Sao Joao del Rei, where she is one of Dr. Allyn's most enthusiastic helpers.—Record of Chr. Work.

### DR. SEN'S IMPLICIT TRUST IN PRAYER.

Since Dr. Sun Yat Sen has become such a commanding figure in the new republic of China, new interest has been aroused in a book which he published in 1907 entitled "Kidnapped in London." It is a story of his experience when the Chinese embassy to Great Britain secretly arrested him in his rooms in the British capital and had all plans laid to carry him gagged to an Oriental steamer by which he was to be shipped off to China. Of course Dr. Sen knew what fate would await him on his arrival in his native land, and realized that his whole hope of serving his nation lay in escaping his predicament before he was carried off from English soil. In the tense and exciting story which he tells of that experience the noteworthy factor is his feeling description of his resort to prayer.—He says:

"My despair was complete and only by prayer to God could I gain any comfort. Still the dreary days and still more dreary nights wore on, and but for the comfort

afforded me by prayer, I believe I should have gone mad."

After a few days, though still without prospect of release, he says, "There came over me a feeling of calmness, of hopefulness and confidence that assured me my prayer was heard." This hope was shortly afterwards justified by the receipt of a note which an English friend managed to smuggle into Sen's place of imprisonment in a bucket of coal. This assured the Chinese patriot that the British government had taken up his case and that he would be free in a few days. Sen records the receipt of this comforting message with the devout remark: "Then I knew God had answered my prayer."—Selected.

### EASTER, THE CHRISTIAN'S PASSOVER.

By A. B. Shelly.

Easter is to the Christian church what the Jewish passover has been to the people of Israel. Both have been instituted and are kept as memorials of important events, which antitype each other. The passover was instituted in remembrance of the angel of death passing over the houses of the Israelites, the doorposts and lintels of which were sprinkled with the blood of the passover lamb, on that memorable night when the Lord slew all the first-born of the Egyptians, whereby He prevailed on Pharaoh to let the Israelites depart in peace, thus liberating the Israelites from the bondage in which they were held by the Egyptians. Israel, in celebrating the passover, was reminded of the goodness of God, who thus freed them of the domination of a strange nation and of the servitude under which they were held by them, while at the same time, in as far as they understood the prophecies of a coming Redeemer, they saw in the passover sacrifice a type of the coming sacrifice for sin and in the blood on their doorposts and lintels a type of the blood, which, if applied by faith, cleanses from all sin.

But the Israelites had only the types and shadows of things to come, whereas we in our Easter



are reminded of the substance and the fulfillment of these prophecies, types and shadows. While they, with dimmed eyes, looked through a glass darkly, with partly hidden and but imperfectly understood prophecies, we have the clear light of the gospel, enlightening our understanding and thus the immeasurable love, grace, mercy and goodness of God are made manifest to us in a measure which was impossible with them. Thus while the Israelites had all reason to be glad at their passover and thank the Lord for what He had done for them and rejoice in the hope of the things prefigured in the passover institution, we have a manifold greater reason to rejoice and be glad at our Easter festival on account of the fulfillment of the prophecies, types and shadows and for all that the death and the resurrection of Christ on Easter morn means unto us.

While Good Friday reminds us of the sufferings and death of our Savior, of the great price it required to redeem us from the curse which sin had brought upon us and the great love of God manifested in His willingness to offer up His only begotten Son as a ransom for our sin, Easter teaches us how this ransom was accepted by God and how that Christ, delivered unto death for our offences, rose again for our justification. Thus as the death angel had to pass by the houses of the Israelites in Egypt whose doorposts and lintels were sprinkled with the blood of the lamb, so the executor of judgment must pass by us, who by faith have applied the blood of Christ to ourselves as a ransom for our sins.

As the Israelites at their passover were reminded of the fact that they were the chosen people of the Lord whom He brought out of Egypt and delivered them from the Egyptian bondage, in whom they were to trust and whom it behooved them to love, so our Easter teaches us, that we are the redeemed people of the Lord, who has bought us with a price far superior and more costly than silver or gold, that consequently we no longer belong to the world nor to ourselves, and as we belong to the Lord it behooves us to live for Him and to glorify Him in our body and our spirit which are the Lord's, I Cor. 6:20.

Moreover Easter tells us that we have a living Savior. One who died for us, but lives again. One who is our advocate and intercedes for us at the throne of grace. One who at the same time is high unto us and by whose Spirit we are made alive. One who, while

we are living for Him, He Himself is living within us. That the life we live is not our own life but the life of Him that dwelleth within us. Thus as Christ was raised from the dead, we, by the grace of God, have risen to a new life, because of the Spirit of Christ dwelling within us. On His account and what He did for us and what He is unto us we reckon ourselves as being dead unto sin but being alive unto God through Jesus Christ our Lord. Rom. 6:11. As the Jews were commanded to remove all leaven from their houses on the passover, it behooves us, to purge out the old leaven of sin and be a new lump and be unleavened, to avoid all sin and live holy, consecrated lives unto Him who has died for us and liveth again.

Easter further tells us that not only our souls but our bodies also are redeemed. For as Christ was raised from the dead so our bodies will be raised from the grave. The wages of sin is death. Rom. 6:23. This includes physical death as well as spiritual death. Christ has come into the world to restore life, spiritual and physical life. John 10:11. Spiritual life is restored in regeneration by the life-giving power of Christ dwelling within us. Physical life will be restored at the sound of the trumpet and the voice of the Son of God. Then redemption will be complete when the last enemy, death, will be destroyed. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, that is written: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ." I Cor. 15:54-57.

Meditating over these facts, of which we are so forcibly reminded by our Easter, and realizing that all of which Easter reminds us was wrought by the mercy of God for our complete restoration, we are led to proclaim with the Apostle Peter: "Blessed be God and the Father of our Lord Jesus Christ, which, according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible and undefiled, that fade not away, but is reserved in heaven for us." I Pet. 1:3, 4.

Quakertown, Pa.

Over 1,000 of the 1,558 walled cities of China have no resident missionary.

#### MEDICAL NEEDS IN INDIA.

By Geo. J. Lapp.  
(Concluded.)

There is still another way by which we may realize the importance of medical mission work as a vital factor in Christian propaganda and that is by seeing the medical missionary at work. And where shall we find him?

1. We shall find him in the dispensary dealing with those who come to him. We will find him organizing the forces under him so as to also give them the Bread of Life. Perhaps he will plan itinerating medical mission work in order to reach those in the villages and country districts.

2. You will find him in the hospital which he has started very humbly but has developed into a magnificent institution, such as found at Miraj under the management of Dr. Wanless, or at Madura under Dr. Van Allen or the splendid School of Medicine under the auspices of the Drs. Misses Mary Noble and Brown. In the clinic at Ferozapore, Dr. F. J. Newton has about 10,000 cases a year.

3. You will find him perhaps planning a definite routine of his daily work but almost invariably unable to carry out his plans. Cases to record, homes to visit, laboratory work, writing scientific articles if possible, inventing apparatus, many times giving personal attention to dressing of wounds, perhaps operations under adverse circumstances, itinerating; withal a round of duties enough and sufficiently perplexing to muddle the clearest brain.

But it means a great life of opportunity which we give as the last point. But it is not least in importance. I should like to name a few stars that are brightly shining in the medical world: Dr. Gabriel Broughton, who, in 1636, opened up East India to the commerce of the world; Dr. Peter Parker, whose lancet opened China to missionary endeavor; Dr. O. R. Avison, physician, organizer, builder, translator, and educator; Dr. Grenfell, a sea captain, storekeeper, magistrate, preacher, surgeon, author and patron saint of Labrador. He was once asked why he did not come to America where he might more fully enjoy the pleasure of society and the honorary degree of M. D. that was conferred upon him by Cambridge. He replied that the American society of the cities was too tame. He would rather hitch his dogs to the sled and glide over the northern snows to search out some suffering fisherman's child any day than have to endure the round of social duties which gen-

erally devolved upon those who would keep their standing in the estimation of the patrons. There is more truth in the above statement than we realize at first thought. Dr. Leonora Howard, first woman physician to the Chinese nobility, and Dr. Clara Swain, first woman physician to Asia. We have named those of other countries because we would not have you think that India claims all the bright lights in the medical mission world.

Hark, I hear a ring! It is in India. A boy has broken his leg. Soon a string will be tied round the fractured portion until gangrene will set in and the foreign doctor will have to be called to amputate the limb to save the child's life.

The bell rings again. It is in America. If it is a poor child, the splendid children's hospital will be open for its reception. If it be rich the nursery will be made bright and friends and relatives will bring flowers and toys and fruit. A trained nurse will be employed to relieve every discomfort and the physician will carefully tend him. Tomorrow the visiting surgeon will operate.

Listen! the ring again comes from the Orient. A sister in the pangs of motherhood. The husband is present and so is the other native help. "Why make too much ado?" the husband says, "It is only a wife; I can easily get another when she dies. And I think I would like a change." (A HUMAN BRUTE.)

Once more the ring comes from an American home. A wife, an expectant mother has arrived at the hour of trial. There are gentle voices, hushed footsteps, the skill and care of doctor and nurse—all these are immediately and as a simple right bestowed upon her and that little life which is so cherished.

Why is this difference? Duty, opportunity, altruism are in themselves motives insufficient to impel us forward. There can be but one motive and that is the greatest thing in the world, LOVE.

"God said, 'break thou those yokes! Undo

These heavy burdens! I ordain  
A work to last thy whole life through,  
A ministry of love and pain.

Forgo thy dreams of lettered ease;  
Put thou the scholar's promise by;  
The rights of man are more than these.

He heard and answered, 'Here am I!'

—Chr. Monitor.

Goshen, Ind.

THE MENNONITE and the CHRISTIAN HERALD together to one address for \$2.50.

#### FESTIVAL OF MUSIC AND POETRY.

The Mennonite church of Trenton, Ohio, is planning a musical and literary treat for the people of the community in the early spring. We are planning to present a program of musical and literary talent that promises to be of extraordinary interest and quality. "The Festival of Music and Poetry", as the event will be called, is hoped by the committee in charge to be made an annual occasion in the church.

The committee extends an invitation to the talent of any of our Mennonite churches to take part in the program. The program is to be composed largely of voluntary entries.

Date of program, May 1 and 2. Address all communications to Miss Stella Mosiman, Woodlawn and Moore Sts., Middletown, O.

T. J. Simpson, Pastor,  
Trenton Mennonite Church.

#### Home Circle.

##### SOW IN THE MORN THY SEED.

"In the morning sow thy seed."

Ecc. 11:6.

Sow in the morn thy seed;  
To eve hold not thy hand;  
At doubt and fear give thou no heed,  
Broadcast it o'er the land.

Thou know'st not which shall thrive,  
The late or early sown;  
Grace keeps the precious germ alive,  
When and wherever sown;

Thou canst not tell in vain:  
"Cold, heat, and moist, and dry,  
Shall foster and mature the grain  
For garner in the sky."

Then, when the glorious end  
The day of God, shall come,  
The angel reapers shall descend,  
And heaven shout, "Harvest home!"  
—J. Montgomery, in The Christian.

#### THE STORY OF A LINE FENCE.

Human nature finds it hard work to practice the preaching of Christ in the Sermon on the Mount, when He makes this demand: "If any man would go to law with thee, and take away thy coat, let him have thy cloak also. And also whosoever shall compel thee to go one mile, go with him twain." The natural man is not ordinarily disposed to act on the belief that the meek shall inherit the earth, and that rights may often be best maintained by yielding them, and conquests achieved by surrender.

An illustrative incident with several sharp points is related in an eastern journal, which is well worth repeating. There was a certain tract of land which had been "lawed over" for years and was

for sale. A shrewd lawyer, Mr. Hackett, purchased the land, purposing to settle the contention by an application of knowledge gained in the school of human nature.

Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red-hot to fight that line-fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the fields one day.

Said Hackett, "What's your claim here, anyway, as to this fence?"

"I insist," replied his neighbor, "that your fence is over on my land two feet at one end and one foot at least at the other end."

"Well," replied Hackett, "you go ahead just as quick as you can and set your fence over. At the end where you say that I encroach on you two feet, set the fence on my land four feet. At the other end push it on my land two feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about it," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"Squire," said he, "that fence ain't going to be moved an inch. I don't want the land. There wa'n't nothin' in the fight anyway but the principle of the thing."

Other people may learn a useful lesson from the lawyer's masterly strategy in dealing with a would-be opponent. Preachers, for instance. A bloodless flank movement is better than a bloody frontal attack. To agree to let a contentious person have his way is often the effectual way to head him off. He doesn't want his own way, unless you don't want him to have it. He doesn't want the little strip of contested land, unless you want it too. If you let him have it, you'll get it.—The Evangelical.

Sad will be the day for you when you become absolutely contented with the life you are living with the thoughts you are thinking and the deeds you are doing.

#### THE MENNONITE.

##### Marriages.

Felber-Seiner.—On Sunday, March 9, at Berne, Ind., Jacob Felber, widower, was married to Miriam Seiner, widow, at the home of the bride's mother. The ceremony was performed by Rev. S. F. Sprunger.

Kramer-Roth.—On March 8, 1913, by E. S. Shelly at his home at Pennsylvania, Pa., Erwin G. Kramer (widower), of Dillingeraville, and Mantana L. Roth, of Lincolnton, Pa.

Mumbauer-Kern.—On February 17, at the home of the bride, near Fairhill, Pa., by Rev. A. M. Fretz, Benjamin Mumbauer and Mrs. Ella Kern.

##### Deaths.

Snyder.—Savina May, daughter of Arthur and Elda Snyder, died March 3, 1913, at the home of her parents in Altoona. Funeral services were held and interment made at Roaring Spring, Pa., church on March 5, conducted by Rev. S. D. Yoder.

Eicher.—John Eicher was born January 21, 1832, in the Palatinate, Germany, died March 5, 1913, in Summerfield, Ill., at the age of 81 years, 1 month and 14 days. In his twentieth year he emigrated to America. Several years he stayed at Niagara Falls and in Iowa, then he came to Summerfield, Ill., where, with exception of a few years, he lived until his death. On September 12, 1858, he was married to Mary Ruth. They had seven children. His wife and two children preceded him in death. Br. Eicher joined in his youth the Mennonite church and was a faithful attendant at the church services. About 15 years ago he lost his eyesight. He bore this affliction patiently. His last illness was of short duration. The funeral services were conducted by his pastor, Rev. J. B. Baer.

Peters.—Elizabeth Peters, born Dester, wife of Rev. J. C. Peters, died Feb. 24, at the age of 40 years, 1 month and 29 days. Was buried on February 26 from the Halstead Mennonite church. Rev. J. E. Amstutz of the Halstead church preached in English on Rev. 22:5 and Rev. Wm. Galle in German on Rev. 21:4, and Rev. J. H. Langenwalter, of Bethel College, in German on John 5:28-29. She was born Dec. 25, 1872, at Keota, Iowa. When she was nine years old she lost her father through death. In her 13th year she came with her mother, brother and sister to Halstead, Kan. Here she attended the public school and later was one of the first lady graduates from the Halstead Mennonite seminary. In her 16th year she consecrated her life to God and through baptism she was received into the Halstead Mennonite church by Rev. Christian Krehbiel. She took a very active part in Sunday school work and Young Peoples meetings. For two summers she was active as teacher in German schools. On Jan. 2, 1898, she was united in marriage to John C. Peters. She left with her husband for Plum Cooter, Man., where he was engaged as teacher. After a few years they moved to Deer Creek, Okla. In 1904 her husband was called to the ministry by the Deer Creek church, in which work she has, up to her

death, faithfully assisted. In the hope that her health might be improved through an operation, she went to the Bethel hospital in Newton on Feb. 18. Everything pointed to a speedy recovery, but God's will infinite plan had ruled differently. His thoughts are not our thoughts. On the second day there were signs of a change, and all the skill of the physician and the untiring care of the nurses could not stay the hand of death. During the last days of her life she was a very patient sufferer. Only a short time before her death, her husband asked her, "Do you have the assurance that Jesus is with you?" and she said: "Yes, Jesus is with me," and with a smiling face she peacefully went to her rest on Feb. 24, 1913. She leaves her husband and three children, a mother, one brother and two sisters, who mourn her death.

Lehman.—Ulrich Lehman, who passed away on March 8, was born on August 9, 1859, at Berne, Ind. He was baptized in the Mennonite church on April 19, 1878. On October 21, 1883, he was united in the holy bonds of matrimony with his sister in faith, Judith Sprunger. Their home was blessed with 11 children, of which one preceded him in death. Those who mourn his departure are his deeply beloved wife, 4 sons, 6 daughters, 3 brothers, and 2 sisters, besides many other relatives. His age at the time of his departure was 53 years, 6 months and 29 days. Approximately during the last 20 years he stood in the ranks of the Sunday school teachers, where he endeavored to serve his Lord faithfully and be a blessing to his class. He bore his long suffering with patience and frequently requested his family to assist him prayerfully to that end. The funeral services were held at the Berne Mennonite church on March 11. Revs. S. F. Springer and P. R. Schroeder conducted the service.

Rohrer.—John Christian Rohrer was born March 24, 1839, in Bolligen, near Bern, Switzerland. In March, 1865, he was joined in matrimony with Rosina Danz, who carried the burden of life with him for 44 years until four years ago when she was taken from him by death. Fourteen children blessed their home, of whom only five remain. In the year 1893 the family emigrated to America, lived at first two years in Wayne Co., O., and then settled permanently in Berne, Ind. Four sons and one daughter, besides 14 grandchildren remain to mourn his death. At the time of his departure, on March 6, 1913, his age was 74 years minus 18 days. The funeral services were held from the Berne Mennonite church on March 8. Rev. P. R. Schroeder conducted the services.

#### Contributions.

##### For India.

Mission gifts from Russia by Mr. Leonhard Sudermann, Berdjansk, £ 13 Sterling. By Mr. Heinrich Dirks, Gnadenfeld, South Russia, Roubles 15 Annas 13.

Gratefully acknowledged,  
P. J. Wiens, Birra, C. P. India.

For Evangelization.  
Middle District Conference.

From the churches near Bluffton, Ohio, \$90.53.

Gratefully acknowledged,  
W. W. Miller, Treas.

## The Mennonite.

Rev. C. van der Smitten, Editor,  
Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor,  
Entered at the post-office at Berne,  
Indiana, as second class matter.

### Editorial.

#### NON-RESISTANCE.

One of the doctrines of our church by which we differ from other churches is the doctrine of non-resistance. The Friends have the same doctrine therefore there has been a fraternal feeling between the Friends and the Mennonites. Wm. Penn, the Friend, visited our churches in Germany and when he received Pennsylvania from the king of England and bought it from the Indians, he invited the persecuted Mennonites to settle in Pennsylvania.

On what foundation rests our doctrine of non-resistance? In the sermon on the mount (Matt. 5:21-22; 38-48) our Lord and Savior says: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that every one who is angry with his brother shall be in danger of the judgment. Ye have heard that it was said, an eye for an eye, and a tooth for a tooth; but I say unto you, resist not him that is evil, but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee and from him that would borrow of thee turn not thou away."

"Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye, therefore, shall be perfect, as your heavenly Father is perfect."

Paul says in his letter to the Romans (12:17-21): "Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place un-

to the wrath of God, for it is written, vengeance belongeth unto Me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."

And Peter says, 1 Peter 2:21-23: "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow His steps: who did no sin, neither was any guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously."

John says in 1 John 3:15: "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

These passages show plainly what attitude the Christian has toward his enemies, not hatred, but love, patient, enduring, long-suffering love.

While this principle is not doubtful, its application is not as easy as it appears. It is impossible for the natural man, but possible for the regenerated man, who has learned to deny himself and do the will of God irrespective of consequences.

One difficulty is, that Christ Himself did not literally follow His own command, but when one of the officers at His trial before Caiaphas struck Jesus with his hand, Jesus did not turn to him the other cheek, but answered him: "If I have sinned evil, bear witness of the evil: but if well, why smitest thou Me?" So it seems that His command is not to be taken literally at all times and under all circumstances. And Paul, after having suffered cruel persecutions in Philippi, made use of his Roman citizenship, demanding Acts 16:37: "They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison, and do they now cast us out privily? nay verily; but let them come themselves and besought them, etc." Here he does not seek his own honor, but the honor of his Master.

And when the chief captain (Acts 23:24) wanted to examine Paul by scourging, he again used his Roman citizenship asking: "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him."

Our Lord says to flee from one city to the other when we are per-

secuted, and our forefathers fled from one country to another.

The Spirit of God must tell us, when to patiently suffer, praying for our enemies and doing them good and blessing them, when they persecute us, when to flee, or when to appeal to our rights, never to arms, but to the justice which we may demand.

In the "Gospel Herald" Bro. John Horsch has a very interesting article on the doctrine of non-resistance, giving the historical development in the time of the reformation.

v. d. S.

### Correspondence.

Pulaski, Iowa, March 10, 1913.

Editor Mennonite.—It is extremely refreshing to read the correspondence from the various fields of our conference and to see that so many are engaged in their Master's business and are simply living in a common sense and whole-hearted way the religion which they profess. It has been the custom of our church for many years to hold a one or two weeks' series of meetings in the month of June, these meetings have, for a number of years, been conducted by our pastor without any ministerial assistance but at the beginning of last June meeting, Bro. J. C. Mehl, who was visiting some of the Central District churches in the interest of the hospital at Upland, Cal., arrived, and having a former acquaintance with our pastor when they were both Hoosier boys, he was induced to tarry longer than he had planned and preached ten strong and helpful sermons during these services. Br. Mehl held up before our minds many beautiful and touching pictures which made a lasting impression for good. The visible results were thirty additions to the church. The holiday season was properly observed and an appropriate program was given at the church. Our pastor was absent several weeks this winter, having gone to Bluffton, Okla., to attend the trustee meeting at the college and later assisting Br. Gottschall in his pastoral duties.

Death entered our church and a great oak has fallen. Jeremiah Miller, our oldest member, passed peacefully away on the 9th of January leaving his life companion with whom he had journeyed for 67 years, and three children, with numerous friends and acquaintances who mourn because a man of true Christian nobility has gone from our midst. During his life Br. Miller filled a large place as a member of church and Sunday school, as neighbor and citizen.

This winter has been unusually mild, the weather maintained a delightful average of 23 degrees above zero during the month of January, with February about the same. The roads were dry like in summer, but with March came a few days of real winter with about six inches of snow, carrying our thoughts back to the days of our early youth when as a member of a family of ten children, it was a great delight to see the first snow of winter falling and in the evening to see father and older brothers roll the great back and front logs into the wide-mouthed chimney of the one-room log house to give warmth and light during the evening while the innocent child-hood plays and games were reeled off to the sweet music of the three little spinning wheels as the burdens of flax were speedily being converted into silvery threads. But as bed time was announced all became quiet except the occasional sighing of the winds in the chimneys between the logs. On waking in the morning, it was not unusual to find the whole up-stairs covered under a white blanket of snow as it had sifted through the clapboard roof over-head. Such experiences might be considered a hardship in Ohio now, but not so, as such atmosphere drives vigor and vim into one's body. And now comes Joseph Wing of Campaign Co., Ohio, and writes on a January morning that he has just come in from the porch where he enjoyed a good night's sleep with his family, and that no house however costly and palatial, is complete without a large wide porch to be used as a family sleeping apartment during the whole year.

We are sorry to hear that the fruit interests of California and other far western states have greatly suffered on account of the cold and chilly winter, but have thought that since some land agents and boomers of the west are noted exaggerators, the fruit damage might also be overestimated.

With best wishes to all,  
C. B. Swartzendruber.

### Editorial.

#### "THE NECESSARY EQUIPMENT"

For Being a Successful Ambassador for Christ at Home or on the Mission Field.

By J. Blair Burket.

(Concluded)

Standing as He did, in the place of the first Adam, Christ knew full well that in order to fulfill the prophecies of His first coming in to the world, and in representing

1913.

His people in the covenant of redemption, He needed to know the Word of God and be obedient to it, even unto death. So we read in the book of Isaiah concerning His patient sufferings: "I gave My back to the smiters, and my cheeks to them that plucked off the hair: I hid not My face from shame and spitting. For the Lord God will help Me; therefore shall I not be confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed. After Christ's dark hour in Gethsemane and His communion with His Father He was strengthened; perhaps angels ministered unto Him, as they did immediately after His forty days of temptation with Satan in the wilderness. However, at this period in the Savior's life, He set His face like a flint toward Calvary's cross, and, just a little later, as He hung suspended between heaven and earth, on the cruel tree, forgetful of Himself and His own sufferings, He granted absolution from sins to the dying thief on the cross; and assured Him that that same day he would be with Him in the Paradise of God. Luke 23: 43. Thus was God "manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

Christ's equipment, in successfully accomplishing the redemption of the world, was, 1. Having an understanding of the will of God. 2. Possessing a knowledge of the Word of God. 3. Possessing and being fully yielded to the Spirit of God. As it was in the life of the Master, while here on earth, so it should be in the life of every consecrated soul. God has a distinct, divine plan, for every yielded life, lifting it above all common lives, and making it victorious and sublime. When our whole life is dedicated to God, divine providence enters into our lives, and then for us does the promise become true, "All things work together for good to them that love God, to them that are called according to His purpose." We have an example of this in the life of Jacob's son, Joseph. What was it that caused Joseph to rise from the lonely prison, to become the great Egyptian ruler and statesman? What was the secret of the lovely life Joseph lived, when but a youth, in his humble home in Hebron; and which, in after years characterized him to be one of the greatest men of his age? What lifted Joseph to the exalted position, that he could bind princes, at his pleasure, and teach his senators wisdom; and

when the great seven-year famine came on, from whence did Joseph receive wisdom to carry this alien country through this pressure, without the symptom of revolt? In Gen. 41:38, we have the answer to our questions in the words of Pharaoh: "Can we find such a one as this is, a man in whom the Spirit of God is?" During the earlier years of Joseph's history, in Egypt, when he was brought to this land by the Ismaelites, and sold to Potiphar, Pharaoh's captain of the guard; we have this testimony that his master saw that the Lord was with Joseph, and that the Lord made all that he did to prosper in his hand. And, as a consequence, Potiphar made him overseer over his house, and put all that he had into his hand. The presence of the Spirit of God, and of the Son of God, in the life of Jacob's beloved son Joseph, was the secret of his marvellous career. It may be that Joseph possessed a peculiar sweetness of disposition, inherited, perhaps, from his saintly mother, Rachel; but even this might not have given him the strength, grip and power to rule. The hidden power in Joseph's life was the same as that which David referred to in Psa. 18:35, when he said, "Thy right hand hath holden me up, and Thy gentleness hath made me great." David's courage and strength was due to the touch of God; to the supernatural. When God chose Moses to become leader of His people, He tried to impress upon his mind the supernatural presence that was to go with him. He wanted Moses to know that He would be his courage in his difficulties; that He would be his power in his weakness; his victor over Pharaoh; his sovereign over the Red Sea; his bread in the wilderness, and his guide through the desert. God made Moses what he was, and Israel what it became. When Joshua was to succeed Moses, all the equipment required of him was that he "be strong and of a good courage," for the Lord God promised to be with him whithersoever he would go. All through the books of the Old Testament we see where God was ever teaching men to recognize Him as the ever Living One, and the Almighty, the Supernatural Presence in whom they could always trust, as they followed His guidance and will. We believe there is no equipment for being a successful ambassador for Christ, at home or on the mission field, so necessary as knowing God; as knowing the Word of God. This was the secret in Moody's great work as an evangelist, in leading,

in this and other lands, we might say millions to Christ. This was the secret in David Livingstone's missionary work, in the wilds of Africa. He would go up to fierce chiefs, surrounded by grinning warriors, with easy gait and kindly smile, and usually win them for Christ. He brought millions of Africa's dark-skinned sons and daughters in touch with Christ and His gospel.

In heathen lands where the Word of God is not preached, the Spirit of God is little known. For "how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10:14. The heathen must first hear the preaching of the Word of God before they can be influenced by the strivings or convictions of the Spirit of God. So we believe the most necessary equipment for being a successful ambassador for Christ, at home or on the mission field, is to be thoroughly acquainted with the Word of God, and be filled with the Spirit of God.

In a supreme and sublime manner the Bible stands above all other books. Let us look for a moment at the Koran, the principal religious book of Islam, or Mohammedanism. The adherents to this great religious system number 200,000,000. The faith of Islam extends over three continents from Peking in China to Sierra Leone in West Africa. The number of Russian Moslems, who spread their prayer-carpet towards Mecca are two and a half million. From Zanzibar and South Africa the Moslems pray toward the north; more than 20,000,000 Chinese Moslems look toward the west; and from darkest Morocco they pray eastward to the Kaaba.

Among these millions of Moslems, there are great differences in their language, race, education, and civilization, but all have the one book and imitate one prophet. The Koran, the book of the Moslem, is a little smaller than the New Testament. It contains 114 chapters, each chapter bearing some fancy title found within the chapter. The Koran is unintelligible, without a commentary, even for a Moslem. Moslems regard it, however, as supreme in beauty of style and language, and divine in its origin and authority. The Koran keeps the supreme question of salvation from sin in the background, always, and offers no doctrine of redemption by sacrifice. In this particular, the Koran is inferior to the sacred books of ancient Egypt, China, or India, though unlike them it is monotheistic (or, in other words, holds the doctrine that there is but one

God). In the Koran, Jesus is called the Word of God; and Mohammed is called the Apostle of God. In addition to this common title, Mohammed is known by 201 other names and titles. He is supposed to dwell in the highest heaven, and is believed to be several degrees above Jesus, our Savior, in honor and station. Yet a careful study of Mohammed's life, soon proves to us that he was a man who would not hesitate to break every precept of the moral law, in order to accomplish his ends, and in character he was an ambitious enthusiast. How different is the light that shines from the page of the Christian's most sacred book. In the Christians book we see, by faith, lands of far distances, and Jesus King. "Bring me the book," said Sir Walter Scott to his son-in-law, when he was dying. "What book, Sir Walter?" replied Lockwood. "There is but one—the Bible," was the simple answer from the dying man. "No prophecy of the Scripture is of any private interpretation." "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 11 Pet. 1:20, 21. Since the Holy Spirit is the author of the Scriptures, we need the Holy Spirit's presence in our lives to unfold to us the meaning of the mighty promises of God, that we may become successful ambassadors for Christ, either at home or on the mission field.

Rev. A. B. Simpson, in one of his books, gives us a beautiful illustration of the gracious workings of the Holy Spirit, along these lines, while visiting in India, twenty years ago. He had reached Rampatam, on this particular day; it was toward evening when he arrived at the Mission Compound, at this place; and Dr. Boggs, the missionary in charge, invited Rev. Simpson to preach to the natives, through an interpreter, that same evening. Dr. Boggs also told the natives to come to the service expecting to receive a great blessing, and he explained to them a few things about the work of Rev. A. B. Simpson, and his people, and of their dependence upon the Holy Ghost. This seemed to deeply touch the hearts of these simple-hearted natives; for after the evening service, one of their leading men, who also was a physician, and a most earnest teacher among them, came to the bungalow, where Rev. Simpson and his friends were; and with a face streaming with tears, and a look which they could never forget, asked them all to pray for him, that he might receive the baptism



of the Holy Ghost. Rev. Simpson said he never could forget that face and that cry that followed, as, with his face on the floor, this hungry and thirsty soul begged God to give him His greatest gift, the Holy Spirit. They then spoke a few words to this man, and pointed out to him the precious promises in the beginning of Isaiah, chapter 44: "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thine offspring." Doubtless God heard and answered this native Christian's prayer for God's highest and best gift; for after he had been prayed with, and been carefully instructed in the Word of God, he went away comforted. The ambassador for Christ, who has been carefully instructed in the Word of God, and who has received the Spirit of God, will be able to comfort those about him, and will be as Paul said: "A workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. The ambassador for Christ should have resources in himself; besides having faith in God. Three times during Livingstone's earlier years in Africa he needed a house, and he built it with his own hands. When Carey reached India, he believed he would have more freedom in his work for the Lord in that land, if he supported himself. So he refused to receive support from the Church in England and became superintendent of a large Indigo factory in India. Carey had resources in himself, which made him one of the greatest of missionaries.

Medical missionaries are needed in every foreign land; they have opened the way for religious teaching, often, when no other way would have been found to reach the hearts of the heathen. Hundreds of lives have been saved by their proper treatment where the medicines of the native doctors would have destroyed lives. Happy should the missionary be, who has a knowledge of medicine though it be in a limited degree. Among the many things which Livingstone did, while in Africa, to relieve the common suffering of the natives, was the discovery of a remedy for fever. In almost all cases, his remedy was successful in checking the disease and the recovery of the patient was wonderfully rapid. Representatives of Christ are often needed in the industrial walks of life. Six hundred Indian boys and girls in the Industrial schools of Carlisle, Pa., beautifully demonstrate the value of industrial

work, when conducted in the midst of Christian influences and for the highest good of all. Happy was I when a college student in this quiet little town, when once a week in the Sunday school of the college church, I could teach my class of Indian boys and girls remain in Carlisle, each boy is given opportunity to learn one of a half dozen of our American trades, in these Industrial schools. The practical knowledge obtained in these schools, combined with the religious training received from the Christian church, tends to develop these young Indians into stalwart Christian men and women. So, on the mission field this same situation is met by the ambassadors of Jesus Christ. His work is not always finished when he preaches to a community the Gospel of Jesus Christ, but, on the contrary, is often just begun. He must often establish what is known as an Industrial mission, where the native convert can learn a trade, can learn to work and support himself, or a family, if he has such, and lead an industrious Christian life. Often the ambassador for Christ is called to lead in such work as this and needs equipment necessary for the work.

The next thought we would dwell on briefly, in connection with our subject is education. The church is not united in its views on this subject. Some believe that none but college graduates should be ministers or missionaries. Others think a common school education sufficient, and tell us that the best preparation for Christian work is to do Christian work. "The best preparation for mission work is to do mission work." Each denomination, family, or individual is free to think, and act accordingly, in connection with Christian education, as it is associated with service for Christ. There are two classes of ambassadors for Christ and two kinds of work at home and on the mission field. The one is spiritual and evangelistic, and the other educational and conservative. To draw any lines of distinction, or to judge the one better than the other, is not given to us to do. The Lord will bless all the good there is in both and own all that is done in His name and for His glory. May each one of us use the gifts and talents which God has given us, for His highest glory, and when our course is run, may we be able to add, with glad thanksgiving, "I have finished the work which Thou gavest me to do," and enter into eternal rest.

## NOTES ON THE C. E. TOPIC.

March 23.

## Vital Living—Easter Lesson. II Cor. 4:3-18.

Easter is the happiest occasion of the Christian year because it speaks of triumph and the victory over death, the greatest terror the race has to meet. The message of Easter is the message of a living Christ. Sin had done its worst and killed our Lord; the Lord has done His mightiest and destroyed the power of death. If Christ, a man, rose from the dead we, who are men, shall rise too; as in Adam all die, in Christ all are made alive. Our hope is in a Savior who lives. We have a living Savior, not a dead one. As He was recognized by His friends after He rose from the dead, so we shall know our departed ones in the new life after death. Death once meant an end of existence, now it is the entrance into another existence. It is still the dark valley, it is true, but in passing through it we may get to the glorious heights beyond. It is the dark entry through which we pass to get into the bright rooms of the Savior's presence. How appropriate that Easter should come in the spring of the year! All nature has been asleep; it seemed as though it was dead, but the flowers and green shrubbery prove it to have been a sleep, not a death. Jesus once said of a certain maid "Not dead, but sleepeth." What a comfort to think that our dear departed ones are only sleeping and shall some day awaken to the newer and sweeter existence that the evil influences of earth cannot enter to spoil and soil!

The resurrection teaches some practical lessons concerning our life here. The natural man must die and then he will really live the true life. So we must die to normal conditions. We live in sin, our habits are sinful. Our affections are set upon the base lower things of life. Our conversation is earthly. Our companionships are with worldly people. To these we are to die so that the new life of holiness, in which better habits, purer affections, higher ideals, purer conversations and godly companionships are the ruling influences.

The discipline of the Christian life is a killing of the influences of the old man in us. This may mean that we are persecuted, that we suffer loss, that pain and affliction are to be our lot for a little while. But what of that? The fire of trial converts the impure old gold into pure gold and the fiery trials of life are a part of the process from which we rise to a new life in God.

## NOTES ON THE S. S. LESSON

March 23.

## The Empty Tomb. Mark 16:1-11. Golden Text—I Cor. 15:20.

The Resurrection lesson teaches us that Jesus, the Savior of men, whom Pilate crucified, while laying down His life to pay the penalty of sin, came to bring a message of life to men. God's Son, though a willing sacrifice, is eternal and the power of sin has no hold on Him. Sin seemed to be victorious over Him for a moment, but only for a moment. If there was joy in hell, because of the death of Jesus, that period was brief, indeed. Of all the victories Jesus gained, and there were many, over misery and evil, the victory over death is the greatest. There are two facts in the life of Jesus that spell eternal salvation to all who believe them, they are: Christ crucified and resurrected.

The resurrection of Jesus proves that death is not the end of man and that God has a future destiny awaiting him. It shows that death is a change but not an end of man. It brings hope in his life so that despair need not enter it. In regard to Christ, His resurrection shows Him to have been divine because, only an all-knowing God could have predicted its taking place and only an all-powerful God could have gone into the jaws of death and then returned again. Because Jesus rose from the dead we may confidently be assured that a resurrection awaits us also. The resurrection teaches a future life with higher duties to be performed in a sphere where the corrupting influences of death cannot reach. He was known, so we, too, shall know one another.

Every Christian accepts the resurrection as a fact, as indeed every one must, for there is no fact in history better supported by reliable witnesses than it. The Christian should bring the comforts of the resurrection to all the world. So long as death brings terror and sorrow, there is need of the message that death has lost its sting and the grave its victory. What better mission could one engage in than one of hope and assurance?

The women had lost much of their faith, they gave up their Lord as dead but love was not dead in their hearts. He accepted their love as a service and rewarded it gloriously. While the men were weeping at home, they were up early on their way to prove their love and they had the blessing of seeing Him first. Jesus sent a special message to Peter, he needed it after denying Him as he had done.

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## News of the Week.

## DYNAMITE ROCKS EAST COAST; KILLS FIFTY MEN

Three Hundred and Forty Tons of Explosive on Ships in Baltimore Harbor Blows Up, Destroying Vessels — Shock Felt One Hundred Miles.

Baltimore, March 7. — The whole coast region around Baltimore was shaken, two vessels were blown to pieces and others damaged, fifty men, it is estimated were killed and about fifty others were hurt today when 340 tons of dynamite, being loaded on the British steamer Alum Chine, blew up in the lower harbor here. Nearly all of the dead were members of the crew of the Alum Chine or stevedores on a barge nearby. Many of them were negroes.

A barge lying alongside the Alum Chine, containing the dynamite being transferred to the steamer, was destroyed and sank. It is believed the explosion occurred on the barge. The explosion swept away the upper works of the collier Jason, killing three men and injuring twenty-nine others. The Jason was about seven hundred feet away at the time.

Six of the crew of the tug Atlantic, lying alongside the Alum Chine, were killed and the tug practically destroyed. Of the injured, ten of the men on the Jason are said to be fatally hurt.

**Rescued from Debris.** Scores of vessels hurried to the scene of the disaster to render what aid they could. Floating bodies were drawn from the wreckage and some of the injured were rescued from the floating debris. Thirty or more badly hurt men were brought to Baltimore hospitals.

Pieces of machinery and parts of the hull of the boat weighing tons were shot hundreds of feet into the air. Pieces of iron and steel three feet long and weighing fifty pounds, were found at points on the Anne Arundel and Baltimore county shores, three and four miles from the scene of the explosion.

**Boxes Fall on Ships, Explode.** The flying debris included still unexploded boxes of dynamite, and the falling of these on the decks of the naval collier Jason and the tug Atlantic was responsible for the terrible damage and loss of life on those vessels.

The shock of the explosion was so great that Baltimore thought it had been shaken by an earthquake. Great rights of glass were broken in the business section and some of the skyscrapers were so badly shaken that the inmates were panic stricken.

The statehouse at Annapolis was rocked so violently that Governor Goldsborough believed it was about to fall, and fled to the corridor outside of his office. At the city quarantine station every window was shattered. Mrs. Richardson, wife of the doctor in charge, was badly cut by the flying glass.

**Felt One Hundred Miles Away.** At Coatesville, Pa., the windows in the high school rattled, starting the students. The shock was felt at the Philadelphia navy yard, in Reading, Pa., nearly one hundred miles from Baltimore, in other cities in southwestern Pennsylvania, and in New Jersey as far as Atlantic City. In many towns the tremor was so dis-

tinct as to cause people to believe an earthquake occurred.

The cause of the disaster is unknown tonight, but federal authorities have instituted a thorough investigation to place the blame. Excited stevedores told conflicting stories, some insisting that a negro stevedore caused the explosion by jamming a pike into a case of dynamite. This is denied by eye-witnesses, who declare that smoke was seen pouring from the Alum Chine's hold several minutes before the explosion occurred.

## GLORY OF A BATTLESHIP IS OF THE FLEETING KIND

London, March 8. — How fleeting is the glory of the modern fighting ship is illustrated in the case of the British battleship Dreadnought, the building of which as a result of the report of the British naval attaches who accompanied Admiral Togo's fleet in the first naval battles in the Gulf of Pechili against the Pacific fleet of Russia, caused a revolution in battleship construction.

This once proud vessel is now considered so far out of date that she is being removed from the first battle squadron and assigned to the fourth battle squadron, which is based on Gibraltar.

The Dreadnought has been in commission less than six years, and while not considered obsolete is more completely outclassed by the latest ships than were the pre-dreadnoughts displaced by her when she was first built.

## DYNAMITE MILL BLOWS UP AND WRECKS TOWN

Glasgow, Scotland, March 10. — A terrific dynamite explosion today wrecked the town of Irvine, in Ayrshire.

It is reported that several persons were killed and many more were injured. The explosion occurred at Noble's explosive works, at Arder, twenty miles from Glasgow. For a radius of several miles it had the force of a destructive earthquake.

The town of Irvine was shaken to its foundations. Many houses, churches, schools and other public buildings were destroyed. Ceilings fell everywhere, partitions collapsed and scarcely a window in the town was left intact.

People walking in the street were thrown to the ground and many seriously injured. All the inhabitants rushed from their houses in terror. The water front and the harbor were masses of wreckage.

Six bodies had been recovered up to a late hour this afternoon, and seven persons perhaps fatally hurt and a large number of others less seriously injured had been taken to hospitals.

## OKLAHOMA OFFICERS CONFISCATE LIQUOR

Lawton, Okla., March 7. — Invoking the authority of the Webb law prohibiting wholesale liquor shipments into "dry" states, officers have confiscated forty-three cases of whiskey and sixteen cases of beer, which had been shipped to local "dealers" by firms in Ft. Worth, Tex., and Kansas City, Mo. The consignment was found at the depot.

## MANY MEETINGS TO BE HELD AT WINONA LAKE

Warsaw, Ind., March 8. — Winona Assembly, which will operate this season free of debt, having arranged for the settlement of \$900,000 claims by an agreement with the creditors, has prepared an elaborate program of events. One of the biggest things will be the annual convention of the Church of the Brethren. This will start on April 29 and will continue until June 7. It is one of the largest church gatherings in the world and an attendance of between seventy-five and one hundred thousand is expected. The Chautauqua program will start July 1 and will continue for two weeks.

Beginning June 19 and ending June 25, the summer school of missions will be in session. This will be held under the auspices of interdenominational committee of the central west. The summer conference for Presbyterian young people will be held July 9 to 16. The annual meeting of the Ohio Farmers Insurance company will be held July 22 and 23. The Health and Happiness club, with Mrs. Louise L. McIntyre and Miss Margaret Hall as directors, will be in session July 7 to 14.

The fourth annual session of the International District Training school for Sunday school workers, will be held at William Kaikes hall, August 11 to 21. The Kappa Sigma Po, the new boy city movement, will be in session for a month. The eighteenth annual convention of the Indian Association of Photographers will meet July 7 to 10. This will be held at the Daguerre Memorial building. Beginning August 7 and continuing for two weeks, the ninth annual citizenship institute will be held under the auspices of the National Reform association. One of the big events will be the annual Bible conference, which will be held August 22 to 31.

## HALF MILLION DOLLAR FIRE AT HOT SPRINGS

Hot Springs, Ark., March 7.—Three and possibly more persons, are believed to have perished in a fire which destroyed six business houses along Central avenue, the city's principal business street, today. The property loss is estimated at \$500,000. The fire started with a gas explosion. The flames had spread rapidly and all the fire fighting apparatus in the city was called out. Miss Leona Willoughby, a bookkeeper in the store where the fire started, was carried out of the building badly injured. A girl friend who was visiting her also was burned about the body.

## BRITISH VESSEL IS WRECKED ON REEF; 116 ARE RESCUED

Key West, Fla., March 9. — One hundred and sixteen passengers, all of whom were immigrants bound from Spain to Cuba, with the exception of two first-class passengers, were taken off the British steamer Lugano off the shore of Ajax reef off the Florida coast by the tug Rescue this afternoon. Tonight the grateful passengers were landed here by the tug. All have been housed in buildings along the docks, cots having been prepared for them before the tug Rescue arrived.

## JURY DISAGREES; DARROW MOVES FOR NEW TRIAL

Los Angeles, March 8. — Clarence S. Darrow's second trial on a jury bribery charge ended today in a disagreement of the jury. Eight jurors were for conviction; four held out for acquittal. Darrow immediately demanded a new trial and District Attorney John D. Fredericks said he would have one. Judge W. M. Conley, of Madera county, who presided, set March 31 as the date for the beginning of the retrial. The failure of the jury to agree was received with varied emotions by defense and prosecution. Darrow himself, nervous under the strain of waiting thirty-eight and a half hours for the jury to report, seemed to regard the disagreement as a relief. He even smiled when making brief arguments in favor of his demand for a new trial. He met reports that the prosecution might not press the case again with the declaration that he would not rest content with freedom, his character smirched by the "not proved" character of the result today.

## SCIENCE SENTRY TO BE ON GUARD IN ATLANTIC

Dundee, Scotland, March 8. — A watchful sentry will henceforth be on duty in the Atlantic ocean to warn vessels of the approach of ice and assist in averting disasters such as that to the Titanic.

The whaling ship Scotia left this port today, having on board a number of scientists who, by means of a powerful wireless apparatus, will notify all ships crossing in either direction of the presence and progress of flocks and icebergs.

The Scotia was formerly employed in the Scott antarctic expedition. It has been sent out by the British Board of Trade in accordance with an arrangement with the North Atlantic steamship lines. The scientists will report frequently to wireless stations in Newfoundland and Labrador.

## WASHINGTON POLICE IN BAD LIGHT

Washington, March 12. — A mass of small detail as to the disorder that interfered with the suffrage parade here on March 3rd, was elicited today by the senate sub-committee investigating the occurrence, from thirty-one witnesses. The entire day was devoted to the examination of witnesses who occupied the stand but a few minutes each. Several men and women who marched in the parade told the committee of the trouble and embarrassment caused them by the crowd and criticized the conduct of the police along the line of march. Among these was Madame Mountford, an evangelist, who in addition to detailing her experiences in the parade, declared she had been roughly used by a Washington police captain while watching the inauguration ceremonies the next day. She said that Captain James E. Mulhall, in refusing to allow her to cross the police lines with a suffrage banner, handled her roughly and exclaimed: "You damned women had your day yesterday."

Charges against Captain Mulhall in connection with the incident are being investigated by the police department.



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 No. 226—12 Easter postals with two color background, crosses surrounded by flowers, Bible Text and Easter Greeting.....25c.  
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"Other foundation can no man lay than that is laid, which is Jesus Christ."

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No. 12.

### EASTER HYMN.

By Dr. Abraham Coles.

The Lord has risen, as He said:  
 Unite your joy, all who have breath!  
 He lives again who late was dead,  
 The mighty Conqueror of death!

He lives! He triumphed in the strife!  
 "I am"—O, hear the Victor tell—  
 "The Resurrection and the Life;  
 I bear the keys of death and hell."

The sepulchre no more is dumb,  
 Within the tomb is heard a voice;  
 "He who speaks, 'I come! I come!  
 Rejoice, O earth! Rejoice! Rejoice!"

Strong is His arm, and swift to save;  
 He tunes exultant lips to sing,  
 "Where is thy victory, O grave?  
 And where, O death, thy boasted  
 sting?" —Ex.

### NEWS AND COMMENTS.

Bro. H. J. Kliever from Hammon, Okla., writes March 14: "We had a nice rain last night and the alfalfa fields began to take on their nice green color. Soon our Indians will begin with their field work, some have begun already. Two young men wish to be baptized soon. We hope they will remain steadfast. We are all well."

The Natural History Museum in London has organized a special exhibit illustrating the plants, animals and stones of Palestine mentioned in the Bible as they now appear in the light of modern investigation. We see from these specimens what difficulties the sixteenth century translators of the Bible had to contend with in characterizing plants and animals of which they had no varieties in their own time and lands. Thus the hyena, not being known to the German translators, was spoken of as "a spotted bird." The unicorn is now generally held to be a kind of aurochs (two-horned) which we know now only from Assyrian sculpture. The rose of the Canticles is thought by the museum authorities to be the narcissus, the mulberry tree of II Sam. 5:24, the poplar with its fluttering foliage: The apple was not known to the Jews, and the fruit so designated by translators was probably the apricot. The husks of Luke 15:16 are identified with the carobs of the St. John tree.—Rec. of Chr. Work.

With the decline of faith goes an increase of pessimism in modern society. The German litterateur, Ernst von Wildenbruch, writes:

"Where has the German laugh gone? Germany was once a joyous land. It could laugh as heartily as any, indeed, more powerfully than any. But one hears laughter no longer. Wrinkles crease the face that once were not there. In them are depicted dissatisfaction, anxiety and weariness. Would that our people might again possess a joyful heart, that it might look out into the world with clear, fresh eye once more, that it might laugh away all this envy, complaint, bitterness!"—Rec. of Chr. Work.

La Nouvelle Revue publishes a memorial which Cardinal Mathieu sent to the Vatican in 1908. In it are these astonishing sentences: "In view of the increasing difficulty of enlisting men for the priesthood it seems as if the time were come to tell the people that marriage is a noble, honorable and holy estate, and, therefore, suited to the clergy. A wife would often keep a priest from poverty by helping him with her dowry and would be a precious auxiliary in his apostolic work. The law of celibacy, as now in practice, is a hateful and irritating thing. A priest is absolved when he sins against all natural and divine laws. Marriage alone—the natural order—is never forgiven him."—Rec. of Chr. Work.

### On the Upper Congo.

Mr. Bedinger describes the climate of the Upper Congo, where the Southern Presbyterians have a strong and advancing mission, as delightful. Day and night there are cool breezes and the dry season can be so cool that an overcoat and a fire are grateful. There are no mosquitoes. The relations between the natives and the Protestant missionaries are extremely cordial, even affectionate. The gospel makes continually wider conquest of the people. The missionaries estimate that throughout the numberless villages in touch with the Luebo station, some 20,000 people keep the morn-

ing watch, the prayer-gathering at six a. m. Of course this means that thousands who have not yet attached themselves to the church are only awaiting instruction to confess openly their faith in Christ. Mr. Bedinger writes that one Sunday evening he heard the girls in one enclosure start singing "All Hail the Power of Jesus' Name," and a village to the right reply with "Rock of Ages, Cleft for Me." Then one village after another joined in the melody of praise until it seemed that the entire hillside had burst forth in glad songs of rejoicing and thanksgiving. This occurs every Sunday and Wednesday evening. The Southern Presbyterians are to increase their force on this promising field to fifty.

From the African mission of the Northern Presbyterians at Elat, on the West Coast, also comes encouraging news. At a monthly communion last summer 19 evangelists came in bringing their reports. More than 1700 had confessed Christ. Sunrise prayer meetings were being held, and often two or three could be heard praying at the same time in the crowded assemblage. At the ten a. m. Sabbath meeting 5270 people were gathered together for a three-hour service and 170 were baptized.—Rec. of Chr. Work.

The Y. M. C. A. of North America has now a membership of 566,000, an increase of 30,000 last year. New buildings were opened to the value of \$7,000,000 and during 1913 eighty new buildings are planned to cost \$10,000,000. The annual budgets of the 2,192 associations will total up \$11,000,000 during 1913, and three-fourths of this large sum comes from memberships—paid by young men themselves. The international and state associations, which are the promoting agencies, spend \$700,000 a year. There are now 4,000 employed officials. It is claimed that attendance of men at religious meetings and on Bible classes was 5,800,000, but the report just out, makes no mention of members gotten by associations into actual membership in the churches. It is stated, however,

that during 1913 greater efforts are to be made on this line, and next year the actual figure given.—The Chr. Intelligencer.

### MENNONITE HISTORICAL SOCIETY.

There has long been felt a want for an organization which should concern itself with the collection and preservation of Mennonite Historical material. It is well known that much matter of great historical value to the Mennonite denomination has been lost or destroyed, simply because there was no provision made for its preservation. If to those in possession of such matter an opportunity were offered of permanently saving the same, they would not only be loath to destroy it, but they would gladly donate it for preservation, thereby rendering a valuable assistance to the student of Mennonite history, and doing a real service to the denomination.

This subject being actively in the minds of many workers in the denomination, the matter was given special attention during a recent meeting in Ohio. Several sessions called for this particular purpose were attended by a number of persons. As it was unanimously agreed that a beginning should be made toward forming an organization, a committee was appointed to prepare a plan. This plan being submitted was adopted and forthwith twenty persons united under this plan. It is simply a provisional plan for organization, with the thought that it will be changed, if needed, as the development of the work shall seem to require. The scope, as conceived, is as wide and inclusive as the denomination. Any one interested in Mennonite history is welcome as a member; for the society has as its sole object the collection and preservation, for use, of Mennonite Historical Material.

In order that the object of the association may be most satisfactorily attained, it is essential that from all parts of the United States and Canada, those who are interested in Mennonite history, become members of the association, and to all such a cordial invitation

is herewith extended to become members of the society, and assist in the prosecution of this important work in behalf of our beloved denomination. The officers in this tentative organization are N. B. Grubb, Philadelphia, Pa., president; S. K. Mosiman, Bluffton, Ohio, vice-president; H. P. Krehbiel, Newton, Kan., secretary; G. A. Haury, Newton, Kan., treasurer. Further information will be cheerfully supplied upon request made to the secretary. The thing is worth while, and your help is needed; think it over.

H. P. Krehbiel, Sec'y.  
Newton, Kan.

#### A LETTER FROM ARIZONA.

Tolohao, Ariz., March 12, '13.  
Dear Friends:

Our last itinerating trip was to Gray and Red Mountains. We wish our friends to know of the difficulties the missionary has to encounter to reach the scattered and isolated Navajo camps.

We left home with supplies for twelve days, trusting to find snow on the mountains, as water is scarce. Our first day was a long and tiresome ride and walk over hills and heavy sandy roads. Next morning we journeyed to the place where we had to cross the "Little Colorado" which is very treacherous because of its quick sands. In a heavy sandstorm which filled our eyes and ears and made our cheeks hurt, we sought a safe place to cross. After two hours hard work and with wet feet, we finally got over. We rested our horses and then made our way to the next resting place, which we reached at dark, chilled to the bones. We slept that night behind the rocks in a stony canyon.

The difficulties of the following day were not less. At noon we reached the mountains, but a blinding snow storm made it impossible to ascend. The night was cold, and the snow piled on us as we tried to keep ourselves warm under our blankets behind a few rocks. The mountain being too steep and rocky, we were compelled to carry up our wagon bed, hay, feed and all our supplies. After 5 hours of hard labor we succeeded in getting everything on top. We were very much exhausted and longed to find a hogan where we could spend the night. Before us was a range of mountains and deep canyons, no roads to guide us; but our interpreter found his way to an empty "hogan", where we enjoyed a good supper and rest.

During the night a heavy snowfall blocked our way in all directions. We decided to try to find

some Indians, and having some idea of the direction, we worked our way through the deep snow until at noon we found some traces of them. Our hearts rejoiced to see the smoke from a "hogan". We received a hearty welcome, and soon coffee, bread and mutton stew were made ready for us. We told them why we came 75 miles through the snow. All listened attentively to the "good news" and responded to our questions.

The chief's "hogan" was also visited. The snow kept his whole family at home, so we had a splendid opportunity to preach the gospel to them. We spoke to them about "the old and the new heart." They also gave us good attention. We aim to make plain to them that we all are sinners, that Jesus took our place, and that they must turn from their sinful and superstitious way to the "God-way", which is full of light, hope and happiness.

That night we spent with our Indian friends, and one must not be too particular, but close his eyes to the filth and dirt. We awoke to find the snow waist deep, and still snowing. On our way back to our empty hogan, we often had to make a way for our horses, on Sunday we walked four and a half hours through snow knee deep, to reach a number of hogans. It was hard work; no place to rest, only in our tracks. We returned very hungry and very tired.

Although the weather was bad and many difficulties to overcome, we visited all the Indians on the Grey Mountain. We felt richly repaid to have endured all this, and have firm confidence in Isaiah 55:11, "My Word shall not return unto Me void."

Faithfully yours,

A. K. Locker.

P. S.—These missions are near our own Hopi missions. But the Hopis living in villages it makes the traveling part of the work among them easier. But our missionaries often make such trips, too, in traveling between the stations, and to and from the railroad.

#### OUR GOLDEN AGE.

The Prophet Micah pictures a new era—a golden age. Micah 4: 1-13. This glorious hope for Mount Zion and Jerusalem "shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it."

The golden age for which men sigh has not yet dawned. Adam had his golden age. He walked a while with God; talked face to

face with the Lord God of heaven and earth. But he sinned and he was turned out to wander in a land of briars and thorns and stones. Babylon thought she had her golden age, and builded in pride and said, "I shall never die; my great walls will protect me and my institutions and mighty business projects will be my military stores." History tells that her golden age became a sad night of despair. Selfishness and pride were the reason of its downfall.

Modern systems of intelligence, refinement and socialism will not bring about this age for which we all long. Half human and half divine things are a guarantee of the future. It is impossible to bring about the one thousand millions of heathens in nations by human instrumentality. God's vision of this new era is recorded in this chapter of Micah: "The mountains of the Lord's house shall be established in the top of the mountains."

If we look for this new era and golden age we should study the Scriptures more earnestly and cautiously, what is prophesied. Jerusalem is believed to be yet the head of power and influence for the kingdom of God in the latter days. "She had," said Dr. Smith, "her blood bespattered garments and her countenance bespoken her dismay and long-lived sorrow which she endured; she is defiled and beslimed now, and she had her pain and labor as well as her sad miseries."

If the vision is a vision of God, her days of glory are yet coming when Jerusalem is to be the center for great numbers in the latter days. Nations will be saying to one another: let us go up to Jerusalem. Mic. 4:2. Jerusalem will be the place of divine instruction. "Not the old law is there but the new law of Christ Jesus." Thirsty heathen nations will awaken to their need and are crying like children for this water of life. God has said it and who can gainsay it—"The kingdoms shall come together to the daughter of Zion." This will be the golden age.

Spiritual elevation is meant by "The mount of the Lord's house shall be established on the top of the mountain." The mysteries of the Bible remain unsolved, says the man who contends with Christians; which are but flimsy, weak excuses to defy duty. He will accept all mysteries of nature and the universe. Man's refusal of believing the divine revelations of God as recorded in His Word which seem a mystery to us, is like persisting in refusing to eat the nourishing, life-giving fish, be-

cause of the truth of being unable to swallow the bones. This would be folly indeed. The latter days of spiritual emphasis are greater than the pleasures of money or ornaments of the world.

War will cease then, as the canon balls will be turned into plow shares and all rifles into pruning hooks. Mic. 4:3. There will be unity of worship and brotherhood. Pastors will not be hesitating (like they do at the present in many towns and cities), to meet in union conventions and at union ministerial conferences held in towns for the purpose of exchanging thought and encouragement in devising the best methods of working against the existing evils in town and country.

The gospel is witness to this. Paul says: "This know also that perilous times shall come in the last days, for men shall be lovers of their own selves," etc. II Tim. 3:1-5. "Let no man deceive you by any means."

The Lord Himself says, Luke 17:26: "As it was in the days of Noah so shall it be in the days of the Son of man." There are now, in our times, men (even pastors) who are possessing a form of godliness but the power thereof is denied. "Every man shall sit under

(Continued on page 5.)

#### Home Circle.

##### THE UNIVERSAL EASTER.

By Frank Walcott Hutt.

I made a chapel of my heart,  
And there my thoughts, on Easter Day,  
Gathered a little while to pray,  
From all the world apart.

But all the world was singing so,  
In vain I kept a silent fast;  
For through the open door of last  
There entered friend and foe.

And as the dawn on tiptoe stood,  
Away went all the dark and doubt—  
I did not shut the sunshine out,  
And would not, if I could.

For in my sanctuary, I  
Found that communion most complete  
Where all the world in praise might meet  
Beneath the Easter sky.

I made a chapel of my heart;  
But Easter's voice was clear and strong,  
And mid the universal song  
I could not dream apart.

##### A GIFT OF EASTER LILIES.

By Sarah N. McCreery.

"Twenty, forty, fifty, sixty, sixty-one, sixty-two, sixty-three, sixty-four cents!" and Hugh Benson pushed the money into his pocket and looked up into the eyes of a

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young man who had paused by his side.

"Why are you counting your money on the street?" asked the young man.

"Because I wanted to know how much I had," was the prompt but not impertinent answer.

The young man smiled broadly. "Yes, I suppose you did, but I was interested to know why you counted it just here. It is an odd place in which to count one's money."

"I wondered if I had enough to buy an Easter lily for the Old Ladies' Home. I haven't enough to buy the one I want. I thought it ought to be a big one, so it could set in the parlor and all the old ladies could enjoy it, but I can only buy a little one with three blossoms."

"What Old Ladies' Home do you mean? I didn't know there was one in Grandview."

"Then you are a stranger here?" came the interrogation, and Hugh waited for a reply.

"Not exactly a stranger, for I have a position here, but my home is in Weston. However, I never heard of an Old Ladies' Home, although I have been here five months."

Hugh gave a low whistle. "Miss Hall, the matron, says nobody ever hears about the Home or takes an interest in it, but I do, and I tell people about it too. You see this is a Home where old ladies go who have nobody to look after them. They pay something to be taken care of, but they can't afford to pay a big amount."

"Oh, so you are helping to take care of them?" questioned the young man.

"No, not exactly, but I have no mother living, so I like to do something for somebody's mother anyway. These old ladies like flowers, and nobody ever remembers to send them any. Miss Hall says she has no money to spend for trimmings, by which she means flowers for Easter, turkey for Christmas, and plum pudding for Thanksgiving."

The young man smiled at the explanation and then his face grew sober. "How many old ladies are there in the home?" he asked.

"Ten just now, but sometimes there are more. Miss Hall says." "But you don't have to buy the lily today, for this is only Tuesday."

"I thought I might as well select it today, because I won't have any more money to spend for it, as I just bought a new suit last week," and he laid his hand proudly on his cheap, plain coat.

"Tell me your name," the young

man requested abruptly.

"Hugh Benson."

"And mine is Clarence Wayland, I was just on my way to supper. Have you had supper?"

The boy shook his head in the negative.

"I want to talk with you longer," continued Clarence, "so I am going to take you to supper with me."

"Really? Nobody ever took me to a meal before," exclaimed Hugh, and his face was bright with expectation as he fell into step with his new-found friend.

The two said little until they were seated in the restaurant and the waiter had set the smoking hot meal before them. "I hope you will not think I am too curious, but I am interested in you, my boy, so I am going to ask you some questions. You said you had no mother. Is your father living?"

"No."

"Then where do you stay?"

"I have a small room at Mrs. England's. She lets me get my own breakfast and supper and I buy my dinner. I pay five dollars a month for my room. She charges all the roomers from seven to ten dollars a month. I just have fruit for supper because I can't afford much. I have a paper-route, then I do errands for people during the day. You see I am going to night school, so I can get an education."

"And you have to earn all the money for these things?" asked Clarence.

"Yes, mother said never to ask for help if I could make my own way, and I can if I just work. She told me to live in a place that was respectable and to get an education, so I am trying to do it."

"I think you are a plucky little chap," was Clarence's comment. "How did you find out so much about this Old Ladies' Home?" was the next question.

"That was easy, for I deliver the paper there," was the reply. Then Clarence Wayland sat in silence for some time. Hugh did not interrupt, for he saw his new friend was deep in thought. Finally, Clarence pushed back his plate. "I have thought of a plan that will give each old lady in this Home a happy Easter," he remarked.

"Oh, then you are going to be interested in the old ladies too?" Miss Hall and I will be so glad," said Hugh, as if his responsibility was as great as that of the matron. "Yes, I am going to be interested," Clarence assented. "Now I had a raise in salary last week, and as an Easter offering and in the name of my mother, the best mother in the world. I want to

give each of these old ladies a lily—one she can keep in her own room to enjoy as long as there is a blossom on it. Won't that be fine?"

But there was a cloud on Hugh's face. "I—I want to have a share in the lilies," he faltered.

Clarence saw his mistake. "You are to have a share in it. I mean for you to put in your sixty-four cents. You told me about the old ladies, and that counts as much as furnishing the money. I would never have known about them except for you, so the lilies will be sent with the compliments of Hugh Benson and Clarence Wayland."

A brightness came into Hugh's face again at these words. "When shall we buy the lilies?" he asked.

"We will select them on Friday and have them delivered on Saturday. Can you meet me at the Landis Florist Shop at seven-thirty Friday morning?"

"Yes," agreed Hugh. "And will you go out to the Home with me on Saturday evening. I want to see how well the old ladies like the lilies. Half the fun in giving things is in seeing how happy the gift makes people," and Clarence promised he would go.

The lilies were bought and delivered on Saturday, and when Hugh Benson and his friend called at the Home in the evening, they found the old ladies very much delighted with their gift. Clarence Wayland had never realized that a few flowers could give so much pleasure, and he felt his own Easter would be happier than usual because of his share in bringing pleasure to others. When the call was over, and Clarence and Hugh had reached the corner where they separated, the young man laid his hand impulsively on the boy's shoulder.

"I want you to come and room with me, Hugh. I will take care of the room rent, if you will; you see I have a big room and you will be company for me. I can help you with your lessons, too."

At first Hugh objected unless he could pay a share of the room rent, but Clarence Wayland insisted that he wanted company, so at last he agreed, and it was decided that he would move the last of the next week.

"This is my last evening alone," Clarence wrote his mother a few days later, "for I am to have a roommate, a boy of thirteen." Then he told about his meeting with Hugh and the gift of the lilies. "That boy needs a little lift, and I intend to give it to him; five dollars a month is too much for that youngster to pay for a room anyway. I don't know why

the wish to help him is so strong. I guess it was an inheritance from a mother who is always doing something for others. I want Hugh to go to day school next year; it will help on so much faster with the education he is determined to secure. We plan to give the old ladies in the Home a treat now and then, Hugh would not let anybody forget them. I enjoy the memory of having given the lilies. I never knew before how much real fun there is in spending money for other people, I mean for people who have little brightness in their life."

When Mrs. Wayland gave the letter to her husband to read at noon, on the day of its arrival there was a soft, radiant light in her eyes and a deep tenderness in her voice as she said, "I think we need not be concerned a moment longer for fear Clarence will go wrong in the city. He has an interest that will keep him straight and true—a boy who needs his help."—Am. Messenger.

#### Marriages.

**Nagel-Shelly.**—On March 15, 1913, at his home at Quakertown, Pa., by A. B. Shelly, Jacob M. Nagel and Rosa A. Shelly, both of Quakertown, Pa.

#### Deaths.

**Graybill.**—On March 2, 1913, at Coopersburg, Pa., Peter Graybill, aged 84 years, 10 months, 7 days. Funeral services were conducted on March 6 by A. B. Shelly at the house of mourning and at the Saucon Mennonite church and interment made in the adjoining cemetery. The deceased was born in Juniata Co., Pa., and has been a resident of the community where he died upwards of fifty years. He is survived by his second wife, two sons, three daughters, twelve grand-children and two great-grandchildren.

#### Contributions.

##### For General Conference Treasury.

F. D. Koehn, Taloga, Okla., for statistics, 75c; Jacob Ruediger, Beryl church, Pawnee Rock, collected 5c; Rev. A. S. Shelly, Hereford church, Bally, Pa., \$37.12; Rud. Mueller, 1141st, Kan., \$10; Joseph Krebill, Zions church, Donnellson, Iowa, \$14; Chas. Winkler, Bethel College church, Newton, Kan., \$5; P. P. Steiner, Pandora, O., church, \$19.

Gratefully acknowledged,

C. F. Claassen, Treas.

##### For Hammond, Okla.

From the Sewing society, Geary, Okla., \$5.

Gratefully acknowledged,

H. J. Kiewer.

##### For Publication.

Legacy from Verena Lehman by J. F. Lehman, \$876.50.

Gratefully acknowledged,

Mennonite Book Concern.



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## Editorial.

### THE MAN WHO OPENED UP AFRICA.

On March 19, 1813, in Blantyre, Scotland, a boy was born, whose name has been revered in many Christian lands. This boy was David Livingstone. His parents were poor and pious, as he says on their tombstone. He loved and revered both of his parents, though for a while his father did not understand him. The last flogging which he received was for refusing to read a religious book which his father wanted him to read.

He was very desirous to have a good education; but when he was ten years old he had to discontinue school and work in a cotton mill. Part of his first week's wages he used to buy a Latin grammar. He worked from 6 a. m. till 8 p. m., then went to night school till 10 o'clock and studied until his mother sent him to bed.

In his twentieth year he was converted and gave his life to God. He intended to go as a missionary. Six months he worked in the factory and six months he studied. But even in the factory he had a book on or near the machine, so as to use every spare minute.

In 1840 he was sent by the London Missionary Society to Africa. Before he left he visited his parents. He and his father wanted to stay together all night, but his mother said at midnight they should go to bed. At 5 o'clock they started off together for Glasgow.

In 1841 the man, who was destined to change not only the map, but also the future of Africa landed at its shores, not to leave it for sixteen years.

After having gone a thousand miles to Kuruman, Missionary Moffat's station, he lived with the natives for six months to learn

their language, their customs and their way of thinking. He succeeded so well, that throughout Africa he became known as "The Good White Man."

His love for the natives charmed them. They felt his love and reciprocated it. He treated a fierce savage as polite as any gentleman. The result was, that they did for him, for love, what they did not do for others for money. "In later years the sympathy and kindness gave him a power in dealing with the natives in Africa, difficult and hostile tribes often succumbing to his charm."

Stanley, who found him in 1871 in Ujiji "learned from David Livingstone the secret of managing these frequently exasperating native peoples, and testified that he was Livingstone's kindness and infinite patience that won out in many a delicate and dangerous crisis. Resolution, persistence and decision—these traits, marked even in childhood, were indispensable in his later work."

Livingstone was a man of prayer and a man of the Bible. On one journey he read the Bible through four times. He was always asking for the prayers of his friends: "You must remember me in your prayers, that more of the Spirit of Christ may be imparted to me." His journal contains many short prayers: "O, divine love, I have not loved Thee strongly, deeply, warmly enough." "Leave me not, forsake me not. I cast myself and all my cares down at Thy feet. Thou knowest all I need, for time and for eternity."

His wife was the daughter of Missionary Moffat. She died in Africa in 1862, when she accompanied her husband, after having been married only 18 years. At her grave he said: "In some other spot I may have looked at, my own resting place may be allotted. I have often wished that it might be in some far-off, still deep forest, where I may sleep sweetly till the resurrection morn. I loved my wife when I married her, and the longer I lived with her the more I loved her. Oh! my Mary, my Mary, how often we have longed for a quiet home, since you and I were cast adrift at Kolobeng; surely the removal by a kind Father who knoweth our frame, means that He rewarded you by taking you to the best home, the eternal one in the heavens."

He crossed Africa from the West to the East and explored the regions of Central Africa, discovering many lakes and rivers.

The fearful ravages of the cruel slave trade made him hate this slave trade with all his heart. Even on his tombstone is carved

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his appeal to the Christians to stop these cruel raids which devastated the country. At one time the dead bodies of the killed negroes stopped the paddle wheels of his steamer.

He died in Iala on May 1, 1873, in the act of prayer. His faithful servants buried his heart under a tree and marked the spot, where now a monument shows the place. They carried his corpse, after having dried it, 1000 miles on their shoulders, as well as all his belongings. They were nine months on the way and had many experiences of the most thrilling, romantic and heroic kind. He was buried on April 18, 1874, in the famous Westminster Abbey, London.

His prayers and wishes for Africa have been fulfilled. Missionaries have followed his footsteps. Thousands of negroes have become Christians. The slave trade is nearly extinct. A happier future is dawning for the dark continent. The negroes are receiving what they so often desired of Livingstone: "Sleep", meaning peace and rest.

v. d. S.

## Correspondence.

Roaring Springs, Pa., March 17, 1913. Dear Sir and Readers: I thought I would write you a few lines at this time to let you know how the work is progressing in this part of the vineyard, as I enjoy very much reading the news that come from the different places.

We have much to praise God for in the way of spiritual and temporal benefits as well. All are well at present. Our schools have been closed in Roaring Springs for a short period of time by an epidemic of small-pox, but we praise the Lord that the quarantine has been lifted and all are again well. Bro. S. D. Yoder, of Johnstown, Pa., came into our midst and conducted a series of continued meetings at Smith's Corner, which lasted for two weeks, and yesterday ended in nine confessions and which have been very encouraging to our brethren and sisters who have been worshipping at that place.

Smith's Corner is, as you know, a farming community and a union congregation or church had been built there some years ago and was sold by the Board and purchased by the brethren of the Roaring Springs Menn. church and has since continued as a mission in connection with the board at Roaring Springs. Bro. Yoder accepted a call from the brethren and sisters at Smith's Corner and is going to locate at Roaring Springs and serve there as pastor.

He has obtained employment by the Pennsylvania railroad company and yesterday the congregation was organized with twenty-three members and one applicant yet for baptism and Bro. Yoder was installed as pastor and Bro. Kephart was called by unanimous vote and ordained to the sacred office of deacon. Bro. Kephart is a very talented young man with great opportunities before him. He has labored at this place for some time past. The ordination service was largely attended and deep interest manifested. All the members being present and many from a distance. Brother Jacob Snyder, of Roaring Springs preached and officiated at the services.

The work is growing at this place. The new congregation consists of a good Sunday school and an average of about forty members. I would ask an interest in your prayers in behalf of the work and especially for the work at Smith's Corner, as this was my old home, and where I first became a worker in the Sunday school.

With love to all, I remain your brother.

W. W. McClure.

Flatland Cong., Lower Richland, Pa. We had well attended services yesterday. Rev. Andrew B. Shelly preached an impressive sermon on "Remember Lot's Wife." Our pastors have recently taken for their texts passages connected with the Sunday school lessons, which make it doubly interesting, since we know something about it and our appetites are aroused that we want to know more and perhaps can grasp it better than new texts.

Our Sunday school is rehearsing for Easter, we expect to hold our exercises on Easter Sunday afternoon. We will not have any church services on Easter Sunday morning.

We expect to celebrate communion services on Sunday morning, April 6.

Our sick members reported last month are all able to be about again, except Mrs. Mahlon M. Diehl, who is still confined to bed with nervous trouble.

Hoping we will all try to march forward, and not turn around and look back, but press toward the mark for the prize of the high calling of God in Christ Jesus.

Point, Pa., March 7, 1913. There has been quite a change in the weather, cold and stormy. They have not been able to work at the church this week on account of the bad weather. There is quite a good deal of sickness

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through the country, gripe and all kinds of sickness.

H. G. Snyder will preach here again March 16. There will be preaching at the Point Sunday morning, also Sloanhollow.

Mr. and Mrs. Geo. Ellenberger spent Sunday at the home of Mr. and Mrs. Henry Kline, H. G. Snyder and Foster Ore, also Mr. Willard Burket and wife and Mr. and Mrs. Grover Dull paid our village a visit over Sunday. Come again, brothers and sisters. Our Sunday school will open the first Sunday in April.

Mrs. Henry Kline.

## OUR GOLDEN AGE.

(Continued from page 2.)

His own vine or fig tree." The mean and hurtful principles of competition will then all be swallowed up into an equal distribution among all. "The King Himself will be present to judge among many people and rebuke strong nations afar off."

The golden age will come only when the King comes—no hard times will then follow. This should be a great consolation to you and my soul. "The true man is made by divine teaching and divine leadership, walking in His ways."

He is no respecter of persons. It is said that a certain Oddfellow who was seriously hurt, was not admitted to the hotel until it was known that he belonged to the same lodge. This inn-keeper was a good Levite, but a bad Samaritan. The King Eternal will make us good Samaritans—good followers—and worshippers of the lowly Jesus Christ. Are you, my reader, His follower and worshipper?

M. G. Oberholzer.

We will be greatly obliged to those who have not yet paid up, if they will do so at once. Will you kindly remit in money order.

THE MENNONITE and the CHRISTIAN HERALD together to one address for \$2.50.

## Editorial.

### THE MENNONITE SCHOOLS IN MANITOBA.

Manitoba contains one of the biggest Mennonite colonies in America and as time goes on this colony is sure to increase in importance and in influence. There, as everywhere, the "school question" is one of vital importance. Most of our readers know in a general way that Rev. H. H. Ewert has given many of the best years of his life to the work, and that progress in the Manitoba schools has been remarkable in

## THE MENNONITE.

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many respects but an appreciation from the outside, such as we are able to present to our readers in this issue, is refreshing and encouraging. We herewith present a study of conditions as a staff correspondent of the "Winnipeg Free Press" found them.—G.

The Work of Rev. H. H. Ewert As Mennonite School Inspector.

It was seen that in 1891 the Rev. H. H. Ewert came to Manitoba from Kansas to take up the position of inspector of Mennonite schools. With Mr. Ewert's advent to the province began an era of educational progress among the Mennonites which has continued, with temporary setbacks, down to the present. Any account of the development of schools amongst the Mennonites would be markedly incomplete without some appreciation of the services of Mr. Ewert. The task which he came to undertake, it must be remembered, was an extremely delicate one. For it was that of persuading a people for the most part strongly averse from the idea of public schools to consent to the establishment of such schools.

Mr. Ewert held the position of Mennonite school inspector from 1891 to 1903 when he was dismissed. Of his dismissal more anon. As to what Mr. Ewert accomplished during his twelve-year inspectorship I probably cannot do better than quote from his first and last annual reports, covering respectively the years 1892 and 1903.

From Mr. Ewert's Report for 1892

"The inspectorial division assigned to me comprises the district schools within the Mennonite settlement of this province. I took charge of my office Sept. 1, 1891. There having been no immediate predecessor in this office, I found no statistics, reports or any papers of information regarding the condition of schools in the Mennonite settlements except what was furnished me by the department of education in my district. I made an extended trip through Mennonite settlements, endeavoring to come into personal contact with teachers and officers of district schools.

"I found that there had been eight district schools in operation during the previous years—four in the settlements east and four in the settlements west of the Red river—and that these schools had given good satisfaction to the people, and were considered by most of them an improvement on the private schools still maintained by the vast majority of Mennonites. All teachers expressed themselves very much pleased

with the prospect of having normal sessions provided for them, some only regretting that they were not able at the present to spare time and money for attending the same, as they were obliged to supplement their income from their professional work by outside earnings in order to support their families.

"There are several localities in my inspectorial division where no schools of any kind are maintained. The cause of this seems to be a disagreement of the people as to what kind of schools to establish, some favoring district schools, others private schools. In some localities, even where they would all prefer a private school, they disagree as to which church organization should have control of it. It affords me pleasure to observe, though, that in some quarters the propriety of establishing school districts is being actively discussed and that in one instance at least, preliminary steps are being taken toward organizing a school district.

"Besides inspecting schools I am commissioned by the Department of Education to make arrangements for the training of teachers. To carry out this provision, I assumed charge of the Gretna Normal school, an institution built and supported by an association of Mennonites. I opened a five-weeks normal session on September 21, which was attended by twelve students, three of whom received permits from the Department of Education to teach in Mennonite schools. After one week's vacation another session was opened for less advanced students. The enrollment at present has reached twenty-four, with prospects of an increase after New Years."

From Mr. Ewert's Report for 1903

"The number of school districts in my division is forty-one. Two new districts were organized within my territory during the year, but these have not commenced operations yet. Twenty-nine districts possess good schoolhouses the rest have either unsuitable or insufficient school-room accommodation. But I am glad to be able to report that in some of these cases steps are being taken for erecting new buildings or remodeling the old ones. All the better schools have sufficient blackboard accommodation, good seats and whatever else constitutes a proper equipment of a school.

"The largest school in my division is that at Winkler. It employs three teachers. Four other districts—Burwalde, Plum Cou-

lee, Altona and Steinbach, employ two teachers each. Two districts have two schools each, but the separation of pupils is not along national or religious lines. The arrangement has been made simply to suit the convenience of the rate-payers.

"The principals of the graded schools, those in the municipalities of Rhineland, Morris and Stanley, do not, of course, all keep even pace. The many factors that go to make up a good school are not everywhere equally distributed; yet faster here or slower there, some progress is everywhere discernable. The teacher is usually given a free hand in managing his school. The trustees and the rate-payers take an active interest in the schools. Many districts are so liberal in the way of expenditures for the school that they supply free text-books for the pupils.

"In the school work as such, most progress has been made in the teaching of arithmetic. Routine work is giving way to rational development. As to language, German is usually predominant in the lower grades and English in the higher. Pupils are not as early as possible taught to think in the language in which they are speaking. They do not learn their second language by means of translation, but very much in the same way that a child acquires its mother tongue. Translation exercises are had only for developing the ability of turning thought with facility from one language into the other. Above the middle grades the English language is the medium of instruction in all the common school branches and German is spoken only when that language is taught.

"Very few schools in rural districts have classes adapted to, or find time for, the study of geography or history. Very little is also done in drawing and composition. Writing and singing receive a fair amount of attention."

From a comparison of the extracts from these two reports a fair idea will be gained of the success of Mr. Ewert's labors. When he came to the province there were some half dozen Mennonite public school in existence and the prospects for the increase of this class of school were not of the best. For the Mennonite bishops and elders had been for some years carrying on a strong agitation against them and had succeeded in causing several districts to go back to the private school. Still Mr. Ewert by the year 1903 had managed to bring the number of school districts in which a majority of the trustees were Menno-



nites up to 41. Whereas in 1891 no Mennonite teacher had a government certificate, in 1903 about sixteen teachers had such certificates and those teaching on permits had received some preparation for their profession. Some of the teachers had been secured by Mr. Ewert from the Mennonite settlements in Minnesota and Kansas.

Why, it may be asked, was Mr. Ewert dismissed? Why were the services of an educationist of mark, the father of a future Rhodes scholar, and a man who had been successful in his work, dispensed with? The answer is one which must fill any friend of education with much misgiving. The fact that Mr. Ewert in his efforts to get the Mennonites to accept public schools had made himself unpopular with a large number of the unprogressives was taken advantage of purely for political ends. There was no complaint that Mr. Ewert's work had not been well done. On the contrary it was readily demonstrable that he had met with much success.

There appears, unfortunately, to be no doubt at all that Mr. Ewert's dismissal in 1903 was resorted to in order to curry favor politically with the large unprogressive majority among the Mennonites. A split in the progressive minority was seized upon as an opening for getting rid of Mr. Ewert. Poetic justice, however, fell upon the politicians. The unprogressives, whose political support it had been hoped to secure through Mr. Ewert's dismissal, were shortly afterwards vigorously enjoined by the church to take no part in elections. Not only that but the progressive minority, cians in question, withdrew from their support through resentment at Mr. Ewert's dismissal.

#### NOTES ON THE C. E. TOPIC

March 30.

Mission Work at Home and Abroad. — 3. Education. Acts 18:1-12.

Education only flourishes rightly when under the patronage of religion. The educated nations are the Christian nations. The nations that become Christian advance in education. Really, when Christian education has made a start in any non-Christian land the christianization of that nation has begun. Schools are a necessity where the conversion of a people is undertaken; for, if they are to be won over to the revelations of the Bible, they must learn to read their Bibles; in

many of the darkest lands the missionaries found the people to be without a written language and so were compelled to provide one and to instruct the natives in it, so that they could read the Word of God in their own tongue. But schools require teachers and normal schools for the training of Christian teachers are necessary. The first ambition of true missionary work when it begins to meet with success is to raise up a native ministry trained to present the Gospel of Christ effectively and to manage the affairs of the native church. This need calls for the establishment of theological and other training schools. But, as in some lands where medical missionary work is undertaken, there is a need for Christian natives ready to follow the professions of doctor or nurse; this again requires special education. The question of education, we see then, is such a complex thing in its relation to Christian missions, that it covers the whole field from the beginner's kindergarten to the completion of a professional training.

Missionary work is done through education in many schools in countries where direct evangelization is not possible. The demand for higher learning for the masses exists the world over in every nation not in savagery or barbarism. Here is the missionary's chance. Schools and colleges are established. The brightest men and women, children of the best families, the youths, who in a little while will have a controlling influence in the affairs of their nation, come under the influence of Christian professors. They see Christianity explained as much by the lives of their professors as they do in hearing them in their lectures. The Bible is taught to them. They imbibe the Christian ideals of their instructors. Under such influences many become Christians. Even though there are numbers who make no professions, the seed is sown, confidence in old superstition is broken down and the subject is an entirely different person in his life, method of thinking and relations to his fellows than he would have been without training in a Christian institution. Recent years have seen marvelous changes in Japan, Egypt, Turkey, India and China but we have no space to discuss them in this column. These changes, on the whole, have been for the good and the great majority of the men responsible for them have been trained in the missionary schools. The ideals implanted there have

borne fruit in the enlightened governments they have had a part in establishing.

#### NOTES ON THE S. S. LESSON

March 30.

Review.—Read Heb. 11:1-19. Golden Text.—Psa. 22:4.

Lesson I.—Creation. — Things did not "just happen." We have a Creator—a first cause. God is back of all, back of earth, life, man, history. To account for things as they are we must go to Gen. 1:1. "In the beginning God." The Bible does not pretend to be a text-book of science. Scientific text-books are generally inaccurate and unreliable at the end of five years. The Bible, though the most ancient book, remains scientifically accurate in its statement concerning the appearance and development of life on the earth.

Lesson II.—Man the Crown of Creation. — The Word of God and the second person in the Trinity had a part in man's creation. He was in God's image in intellectual and moral likeness. The only restriction was the "tree of knowledge of good and evil." They were to recognize God as their Master by complying to this easy restriction. Man was not to be alone. The family is a blessed institution ordained by God. From the beginning man was given something to do. Idleness is always dangerous.

Lesson III.—First Sin. — Here we see the arrogance of the devil. Even God's holiest work is not respected. Eve listened to the tempter, doubted God, yielded to sin, and dragged another down with her. This is usually the way those who look upon sin end. When Adam and Eve fell the race fell. Death was its certain doom both physical and spiritual. The new Adam (Christ) has gained for us what we lost in the old Adam. All who accept Him and His work have access to God's presence.

Lesson IV.—Cain and Abel. — The first recorded sin after the fall was the worst of all sin. The sacrifice of Cain was not in accord with God's designs. "The sacrifice of the wicked is an abomination unto the Lord." Blood was the one thing which God accepted as an offering. It symbolized the "Lamb of God" who was to die for all men.

Lesson V.—The Flood. — The rain and the other natural disorders which produced the flood rightly express God's hatred of sin. The preaching of Noah represents our day of grace and opportunity. The ark represents our only safety, Jesus Christ.

Lesson VI.—Covenant With Noah. — God gave the race another chance to start right. How many chances is He giving us? He assured Noah of His purpose by making rain, the instrument of destruction, be the cause of a sign of safety. Jesus, who knew no sin, became sin to save us. The rainbow is broad as the storm. So is God's mercy. It will last as long as the earth. God's mercy from everlasting to everlasting. The covenant is established between God and all flesh. He is merciful to all who will have it bestowed upon them.

Lesson VII.—Call of Abram. — Again the world was wicked. God could not destroy it as He did in the day of Noah so He separated a family and let the world go on. Separation as a doctrine runs through the whole Bible. In promising Abram blessings many more were to be blessed. One man whom God blesses is always a help to many more. From now on Abraham devotes his life to building altars and pitching his tent. He was a worshipper of God and going through life as God led him.

Lesson VIII.—Abram and Lot. A lesson in contrasts, faith, generosity, peace on the side of Abram, greed, disrespect, and dishonor on the side of Lot. We be brethren was the way Abram settled trouble. Did we ever try it that way? Going in the direction of Sodom we soon find Lot living there. The best way to keep out of trouble is to keep away from sin.

Lesson IX.—Covenant with Abram. — The same hand that made the stars and the sand can fulfill His promises. The covenant was sanctified by blood. Our covenant was sanctified by blood shed on the cross. Fire is an emblem of God's might, zeal and spirit.

Lesson X.—Destruction of Sodom. — God is long-suffering. In Sodom there were less than ten righteous and those he saved were tainted with their sins. God comes to the time when He must say "Stop!" to wickedness. Lot thought he could safely live in Sodom. There is no safety where there is wickedness. Lot's wife disobeyed God and looked back and was involved in the ruin of the cities. When God saves us from ruin it is disloyal to think with favor of the evils we have left.

Lesson XI.—Abraham was tested as all saints must be. Gold is only pure gold after it has been tried. Isaac carrying the wood suggests Jesus bearing the cross. The ram provided in his stead symbolizes the Lamb of God, who hung upon the cross in our stead.

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## News of the Week.

### STORM AND QUAKE STRIKE THE SOUTH

Many Lives Lost and Much Property Destroyed in Several States.

Indianapolis, March 15. — The southern states and Illinois have been swept by severe storms within the last twenty-four hours. There is heavy loss of life in the south and a vast amount of property was destroyed, several towns being practically wrecked.

Chicago and Illinois suffered to the extent of about one million dollars and in Illinois at last two persons are dead as the result of the storm.

At Calhoun, Pa., the storm raged for two hours and was followed by earthquake shocks, which affected a wide section of the country between Resaca and Curryville. The loss of life in and around these two Georgia towns is estimated at eighteen. Wires went down in the storm.

Six persons are reported killed in the vicinity of Gadsden, Ala., and the death list in middle Tennessee will total twenty.

The death list in the south will exceed sixty.

The country from the Great Lakes to the gulf and the eastern seaboard to the Rockies was swept today by gales, rain and snow.

### FAMOUS SIOUX CHIEF DEAD.

Washington, March 15. — Hollow Horn Bear, big chief of the Sioux Indians on the Rosebud (South Dakota) reservation, and the most famous of all Sioux chieftains, died here early today of pneumonia. For sixty-four years the big chief had defied death on the warpath, the plains, the mountains and the forest, but the inclemency of March weather in Washington, where he came to attend President Wilson's inauguration, was too much for the old warrior. When he was stricken last Wednesday the young chiefs of his party consented to take him to the palace medicine men at the hospital, where it was seen there was no hope. Born a pagan, Hollow Horn died a devout Christian. The Rev. William H. Ketchum, director of the bureau of Catholic missions, gave him the last rites. His body will be laid to rest with those of his ancestors out west.

### EXPLOSION SHAKES BOSTON.

Boston, March 15. — An explosion of gas in the underground excavation for a subway extension at Scollay square, late today, tore open the surface and threw a passing street car about fifty feet. Several passengers in the car were injured, but only one required immediate attention. At first it was reported that a number of persons had been killed. The explosion was so terrific that the entire neighborhood was shaken and the rush amounted to a stampede. Men were working in the excavation when the explosion occurred, and it is regarded as remarkable that they were not killed instantly.

The street was torn up. The fire department was called, as well as the police and ambulances. Underground wooden structures are said to have caught fire, igniting the gas.

### KING GEORGE OF GREECE

Shot and Killed in Streets of Salonica.

Salonica, March 18. — King George of Greece was assassinated here this afternoon. The king was shot.

The city of Salonica was captured many weeks ago by the Greeks and King George's soldiers and subjects had since occupied the place. King George, who had taken personal command of his troops during the earlier period of the war, had been here since December, when the Turkish fortress was occupied by the Greeks after a siege.

The queen of Greece also had been here and has paid great attention to the care of the sick and wounded.

King George, in December, had a meeting here with King Ferdinand of Bulgaria to discuss the fate of the captured Turkish territory after the war.

An attempt to assassinate King George was made in 1898 but was frustrated.

It was impossible this evening to learn who it was that killed the king. The tragedy was mysterious.

### King George and His Traits.

King George of Greece was the second son of King Christian IX of Denmark. He was born in Copenhagen, December 24, 1845, and was elected on March 30, 1863, to the throne of Greece. He was married in 1867 to Olga, the eldest daughter of the Grand Duke Constantine of Russia. The couple had five sons and one daughter.

Members of his family have occupied leading positions in European nations for several years. One sister is the dowager Queen Alexandra of Great Britain, and another sister is the dowager Empress Marie of Russia. His nephew is the present king of Denmark and another nephew is the king of Norway and the emperor of Russia and the king of England are also nephews.

Thus the tragedy put practically all the reigning families of Europe in mourning.

### HARRIMAN ESTATE \$70,000,000.

New York, March 16. — An inventory of the estate of the late E. H. Harriman furnished the state comptroller by Mrs. Harriman and publisher here today shows that when he died in 1909 it was valued in the aggregate of \$70,000,000. The chief holdings of the financier were railroad, steamship and industrial securities and real estate.

### WILSON FAMILY WILL TABOO WINE

Washington, March 10. — The Wilson-Marshall administration will be "dry." This expression is used entirely in a sense that appeals to the inner man of the nation and not methods of government. President Wilson and his family, all of them, are averse to the use of liquor or wine in any form. Intoxicating liquors will have no place in the White House during the next four years unless the President's views undergo sharp change.

Secretary of State Bryan, as is well known, has been a prohibition advocate for many years. On one occasion Mr. Bryan would have made it a national issue and it was due to his efforts that the prohibition legislation in Nebraska was put into effect.

### CONDEMNED MAN

Refused to "Squeal," Now Faces Electric Chair.

Ossining, N. Y., March 15. — John Mulraney, sentenced to die in the electric chair on Monday for the murder of Paddy the Priest, a New York saloon keeper, today sent a letter to Governor Sulzer, in which he declared that unless reprieved he would go to his death, the victim of the underworld's "code of honor," which condemned a "squealer" as the most "contemptible thing on earth." He asks for a reprieve of sixty days in order to bring forward new evidence to prove his innocence.

He declares in the letter that, believing in the "code of honor" and thinking he could not be convicted because he was innocent, he had done what he believed to be "a brave act in trying to protect supposed friends by permitting this infamous charge to be lodged."

The prisoner adds that he was "framed up" by the New York police, and that while intoxicated on whisky given him by the police, he signed a confession which he supposed was merely a statement describing his movements on the night of the murder.

### PROBE STIRS PARENTS TO LOOK AFTER GIRLS

Chicago, March 17. — Three notable results have come from the investigation made by the Illinois senate commission on "white slavery," said Lieutenant-Governor O'Hara today.

"There has been a general exodus by the country girl from the city. Parents, aroused at the revelations we have made, are sending for their daughters, who now are glad to go home."

"The second effect we have noted is that child labor has been discouraged. Employers are commencing to dread public criticism which is being heaped upon them for employing very young girls."

"The third, and almost equally important, has been the decrease in the number of girls of well-to-do families who apply for work just for the fun of it. Such girls have had more to do in making for immorality than is known generally."

"Drawing allowances from their parents, they dress in a manner that their poorer sisters can not imitate at the wages paid unless they sell their virtue."

### MOUNTAIN THREATENS TO OVERWHELM VILLAGE

Neuchatel, Switzerland, March 17. — For the last three days the inhabitants of the village of Fleurier, lying near Lake Neuchatel in the shadow of Mt. Caroline, have been in a state of panic. The top of the mountain is sliding slowly downward and threatens to overwhelm the place. The mass is moving at the rate of eight or nine inches an hour and there is imminent danger of an acceleration in speed. Most of the people have moved their belongings to the sides of neighboring hills, where they remain in the open, watching the mountain peak in terror.

A similar movement of Mt. Caroline began in 1889 but ceased after a few hours.

### FLEXNER FINDS GERM OF INFANTILE PARALYSIS

Baltimore, March 15. — The announcement made to an audience of medical men here by Dr. Simon Flexner, director of Rockefeller Institute of Research, New York City, that he had found the germ which causes infantile paralysis, has aroused the keenest interest among scientists and local physicians, eminent in their profession, who regard it as one of the most important discoveries of recent years.

Dr. Flexner, who said that the organism was one of the smallest which had ever been identified, said that in the cultivation of it, the use of a medium freed from oxygen had been found necessary, and that because it could grow only in the absence of oxygen it would never be found in blood or in any cavity containing oxygen. In the cultivation of it tissue infected with the virus was placed in a receptacle from which the air was drawn by means of a vacuum pump, and under the resultant condition the virus was propagated.

The discovery of a serum for the cure of the disease is looked on by medical men here as practicable and possibly early to be accomplished.

### \$1,098,647,960 SPENT BY THE LAST CONGRESS

Washington, March 14. — Appropriations of the last session of congress, including the sundry civil and the Indian appropriation bills, which failed at the last moment, but which are to be put through at the coming extra session, aggregated \$1,098,647,960. The annual statements given out today by Chairman Fitzgerald, of the appropriations committee, and by former Speaker Cannon for the republicans, agree on that total. Mr. Cannon adds, however, that in addition to that amount, contracts authorized for public works involve further expenditures of \$7,956,174.

### 200 HOMELESS BECAUSE OF FLOOD AND COLD

Mobile, Ala., March 16. — Two hundred persons are homeless tonight in Brewton unsheltered from the cold wave which has Alabama in its grasp. The flood, which reached its crest at 9:30 o'clock Saturday night, has not subsided, according to today's despatches. One life is known to have been lost, that of a negro woman. Many are injured. The town is in darkness; business is paralyzed and the struggle at present is for life. The floods are not expected to recede perceptibly before Wednesday and the damage is estimated at \$200,000. Houses are swept clean and household goods float in the waters. There have been no trains to or from Brewton since Friday.

### CONGRESS TO MEET AT NOON ON APRIL 7

Washington, March 17. — President Wilson today issued the formal proclamation convening the congress in extra session at noon on April 7.

Originally Mr. Wilson had fixed on April 1 as the date, Representative Underwood, the democratic majority leader, having informed him that the tariff bills, to which it was agreed the congress should give immediate attention, would be ready on that date. Mr. Underwood found, however, that the ways and means committee would need another week to draft the tariff schedule, and today's proclamation is in deference to the wishes of Leader Underwood and house leaders.

## Postal Cards Easter

- No. 220—12 Easter Postals representing four different designs each of crosses with flowers in fine colors and silver bronze, Easter Greetings and Scripture Texts..... 25c.
- No. 221—12 dainty postal cards, with silver bronze edge, showing a cross surrounded by spring flowers, on a variegated background, Bible Text on each card..... 25c.
- No. 222—12 neat Easter postal cards, of two color background, with embossed silver cross and flowers; also Bible Text and Easter Greeting..... 25c.
- No. 226—12 Easter postals with two color background, crosses surrounded by flowers, Bible Text and Easter Greeting..... 25c.
- No. 227—12 Easter postals with colored background, pretty spring flowers and Easter bells surrounding a cross, Bible Text on each card 25c.
- No. 228—12 postals with figured borders, colored backgrounds, landscapes and silver crosses. Bible Text on each card..... 25c.

## Forms of Services for Ministers

### A Pastor's Manual and Handbook

Prepared by a committee at the direction of the General Conference of the Mennonite Church of North America.  
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or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

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Translation from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite's library. A good textbook for Bible Readings. Bound in attractive cloth binding. German or English.  
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A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 430 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto.

Prices: Half leather, sprinkled edges..... \$ .85  
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Levant. Div. Circ., limp gilt edges..... 4.00

MENNONITE BOOK CONCERN  
BERNE, INDIANA

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A collection of 177 popular Gospel songs including a large number of new copyrights. Printed on good white paper, Clear type.

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BY

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A Textbook of the Life of Christ for advanced students and Bible classes, following modern methods but strictly evangelical in spirit and view point, based on the exact words of the gospels and having for its chief object the nurture of Christian Character.

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Attractive Booklet, 10c.

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, March 27, 1913.

No. 13.

### NOW.

If you have hard work to do,  
Do it now.  
Today the skies are clear and blue,  
Tomorrow clouds may come in view,  
Yesterday is not for you;  
Do it now.

If you have a song to sing,  
Sing it now.  
Let the tones of gladness ring  
Clear as song of bird in spring.  
Let every day some music bring;  
Sing it now.

If you have kind words to say,  
Say them now.  
Tomorrow may not come your way,  
Do a kindness while you may;  
Loved one will not always stay;  
Say them now.

If you have a smile to show,  
Show it now.  
Make hearts happy, roses grow  
Let the friends around you know.  
The love you have before they go;  
Show it now. —Sel.

### NEWS AND COMMENTS.

From the Springfield, Pa., Mennonite church we hear the following: "Our Young People's society is very active. The house is generally filled. A very good meeting was held on March 9th with very good attendance. Our spring communion will be held on April 27, 1913, at 10 a. m.

Bro. P. A. Klierer writes from Birney, Montana: "Sunday, Mar. 16 was for us all a joyful occasion. I know the angels in heaven rejoiced. Four of our Indians (the first ones here) witnessed publicly that from now on they would follow the Lord Jesus. They were baptized and received into the church.

In the forenoon was the baptismal service and in the afternoon we were rejoiced being permitted to celebrate the Lord's supper with our new brethren and sisters. Bro. Wiebe from Lame Deer spoke to us in the afternoon before the Lord's supper. The names of the new brethren are: "Stand in the Timber" and "Elkshoulder" the sisters: "Mrs. Elkshoulder" and Mrs. "Red Neck".

### IT BECOMES LIGHT, WE SEE JESUS IN INDIA.

When Jesus called His first disciples, they were so filled with His love that the truth could not be kept secret, one brother brought the other, a friend his friend. The Indian Christians manifest the same zeal to win their brethren and sisters for the Master, this we have been privileged to experience repeatedly during the last year.

On Nov. 20, 1912, we with our Indian helpers got ready for a tour. In one week after some detention we arrived at Monekoni, 35 miles southwest, here and in the surrounding villages has never or very seldom the gospel been preached. Five months ago we opened a boys' school here. The teacher is a Christian who offered himself for the work, of course, to stand up for the Master. His dwelling place consists in a shattered, mud-hut in which none of us would like to live. During the night in the rainy season when others slept undisturbed he sat on his bed under an umbrella, because the roof leaked badly. Notwithstanding the unfavorable conditions, his school has advanced estimably.

At the beginning the villagers inquired constantly as to his caste, upon which depends the woe and welfare of the Indian. Unless they would ascertain his caste, the proper assistance could not be given him. His reply was that he observed no caste and professed Christianity. The people became uneasy and desired of him according to this country's custom, to change his clothes while preparing the meals, etc. As he went on unconcerned, one asked him in what really the essence of Christianity consisted, whether it was the same caste as that of one man in Sciorinrain, whom he called his brother (he is his older brother). People say he always is lovable and friendly, detests swearing. Are these the signs of Christians? If so, they must be good people. Now all respect him as a teacher, gladly come to his abode and one woman told me, "Hon Mrs., the teacher is

such a good man he even calls us sisters."

A question from the readers comes to me, "If the female of India fears the white woman, how do you gain admission into their homes?" This fear sometimes is rather interesting. In one village I stepped alone into a compound, addressed the working women. Instantaneously every one dropped her broom, dressing cloth, basket quickly, jumped over the wall and escaped like a chased deer, leaving me standing alone in the strange compound. Certainly in their hearts they rejoiced that nothing worse occurred to them. That plan meets with little or no success. When I take one or more of the Indian sisters along, then soon confidence gathers them about us. Occasionally I am obliged to go alone, then I loiter on the street, pretty soon one or the other looks over the wall. A kind greeting, inquiry about their health, their family (of this everyone willingly speaks) frequently induces someone to invite me into her yard. Finally shyly some more come, at last several sit or lie at the feet while the love of Christ is sung or addressed to them, how He also has become their Savior. We have left our home land to bring them such tidings. Soon they call out, "God, God, help us," continue to relate the saddest, heart-breaking stories out of their life which no one can imagine. On leaving the compound I hear behind me the remarks, "I have heard, she calls us sisters and says she loves us, what a god she is!" Frequently the invitations become numerous. Without an invitation it is deemed unwise to step into a home, i. e. mainly into one of a higher caste, if so, one is liable to be sent out or requested to remove his shoes. This has only happened once during our two and a half months' camp. This was done by an illiterate; of course we do not comply, rather step out.

At home one speaks in the large cities of "red light districts"; almost every village may be called by that name here. Oh, this horrible evil causes untold misery in this country. One day after a

number of such women had called at the tent for help, and I admonished them, they cried bitterly and objected to our early departure. We should tell them more about the Savior of the world, help them to get rid of their sinful ways. If we left them it would seem as if their life vanished and lacked the necessary resisting power. Pityful creatures!

One day three women of the village owners sat at the tent and questioned very much. I told them about God and heaven; one exclaimed, "why have you not pronounced this to us long ago, we have never heard of it; it is beautiful, tarry with us or return after a month or so. Often they requested us to stay permanently, at one place the women of two villages quarreled where an outstation should be opened.

During the two and a half months camp-life my husband with the evangelist visited about 100 villages, several of them more than once. They call the men of the village at one place together and preach, we, however, cannot do that with the women. While they often visit three or four villages, our time is absolutely restricted to one, and we have reached fewer people. The woman of India will generally not be found in a meeting consisting of men, the higher caste, of course, must spend nearly all her time inside her four walls, therefore we have to go from caste to caste. In one compound only a few women will gather, none of the lower caste dares to appear, especially after the daily cleansing has been completed. The woman of India is and remains the crying need. Until more attention is paid to her, India remains more or less closed for the gospel. How necessary are more female workers! Who is ready to answer the call for help, "Tarry with us or come soon again?"

From certain parts of India revivals are reported, missionaries will pass through villages incognito, so as not to be compelled to refuse the many calls for baptism, because their working staff proves insufficient to continue the necessary teachings. Out of some vil-

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lages they baptize as many as 130 in one night. It is told that such a welcome revival nears our district.

Our report can not speak of such a revival, yet, but nevertheless, while our time for returning home draws nigh, our hearts are filled with joy and gratitude for what the Lord has done for India and likewise for our district. We were privileged to see Jesus. The days have been fully occupied, generally in the morning my husband departed with the Indian brethren, occasionally to distant villages taking lunch along; the Bible women and I went out also sometimes twice a day. In the afternoon medicine was distributed, especially in one village the applicants were so numerous that we had to close unvisited at dusk and the next morning at sunrise many sat again waiting their turn, most of them had been sent away unattended the preceding evening.

What a blessed time was this if only the camping season could be much lengthened on account of the unfavorable climatic conditions it is impossible. Touching it was how one sister engaged in the work untiringly, one morning took sick, being unfit for the work. At our return at 12 o'clock she asked, why have you gone out without me? May I go in the afternoon? I said, no, so she anxiously inquired about the next day. Both leave their little tots for a half day in some stranger's care. The one has left three small ones for nearly 5 weeks in the hands of her oldest son of fifteen. "Only for Jesus' sake I can do this," is her reply.

In no previous year have we sold so many tracts, portions of Scripture. Testaments, Bibles. Surprising it was how a man in one village asked for a Bible. As none was on hand, he gave his name and the money in advance in order to be sure to get one on the arrival of the new supply. In the evening throngs came from far and near to behold the magic lantern slides and listen to the explanations thereof. This phase of work gives much reason for encouragement, because the people on the days following will discuss what has been seen and heard. On the way back to the camp our Christians generally joined in the hymn, "Onward, Christian soldiers," etc., which manifests the spirit in them.

The above lines intimate encouragements and blessings reaped in camp-life, in conclusion may be added an instance out of the church. On the first Saturday of

this year we at Janjgir held our quarterly business meeting. Favorable reports were given among them the financial. Since 9 months each one of our Christians has willingly consented to the obligation of donating a certain amount monthly from his income towards some charity fund, this portion is doubled for the last month of each quarter. Those engaged in some employment for the mission receive a salary ranging from \$2.33 to \$8.33. The report showed a balance on hand exceeding \$30, besides our regular Sunday collections. Out of the latter the Sunday school requisites for 1913 were paid and yet a nice sum was left for other church expenses. Since the management of the church and Sunday school is more or less given into the hands of the Indian members, instead of the missionaries handling every affair, each member displays greater interest, giving much hope of becoming more conscientious in every-day life. So help us God.

Mathilda and P. W. Penner.

## GETTING AND GIVING.

By William Thomas McElroy.

We get only in proportion as we give. We cannot have the love and friendship and appreciation of our friends unless we give love and friendship and appreciation. The person who has the fewest friends is the one who is the least friendly, and one who desires to be loved by those with whom he comes in contact must not forget that the only way love can be obtained is by first giving love away. It will return intensified, deepened and magnified.

In one of the old time first readers there is a story of a rosebud and a brook:

"I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The roses about it bloomed and made the whole garden more beautiful and more pleasant. But the rosebud that refused to give away any of its sweetness withered away long before its unselfish and sweet-scented sisters had lost their freshness and beauty.

"I'm tired of turning mill wheels," said the brook. "Nobody ever did anything for me." So it gathered itself into a large pond and soon it was nothing but a stagnant pool, infested with insects and diseases while all its beauty and sweetness were gone.

These are stories designed for the children, but there is in them something of profit for those of mature years. Do you refuse to

show kindness and thoughtfulness and love to those about you? Then do not complain that your friends are dropping away from you and call you cross and self-centered and self-seeking. It may not be polite in them to say so, but there is no doubt that they are truthful. Have you stopped helping those about you over the rough places, stopped doing the little helpful things that should be a part of the everyday life of all of us? Then do not complain that others are ceasing to help you.

We cannot live truly and nobly, and live to ourselves. We get what we give. If we speak angrily, we can expect an angry reply, and two lives are embittered for a time. The sincere, unselfish, helpful, kindly, truthful, sympathetic and loving life is the only happy one, for it is only by these traits that we can gain the love and respect and sympathy of those about us. If you want friends, be friendly; if you want love, be loving; if you want sympathy, be sympathetic; and if you want help, be helpful.—Am. Messenger.

## BOMBAY'S PINGRAPOLE.

Dr. W. B. Palmer, of the St. Louis Christian Advocate, has been touring the world recently, and has been sending home some very interesting accounts of what he has seen and heard. In one of his recent letters he tells of a visit he made to what he says is the "only heathen hospital" he had ever seen. About 80 years ago a Hindoo left about half a million dollars for the endowment of this hospital, and it is still maintained. It is not, however, for suffering humanity, but merely for sick, wounded and maimed beasts and birds. The doctor gives the following description of his visit. He says, "One of the most unpleasant hours we ever spent was in going through this institution. Our ears were first greeted by the yell, howl and scream of a hundred miserable, maimed, mutilated and mangled dogs. Our presence seemed as repellent to them as that of the Nazarene was to the men possessed with devils. It was a Gehenna of horror! Here were old, spavined, bony horses, some with only three legs. A house filled with a multitude of pigeons, chickens and rabbits, either old and decrepit or suffering from some malady. In the ophthalmic ward were a hundred blind cattle. In the surgical ward were about two hundred cattle, with broken, deformed or lost limbs." The Hindoo doctrine of metempsychosis, or transmigration of souls, is, of course, the reason for the existence of the hospital. But think of

it! Dogs, rabbits, pigeons and cattle cared for, and men, women and children forgotten! Does India need the Gospel? Is Buddha the equal of Christ?—Chr. Guardian.

If the money represented in the present debt of the United States, had been spent in spreading the gospel the world would be well nigh evangelized.

## Home Circle.

Remembering.  
Far hence in the infinite silence  
How we shall learn and forget,  
Know and be known and remember  
Only the name of regret!  
Sown in that ample quiet,  
We shall break sheath and climb,  
Seeds of a single desire,  
In the heart of the apple tree.  
We shall grow wise as the flowers  
And know what the bluebirds sing  
When the hands of the grasses unrust  
The wind in the hollows of spring.  
And out of the breathless summer  
The aspen leaves will stir  
At your low sweet laugh to remember  
The imperfect things we were.  
—Ellie Carman.

## THE TEACHER WITH THE DINNER-PAIL.

By Harriet Lummis Smith.

Fred had come in to ask Bee's assistance in buttoning his collar, and when she had rendered the little service, Bee held him off at arm's length, and looked him over. Bee was very proud of this small brother with his handsome face and aristocratic bearing. As she released her hold on his shoulder, she gave him a little caressing pat, and said: "You look very nice, Freddie."

This information failed to stir Master Fred to enthusiasm, and Bee found herself attempting to justify it. "You know we want you to look especially nice when we go to dinner at Aunt Martha's."

"H'm! I s'pose so," was Fred's rather dejected answer. He went away to wrestle with his necktie, and Bee laughed softly. Well, it was a comfort that Fred could not be anything but handsome if he tried.

They were on their way to their aunt's home in another quarter of the city, Fred still wearing the air of submission which characterized him when he appeared in his best clothes, when his face lighted up. "Hello, Mr. White," he shouted. "Hello!" and Bee, looking up to discover the cause of her brother's unwonted animation, discovered a young man replacing the hat which he had lifted in recognition of Fred's companion.

He was a good-looking young man, tall and broad-shouldered, brown as if from being much out-of-doors, and with a suggestion of

1913.

vigorous symmetry about him which the cheap suit could not conceal. But what attracted Bee was the glowing cylinder he carried in his hand. As it caught the rays of the western sun, and flashed them back, its effect was rather impressive. But Bee recognized it for what it was—a dinner-pail. "Fred," she asked rather curiously, little guessing how the answer would affect her, "who is that young man?"

"Mr. White."

"Yes, I heard you call him that; but how did you come to know him?"

"Why, he's my Sunday school teacher."

"What?" The dismay in Bee's voice caused her brother to regard her with apprehension. "There!" she cried, "I knew how it would be when you began to go to Sunday school up in our neighborhood, instead of St. Paul's. I said to mamma that you would get in with all sorts of people."

"But Mr. White isn't all sorts of people, sir," pleaded Fred. "He's fine. Honest, he is." At that minute Fred felt deeply the limitations of his vocabulary, which prevented him from making better defense of one he sincerely admired. For lack of anything more to the point, he repeated with great firmness and conviction. "He's fine." And the fact that his sister made him no reply did not impress him as a hopeful indication.

Dinner at Aunt Martha's was an unusually silent affair, for the reason that the vivacious Bee seemed absorbed in her own thoughts. Fred was afraid he knew why. And his fears were realized as soon as they reached home, for Bee lost no time in introducing the subject that had rested so heavily on her mind all the evening.

"I was afraid of something of the sort, mamma. And now, you see, Fred is in the Sunday school class of a working man, one who carries a dinner-pail. Papa, won't you put a stop to it?"

Bee was a girl who gradually had become accustomed to having her own way. Her mother, who had just escaped being an invalid, was often glad to yield to the resolute will and positive convictions of her daughter. Bee's father was one of the men whose business interests are so absorbing as to give him little time or strength for other things. Bee's older brother, Julius, called her the Dictator, a title she could not really resent, though she did not enjoy. But in this instance she failed to receive the prompt response she had expected,

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"Fred seems very much interested in his Sunday school. I don't see that there is any reason to disturb him." This was her mother's opinion, and her father added: "I carried a dinner-pail myself in my younger days."

Long after Fred had been sent to bed, the argument continued, while Julius sat in his favorite chair, the newspaper spread out upon his knees, and listened with a rather mocking smile.

On her way up to bed, her face flushed with the earnestness of her argument, and her temper ruffled by the consciousness of only partial success, Bee paused at the door of Julius' room. It was ajar, and Julius sat reading by the table. Bee knocked and entered.

"Why didn't you come to my help, you disagreeable boy, instead of sitting by with that superior air? I know you must have agreed with me." Bee suddenly broke off, momentarily startled by the discovery that it was a Bible which lay before her older brother. And Julius was not at all religious. She felt an aggrieved sense that it was very hard to understand her family.

Julius did not seem to have heard her outburst. "I just found a reference which ought to interest you," he said quite calmly, "as a communicant of the aristocratic St. Paul's." His forefinger rested on the verse in question, and Bee leaned forward over his shoulder and read aloud. "And because he was of the same craft, he abode with them and wrought; for by their occupation they were tent-makers."

"It was St. Paul, you know," Julius explained, as her sister stopped with a note of interrogation in her voice. "He was a tent-maker by trade, and he supported himself by manual labor while he was in Corinth. I suppose if you had been living there at the time, you would have wanted to snatch Fred away from his pernicious influence."

"Oh, Julius, how foolishly you talk!" Bee was honestly shocked. "That was a long time ago."

"Yes, but not so long but that there were some people who felt as you do. Don't you suppose there were plenty in Jerusalem who laughed at the idea that a company of fishermen, the disciples of a carpenter, could teach them the way to God? It would be strange if there wasn't a class of society in Corinth which felt itself above being instructed by a tent-maker."

Bee stammered as she tried to answer him. "But—but times

have changed."

"The relative importance of such things hasn't changed. Take this teacher of Fred's, now, the fellow with the dinner-pail."

"Yes," said Bee breathlessly, for the mocking look had vanished from Julius' face. He was unmistakably in earnest.

"I've been a little worried about Fred for a couple of years back. You see, I've been over the same road, not so very long ago, and I know the signs. And when he entered this Sunday school, there were some encouraging things right away. He left off smoking cigars."

"Oh, Julius, Fred never smoked cigars."

"Not to your knowledge, my dear; but smoke he did, and I had several talks with him, without doing any good. But White went at him in a different way. The boy got interested in physical training and threw the cigars overboard on his own account."

Bee sat silent, and after a moment Julius went on.

"That isn't the only change in Fred. It isn't easy to put into words what I see and feel about the boy. But he's different, and the man with the dinner-pail has done it. I've had several talks with White. He knows something about baseball as well as about the Bible. He might be a little awkward at an afternoon tea, but if he isn't a parlor ornament exactly, he's a man. He's clean-minded and sincere, and tremendously in earnest when it comes to helping his boys, as he calls them. And for one reason or another, he can do more for Fred in five minutes than you and I together can do in a year. And if you don't know it, Bee, I do, that Fred has reached an age now where he needs all the help he can get."

"Yes, I know," the girl said, her pulses quickening. She thought of the brothers of some of her girl friends, boys little older than Fred, whose young faces already showed the marks of dissipation, whose future was veiled in a dreadful uncertainty. A sudden gratitude possessed her toward the man with the dinner-pail, this man who was throwing his strength and his youthful enthusiasm and the might of his influence into the scale to make this winsome younger brother of hers just the sort of man she wished him to be.

It was a very subdued good-night that Bee uttered, as she left her brother's room, and as she looked back she saw that Ju-

lius' eyes were still upon the open page of the old Book that lay before him. It crossed her mind as she went upstairs that the man with the dinner-pail had proved himself the teacher of more than one member of the household.—Young People's Weekly.

Our aim in life should always be to do our best. Our life will be a failure if we are satisfied with the aim simply to make our life better.

## Marriages.

Badertscher-Basinger. — On Saturday afternoon, March 22, 1913, Pandora, O., Albert G. Badertscher, member of the Reformed church, and Edna Basinger, member of the Grace Mennonite church; her pastor officiating.

## Deaths.

Bixler. — Maria Bixler, nee Basinger, was born May 20, 1826, in Rockingham Co., Virginia. About 1833 her parents moved with family to Mahoning Co., O. About three years later they moved to Putnam Co., O. May 29, 1853, deceased was married to John Bixler, of Wayne Co., Ohio. In the fall of 1853 they moved to French Tp., Adams Co., Ind., where they commenced clearing away the woods and making a home. In 1894 they sold their home and moved to Berne, Ind. Her husband preceded her in death, having died March 15, 1905, after which she made her home with her only son David and family until she was called to her eternal home, March 21, at 4 p. m., at the age of 86 years, 10 months and 1 day.

She united with the Mennonite church in her early life and was a faithful member until her death. She leaves to mourn her loss, her only child, David, eight grandchildren, nine great-grandchildren, two sisters, Mrs. Chr. Sutter, of Pandora, Ohio, Mrs. Dan, Steiner, of Orrville, Ohio, and a host of other relatives. Three brothers and three sisters preceded her in death. The funeral services were held at the Berne Mennonite church March 25. Revs. S. F. Sprunger and P. R. Schroeder were in charge of the service, the former speaking in German and the latter in English.

Garber. — Herman William, son of Daniel and Anna Garber died February 19, 1913, at the home of his parents at the age of 6 years, 11 months and 18 days. Funeral services were held and interment made at Bethel church on Feb. 21. The funeral services were conducted by Rev. D. D. King.

## Contributions.

For Treasury of the Pac. Dist. Conf. From J. Hege's congregation at Aberdeen, Idaho, \$17.50. Gratefully acknowledged, S. R. Aeschliman, Treas.

It is possible while waiting for an opportunity to do some great good that we will overlook many opportunities of doing good in little things.



## The Mennonite.

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Rev. C. van der Smitten, Editor,  
Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

## Editorial.

Since Tuesday, March 25, no trains have been able to reach Berne on account of the high water. It rained here 1-10 inches of water in 48 hours, which is unprecedented in the history of Berne. So dry Berne was excessively wet for a few days and has to suffer for it yet.

The consequence of this high water is, that no mail can reach us and the manuscripts of the Associate editor did not reach us, so the editor has to help out and quickly write the Notes on the S. S. and the C. E. topics. I shall not try to write like Bro. Grubb would do it, but write in my own way, hoping that the readers will pardon me.

## WHY WE CELEBRATE EASTER.

What is Easter for us? That depends on who we are; especially in which relation we stand to Jesus Christ. The personal relation to Jesus Christ decides our character, our happiness for time and eternity. What a change it makes in a person, whether he believes in a living or in a dead Christ we can see in the story of the two disciples going to Emmaus.

Our story does not say why they went to Emmaus; but we imagine that in Jerusalem they were too much reminded of their crucified Master. But they cannot keep silent on the subject which fills their hearts and their heads. "They communed with each other of all these things which had happened. Where people think and talk of Jesus, He is not far. So he comes here and walks with them. "But their eyes were hidden that they should not know Him." Jesus did not want them to recognize Him, He must have appeared to them in a different

form from the usual one.

Jesus asks them what their communications are. Their hearts are so full of the one subject, Jesus, that they cannot think, that any one would not know it, or be as interested in it as they are. Cleophas asks him, whether He alone does not know the things which are come to pass there in these days. He knew it best and was most concerned in it. So do we often doubt God's love and care and what has befallen us, is the very sign, that He thinks of us. Jesus wants them to express themselves, so He says: "What things?" It is a great relief for a sorrowing heart to express itself, so Jesus wants them to formulate their thoughts and feelings, so that they themselves are more clear, see better what really is the reason for their sorrow.

They formulate their belief in Jesus of Nazareth as: "a Prophet mighty in deed and word before God and all the people." They express also their frustrated hope: "but we hoped that it was He who should redeem Israel." That is what they did hope, but now their hopes are shattered, he has been condemned to death and crucified. And yet, hope dies hard, what is that vision of angels of which they have heard and the message that He lives? But Him they saw not. Unless we experience Jesus as the living Redeemer, we have no hope.

Jesus, the compassionate, will surely have compassion on them; He will say: "I am here, fear not, I live and all your hope shall be fulfilled!" O, no, He calls them "foolish men, and slow of heart to believe in all that the prophets have spoken." "And He interpreted to them in all the Scriptures the things concerning Himself." The Scriptures as the Word of God have to teach us; we shall believe the Word of God, not only our senses.

Why made Jesus as though He would go further? He wanted to test them. If they had not constrained Him, He would have gone further. They do not want to part with Him, even if He calls them foolish men. Their request is: "Abide with us!" When we experience the living Christ even without recognizing Him and wish Him to abide with us, He will not leave us. He does not vanish until their eyes are opened and they have recognized Him.

They describe their feelings on the way, saying: "Was not our heart burning within us, while He spake to us in the way, while He opened to us the Scriptures?" When truth enters our heart it will burn, not suffering, but be-

coming warm, burning with joy and love.

"And they rose up that very hour and returned to Jerusalem, and found the Eleven gathered together, and them that were with them, saying, the Lord is risen indeed and hath appeared." Whoever has experienced that Christ lives can not be silent, but the heart being filled with joy, the mouth can not be silent, but must proclaim the welcome news.

Why do we celebrate Easter? Because Jesus lives, because we know that He lives and rejoice in this assurance. v. d. S.

## Correspondence.

Moundridge, Kan., March 16 1913. The Mennonite:—I doubt whether there has ever appeared a correspondence in the columns of the Mennonite from the Christian church. I therefore take the liberty to jot down a few lines to show that we are still "on the map."

We have Sunday school and services every Sunday morning. The C. E. society meets every two weeks. The Ladies' Sewing society hold their meetings quarterly. Our pastor, the Rev. J. C. Goering, has not been able to occupy the pulpit for some time, owing to a serious illness. He feels much improved at the present though, and we all hope and pray that he will be able to preach to us occasionally in the near future.

Our assistant pastor, Rev. P. P. Wedel is pursuing his studies at Bethel College, where he also resides. Besides pursuing his studies he occupies the pulpit every Sunday morning. He is also active in Sunday school and Endeavor work. So one can readily see that Rev. Wedel has his hands full.

We are thankful that God has given Bro. Wedel strength to do this work and hope that he will be able to serve us in the future as in the past.

We have once more entered holy week. May God grant that through these days we may be brought to more fully realize that Christ died for each one of us, individually, that we may have life abundant.

Our pastor preached a powerful preparatory sermon this morning. We intend to observe holy communion on Good Friday.

Our congregation has lost two families recently by their removal to Canada. They are the brothers Otto N. and F. S. Ruesser, together with their respective families. Bro. Otto left some days ago with stock and household goods, and Bro. Ferd. will follow in a day

or two with his family and that of his brother. We will miss them, but nevertheless we wish them God speed and prosperity.

Some time ago we had the privilege of having Bro. M. Horsch in our midst in behalf of home missions.

So far our winter has been an open one compared with the winter of 1912. Had a very beneficial snow some time ago. On the 14th and 15th we were in the grip of a severe storm, with slight flurries of snow. At present weather is pleasant. Evidently spring is not far away. With love,

Bernard S. Krehbiel.

## HEAVEN IN THE KITCHEN.

(A Testimony.)

L. E. S.

So many busy, practical women, whose lives are necessarily limited chiefly to "the daily round, the common task," question the possibility or the need of their receiving the fullness of the Holy Spirit, and of living "far above all" of the little daily trials of domestic life, suggesting that such a life tends to make people spiritual at the expense of the practical, that one's thoughts must be so taken up with heavenly things the earthly will be neglected, to the discomfort and upsetting of the home, and consequent dishonoring of God's name.

Believing there are many busy mothers and daughters longing for a life which they think is not possible for those in their position, I think a page of personal experience may help such hungry ones to seek and receive "God's best," and enter upon a life of joyous service for the King in household duties.

After some months of extra hard work, when no sooner was one spell of unexpected work completed, and rest was hoped for, than something else occurred, I was feeling it was at last impossible to go on any longer without a pause, when a request came to receive a family of eight for a few weeks till their new home was ready; it was service unto His disciples, and I could not say "No," although already I had an invalid requiring special attendance and cooking, and our household would then number twelve, more than I ever before had to provide for; but this was the least of the difficulties. Scarcely were these friends settled in, and the extra maid arrived who could not cook, than my own servant broke down, and was obliged to go home, only being able to return as the visitors were leaving; I could get no other aid, besides not being able to afford more expense.

My experience in cooking was limited, and the kitchen range a very tiresome one, but His power surmounted all difficulties, and the result proved none "can work so wondrously as the Almighty One."

As Bezaleel received a special filling of the Spirit to work all manner of work for the Tabernacle (Exod. 35:31), even so did I for all the varied duties of those weeks.

The cooking turned out most successfully, and the kitchen was a Bethel, full of the glory of the Lord.

Continual setting and clearing tables, washing up, cooking, etc., thinking of present needs, and planning for the coming days, kept one's mind full of the "earthly," and left no time for quiet prayer and meditation, yet His life kept flowing through the soul in a perpetual stream of fresh, living water. He fed and sustained in His own wonderful way.

Praise was rendered for everything from first to last. Accidents happened, of course, many little things came to try and test patience, but as each came a Hallelujah went up from the heart to Him who had permitted it, and meant it "for good"; each added difficulty was only as a wing to bear one higher in triumph far above all.

The weariness of body was overcome, and to me who never was strong enough to bear much standing was given strength and life in abundance, in Him who is our life, so that the dear friends were not made to feel they were causing any trouble, nor did they guess the precious inexperience.

During this several meetings had to be addressed, with little time for preparation, and the mind so full of domestic details it was difficult to turn to anything else, but His power was specially manifested in the empty vessel surrendered to Him who sent it forth.

This is the experience of one who once intensely disliked all household work or house-keeping, and was known to be "anything but domestic," but now through God's transforming power, is equally happy and content, lighting fires, cleaning saucepans, cooking, etc., as in seeking after souls, for the service is one whether of lips or hands (1 Chron. 9:20-33). "I delight to do Thy will O my God," to thus glorify Him and be well-pleasing unto Him is an aim that includes all. Col. 3:17.—Exchange.

As Bezaleel received a special filling of the Spirit to work all manner of work for the Tabernacle (Exod. 35:31), even so did I for all the varied duties of those weeks.

The Mennonite and the Christian Herald together to one address for \$2.50.

## OBEYING CONSCIENCE.

"Conscience is the soft whisper of the God in man," as defined by Young. Archbishop Leighton says, "It is the business of conscience to sit and examine and judge within, to hold courts in the soul, and it is of continual necessity that it be so." — There is something within every human being, whether reared amid the refinement of the highest civilization or amid the darkness and iniquity of the lowest forms of human life, that tells it what is right and what is wrong. It is a still, small voice, that cannot be heard in the rush and excitement of life. We must stop and listen if we would hear God's voice in the conscience. Elijah could not hear God speak in flying fear of Jezebel. Only when he got out in the quiet of the wilderness and after the fire, and the earthquake, and all was still, did he hear God speak. Keep out the noise and commotion. Get alone with God and you will hear His gentle voice directing you in the way you should go. Then, keep the conscience tender by obedience.

When we think of this tremendous power of conscience as a judge of our actions there should be no question of our attitude toward it. Obedience to God stands above every other duty. "Fear God and keep His commandments. This is the whole duty of man." Disobedience to conscience destroys its power to speak aright. One of the saddest facts about it is, that if destroyed it may be lulled to sleep and its powers practically lost. It is the alarm clock of the soul and like the alarm clock, if allowed to go unheeded, soon loses its power to awaken and arouse. Persistence in evil causes it to cease to speak until wrong may seem right or at least be persisted in with no voice of warning crying out against it. And what can be sadder than a man with a deadened conscience, a man doing evil and yet not realizing that it is evil—and yet responsible. Paul Lawrence Dunbar has written the following beautiful poem:

"Goodby I said to my conscience,  
"Goodby for aye and aye."  
And I put her hands off harshly,  
And turned my face away.  
And conscience, smitten sorely,  
Returned not from that day.  
But a time came when my spirit  
Grew weary of its pace,  
And I cried, "Come back, my conscience,  
I long to see thy face!"  
But conscience cried, "I cannot,  
Remorse sits in my place."

Conscience obeyed becomes more enlightened and more effective; disobeyed it sleeps until in the providence of God it is aroused and produces a regret and

a remorse that are like a consuming fire. Nothing is more desirable than a clear conscience—a conscience void of offence toward God and man.

In a short review of life as we see it about us—life as a nation and as individuals—one is led to believe that the world is not on the same high plane of morals as it was twenty years ago, and for this reason as borne out by the great disclosures of business and personal dishonesty which have kept the newspapers and investigating committees busy, one is inclined to say, "No, the world is worse than it once was." On the other hand there is a positive indication of renewal of conscience both public and private and remembering this, one can as well say that the world is better today than ever before. — The Word has it that whatsoever man thinketh in his heart, so is he, and if men think evil then they are evil. We play with our finer conscience, morals and the like, until what once seemed and was wrong, takes on a more virtuous hue and we embrace wrong in both act and thought until we come to believe that it is pure, clean and holy. A person who has a lively conscience ever ready to draw the line between right and wrong, is to be envied, and he should be so thankful that his moral nature is active that he would be willing to give all else of gain in order to keep his conscience polished up to the highest degree and not allow any tarnishing influence to dull its brightness. The greatest polishing power that can be obtained is a nearness in walk and life to the Master. Daily converse with Him in prayer, Bible reading and meditation will keep us in the way of righteousness and righteousness exalteth a nation.

Miss M. F. Laubach.  
P. O. Pleasant Valley, Pa.

## WHY ARE WE LONGING FOR OUR HEAVENLY HOME.

We are longing for our heavenly home because we love our heavenly Father. We know if we love God and help each other in the cause of Christ, that a great work can be accomplished, although we may find difficulties in the way and sometimes may become discouraged, yet when we consider the promises of God we have the assurance that God will strengthen us and give us the victory by and by.

In our work here on earth we can help each other. In our Sunday school work we read verses

and make comments on them, and we sometimes write essays, teach classes, help to sing, admonish one another to that which is good and well pleasing in the sight of God, and we unite in prayer to our heavenly Father, who is the Giver of every good and perfect gift and if we do all this with a sincere heart, we nevertheless are sometimes charged with being insincere and with doing things simply to gain the favor and applause of our fellow men, and sometimes we are accused of not living up to our profession and many other things are said that are unpleasant and trying to our human nature. Satan goes about as a roaring lion seeking whom he may devour; and then again he comes to us as an angel of light trying to lead us away from God, and I know that some of us do not always watch and pray as we should and then Satan will gain the victory over us.

The Lord's ways are mysterious. The Lord invites every one to come and choose that good part which shall never be taken from us. Christ said, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me for I am meek and lowly in heart; so shall ye find rest unto your souls." Even of the children He says, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven."

When we see ourselves as God sees us, and realize that we are as nothing in ourselves, but that all of our strength and help is from the eternal Father in heaven, and that He alone is able to forgive us our sins, when we ask Him in the name of Jesus, then God can bless us and make us workers in His vineyard and we may have a good influence upon all with whom we meet.

I know the time I did not think that the services of God were easy, but I think differently now. They are easy if we are not self-willed and have no selfish purposes in view, and if we humble ourselves under the mighty hand of God and submit ourselves unto His commandments, and follow in the footsteps of Jesus, and work out our salvation with fear and trembling, and remain faithful until the end, we shall be blessed and shall be received into eternal glory when we come to leave this world of sorrow, sin and care.

In Rev. 14:13 John was commanded by the angel to write: "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may

rest from their labors and their works to follow them." LaGrange, Ind. L. M.

#### PAVHOSTO.

The following clipping from a well known periodical and extracts from personal letters may be of interest to the readers of the Mennonite. A January number of the "Outlook" contained this book review:

"Pavhasto"—The Gospels of Luke and John translated from the Original Text by the Rev. Rodolphe Petter, Cantonment, Okla.

This book is a literary curiosity, and also a record of the advance of Christianity. It is a translation of the two Gospels above named into the language of the Cheyennes, made by Mr. Petter, of the Mennonite Mission, who has been among the Cheyennes for over twenty years. The book is not printed in the ordinary way, but is made (and very neatly made, too) by a multigraph process.

If we may judge of the enormous length of the words as they stare at us from the page, this Indian language must pile up its compounds even more tremendously than does the German. We will quote one single word, not because it is the longest in the book, for it is shorter than other words on the same page, but because it bears such quaint resemblance to the erratic lines made by a performer on the lino-type when he is practicing, which sometimes find themselves in actual print—*nszhesshao-moxtomox-tame*—"

Rev. A. B. Shelly from Quaker-town, Pa., writes: "The copy of the Pavhosto, the Gospels of Luke and John, sent me has arrived with the morning's mail. Although I have not had time to read the same and to compare it with the original, I request you to accept my sincerest thanks for sending it. While I never expect to make practical use of it, I prize it very highly as one of the fruits our mission to the Cheyennes has brought forth. It will certainly be a great help to all the mission workers among the tribe as well as to the Indians themselves who are able to read it. I in part realize the amount of labor spent upon it and hope and pray that all of our workers among the Cheyennes as well as many of the Indians may make good use of the work so that the labor spent in translating and printing may be fully rewarded."

A representative of the Bureau of American Ethnology, Washington, D. C., writes: "Many thanks for the kind remembrance. In

## THE MENNONITE.

### NOTES ON THE S. S. LESSON

April 6.

Jacob and Esau.  
Gen. 25:27-34; 27:1-45.

Golden Text:—Jehovah is a God of justice; blessed are all they that wait for him.—Isa. 30:18.

1. Who was Jacob? 2. Why felt Isaac Jacob? 3. Why were the hands of Esau? 4. When is our voice Jacob's voice, but our hands the hands of Esau? 5. What does it show, that Isaac asks: "Art thou my very son Esau?" 6. What does Jacob's lie show? 7. How often did Jacob lie in this story? 8. Why should he bring him the venison before he would bless him? 9. How could he smell the smell of his raiment? 10. Whose raiment was it? 11. What does Isaac wish for his son? 12. How did Isaac, by his blessing, prevent himself from cursing Jacob when he found out that he had been imposed on? 13. Why did Jacob desire the blessing? 14. Why did he steal it? 15. Was he entitled to the blessing? 16. How had Esau sold his birthright? 17. Who influenced Jacob to deceive his father? 18. Why did Isaac tremble very exceedingly, when he found out the deception? 19. What does it show that Isaac said: "Yea and he shall be blessed?" 20. What does it show, that Esau was so sorry, and asked his father for a blessing? 21. What does it show, that God could use such a man as Jacob? 22. What was the punishment for Jacob? 23. What was the punishment for Rebekkah? 24. What were the good traits and the bad traits in Isaac? 25. What were the good and bad traits in Rebekkah? 26. What were the good and bad traits in Esau? 27. What were the good and bad traits in Jacob? 28. Is it right for parents to be partial? 29. Why did Isaac love Esau and Rebekkah love Jacob?

### ELEPHANTS AND WHISKEY

The late P. T. Barnum was a great temperance man, and sometimes lectured on the subject. He once commenced an address as follows:

"Those who have not suffered from the use of liquor, directly or indirectly, hold up your right hands."

"Very well," he continued, after a pause, "since there are no hands up I conclude everybody has an interest in this subject. I am qualified to speak about intemperance because I have been on both sides of the fence. There is no such thing as moderate drinking any more than there is moderate murder or moderate forgery. Smoking is just as bad as drinking. Boys are now employed to collect old cigar stumps, which are boiled down and the nicotine secured. This is sold to farmers up my way in Connecticut, who treat cabbage leaves with it, and these are manufactured into fifteen-cent cigars."

"Drinking is a habit that grows. Last winter two of my elephants began shaking with chills one morning. The keepers ran down to the village and got six gallons of whiskey. Hastily returning, three gallons were given to each elephant. Fortunately it cured them. They liked the artificial warmth—it superinduced. Next morning when the keeper came to them he found both elephants shaking with might and main. 'No, you don't,' he shouted; 'you are well enough today,' and they stopped shaking."

Whiskey is mean stuff—it is mean enough to make an elephant play the hypocrite—and it makes liars and hypocrites of those who drink it. Who ever thinks of believing anything a drunkard says, when he wants drink? Those who let it alone can avoid temptations to lying and hypocrisy, and all other sins.—The Evangelical.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

### NOTES ON THE C. E. TOPIC.

April 6.

The Ideal Christian.—IV. His humility? Matt. 20:28.

1. What is humility?

2. How did Christ show His humility? Matt. 20, 28.

3. How do we show our humility? Matt. 20:25-27; 1 Pet. 5:5-7; Phil. 2:3.

4. How do we learn humility? Luke 6:41-42; 7:7; Prov. 11:2; Matt. 5:3.

5. Where did Christ give His disciples an example of humility? John 13:1-17.

6. What is the reward of humility? Phil. 2:5-11; James 4:10; Matt. 5:3; John 12:26.

Humility is a Christian virtue, the Christian virtue, for the health-

en despised humility as mean. The natural man is proud, not humble, and it requires self-denial to put yourself below others. To have a modest sense of one's own merits.

Jesus showed his own humility by serving others, living for others. And that is the way, how we can show our own humility, that we are willing to serve others, count others better than ourselves.

We learn humility from Christ Jesus, when His Spirit comes into our hearts. When we examine ourselves in the light of the Word of God, and compare ourselves with Christ and what He wants us to be, we cannot be proud but in the light of eternity we see our own unworthiness. Becoming wise for eternity we become humble.

Christ gave His disciples an example of humility, when He washed their feet when none of them wanted to do it. Jesus said: "I have given you an example, that ye also should do as I have done to you."

The reward of humility we find in the life of Christ, "who humbled Himself, becoming obedient even unto death, yea the death of the cross. Wherefore also God highly exalted Him, and above Him a name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Jesus says, John 12:26: "If any man serve me, let him follow Me; and where I am, there shall also my servant be; if any man serve me, him will the Father honor." "Blessed are the meek, for they shall inherit the earth."

#### Quotations:

I believe the first test of a truly great man is his humility.—John Ruskin.

Humbleness is always grace, always dignity.—Lowell.

Modest humility is beauty's crown.—Schiller.

Love's humility is love's true pride.—Bayard Taylor.

The doctrines of grace humble man without degrading him and exalt him without inflating him.—Charles Hodge.

Humility is the altar upon which God wishes that we should offer Him His sacrifices.—La Rochefoucauld.

Humility—that low, sweet root from which all heavenly virtues shoot.—Moore.

Humility is eldest-born of Virtue, and claims the birthright at the throne of heaven.—Arthur Murphy.

March 27.

1913.

## News of the Week.

### WHOLE COUNTRY MA-ROONED.

All Train and Mail Service at Standstill—Rumors of Thousands Drowned.

Berne, Ind., March 27.—Ever since Monday afternoon Berne is absolutely isolated from the outside world excepting a few telegrams that were picked from the wires by the local operators. According to these and telephone messages from neighboring cities this is the general condition in the middle West, even Chicago having had no train service for several days. As a consequence almost no news are obtainable from the outside world.

Nearly all but the south part of Fort Wayne was under water. 15,000 people had to move out of their homes. In Lake Side the water stands four feet deep. Some loss of life is reported. Two carloads of boats were brought from Rome City and one carload from Winona to bring people to places of safety.

In Dayton, Ohio, 1500 people are reported drowned.

Sidney, Ohio, is practically swept away.

At Fremont, Ohio, houses and small buildings are going down the stream.

At Piqua, Ohio, several of the high officials drowned.

At Muncie a freight train on the L. E. & W. railroad was partly lost by going through a bridge.

**MANY KILLED AND MILLIONS OF DAMAGE.**

By Gales, Tornadoes and Cloud Burst All Over Middle West.

Chicago, March 23.—A terrific windstorm causing widespread destruction and loss of life and practically wrecking the already demoralized telegraph service, raged over the central west and middle states late today. Reports from Nebraska, Kansas, Iowa and Indiana indicate heavy damage, but owing to the wrecking of the telegraph lines the reports are fragmentary and lacking in detail.

Omaha, Berlin, Ashland and Yutan, Nebraska—the latter towns near Omaha—Marshalltown, Ackley, Woodbine and Carroll, Ia.; Terre Haute, Ind. and Abilene, Kan., are places from which scattering messages carrying the news of grave destruction have been received.

The death list at Yutan was placed at fifteen and the injured at fifty.

For more than four hours no word was received from the stricken city of Omaha. Late bulletins report that half the city was swept by a tornado.

All wires were down and Berlin, a neighboring town, was said to be in flames. The message was received over a single long-distance telephone wire which worked at intervals.

First reports from Nebraska were that the towns visited by the storm had been wiped out and that the wreckage was on fire. Trains loaded with rescuers, nurses and physicians were struggling toward the scene, being compelled to feel their way without running orders, owing to the paralysis of the telegraph service.

## THE MENNONITE.

Terre Haute, Ind., March 23.—Loss of life and severe property damage was caused by a tornado which wiped out the southern part of Terre Haute about 10 o'clock tonight.

At 12 o'clock seven bodies had been recovered. Scores were injured and property damage will reach into the hundreds of thousands of dollars.

All wires were blown down in the district affected. This prevented rescue work, although every available fireman and policeman was rushed to the stricken district.

It is expected the death list will be more than a dozen.

With no warning the terrific gale swept down upon the district. The end of the foundry room of the Gartland factory, a solid brick wall, eighteen inches thick, was caved in. Brick and stone structures suffered alike.

Lightning set fire to many houses. Men, women and children were crushed to death in bed. Some escaped to the cellars. Whole structures were blown away by the force of the wind. The maimed were rushed to hospitals as fast as they were extricated.

Difficulty was experienced in obtaining doctors and the firemen were unable to cope with the flames, which swept the district. The heavy downpour of rain is all that prevented scores of injured from being burned to the debris of their homes.

Greencastle, Ind., March 23.—Perth, a mining town ten miles west of here, was practically wiped out by a tornado tonight. Many persons were injured but no loss of life has been reported. The property loss is estimated at \$50,000.

**Millions of Damage and Scores Killed.**

Washington, March 21.—A terrific storm that raged over the central western states throughout the night, was today moving northeastward, leaving a wake of destruction. Heavy property damage was reported from Tennessee and Kentucky, where the storm took the form of severe shifting gales, with heavy rains. Telegraph and telephone communication were crippled throughout the district south of the Ohio river and the storm, moving northward and eastward over Ohio and Indiana, threatened further destruction.

More than one hundred persons are reported killed and hundreds were injured, some fatally.

Reports from Alabama show the loss of life was heaviest in that state, the number of dead there being already definitely placed at sixty with additional fatalities reported but not confirmed. Two towns, Thomassville and Lower Peachtree, were practically wiped out. Two are dead in Indiana, two in Tennessee, two in Ohio, two in New York, one in Michigan and one in Louisiana.

Accompanying the death lists are estimates of the injured totaling more than 200 with additions coming in at brief intervals.

### WHIPS WOULD-BE KILLER.

Duluth, Ia., March 21.—Lottie McDonald, girl of eighteen, administered a severe beating to Ernest Found, when he tried to murder her, after she had refused to marry him, and then turned him over to the police.

Found went to the girl's room, after arming himself, and for the seventh time in as many days asked her to become his wife, adding: "If you say no we both go together." At the same time he pulled a revolver and explain-

ed that unless his suit was successful he intended to kill her and himself.

The girl again refused, and as he raised the gun she landed a stiff right on the point of the chin, then kicked him after he went down, and took the revolver away.

### WILL NEVER SURRENDER.

Adrianople (by wireless to Constantinople), March 22.—Shukri Pasha, the commander of this fortress, and his troops are determined to continue the defense they have now carried on for five months, and all reports as to offers made by them to surrender may be dismissed as pure inventions. Only starvation can force the capitulation of the beleaguered garrison. Food is still regularly distributed among the population by the military authorities and there are considerable supplies.

Perfect order prevails within the city. The Bulgarian besiegers are making no progress, and their occasional assaults have been futile.

### VICE CONFERENCE PLANNED AT WASHINGTON

Washington, March 22.—The whipping post for white slave traffickers and seducers of women, a tax upon bachelorhood, more careful training of children and abolition of joy rides and rag-time dancing were advocated as remedies for the social evil at a hearing here today conducted by the Illinois senatorial vice commission, which came to Washington as soon as practical. Congressman Robert Hill, of Illinois, agreed upon request of the committee to introduce in congress a bill creating a commission to look into vice conditions in the District of Columbia.

The commission secured the promise of President Wilson to consider their request for him to call a conference of governors and representatives of vice commissioners from various states to study the social problem, the conference to be held in Washington as soon as practical. Congressman Robert Hill, of Illinois, agreed upon request of the committee to introduce in congress a bill creating a commission to look into vice conditions in the District of Columbia.

At the hearing attended by many prominent women and men interested in social welfare work, the low wage question as a cause of girls going wrong was discussed, several of the witnesses deprecating the idea, insisting that lack of education and resisting force had much more to do with the downfall of women. Men, too, were blamed as primarily responsible for the degradation of girls.

### BRIDGE FALLS, ENGINE PLUNGES INTO RIVER

Lyndonville, Vt., March 22.—Facing what appeared to be certain death, the engineer of a passenger train from Montreal for Boston, today, brought the crowded coaches to an abrupt stop on the edge of a tottering bridge.

An instant later the structure, weakened by the flood, gave way under the weight of the locomotive, and the big machine, with its crew, plunged into the ice-choked stream.

The 125 passengers who scrambled out of the cars to learn the cause of their sudden shaking up, received a second shock when trainmen reported that another bridge over the Passumpsic river, a mile back, had been swept a moment after their train had cleared it. The engineer and fireman, by a lucky chance, dropped into open

water and swam ashore not much the worse for their experience.

### FOURTEEN MINERS KILLED.

Terre Haute, Ind., March 22.—Fourteen miners were killed at Cuggar, Ind., today in a mine explosion according to advices received by the Labor union here today. Over three hundred men were employed in the diggings and many are supposed to have been injured.

### A WORD TO GIRLS.

Just a word to the wise. I hope that this will find space in the column for it may do some poor girl a lot of good as I am quite sure that I know what I am writing about as I am a city factory girl. Girls from the country, take a friend's advice and stay in the country. Many a girl has come to the city thinking that she will get a position merely for the asking for it, but such is not the case. If she hasn't a position promised, it may take weeks and months to get a position and then the wages that she receives are insufficient for her needs unless she will take a position as a domestic. If she gets a position in a store or factory, and doesn't dress up-to-date or at least a little bit nice, she is hardly noticed and is always made game of and is continually being placed in a very embarrassing position. When these poor country girls are working among a lot of city-bred girls and there is one girl who will give her a pleasant word or smile the country girl is always ready to lay her life down for the one who has been so nice to her simply because she receives so little from the girls who surround her. Many a little incident I could write about but it would take too much space. Many a girl has come to the factory to work that are from the country or small towns, but oh! how they do yearn for their own little home town and if the money wasn't such a necessity, I know that it wouldn't take them long to pack their clothes and go back to their little town that they came from.

If any girl must go to an unknown city, I sincerely hope that they remember these words: "Never ask information from anybody but a uniformed person." It is sometimes the best dressed people who will lead a poor girl astray by offering to take her to a respectable place and instead will take her to a resort. And never take advice from a stranger. If not knowing where to stop when going to a strange city always ask a uniformed person to direct you to a convent or the Young Women's Christian Association, as there is one in every large city and they always help a girl along. When I go to a different city I always go to the Y. W. C. A. and then I know that no harm will befall me while I am in the land of dreams.

I was born and reared in a large city, but I always spend my summer vacations in the country. Not at a country summer resort, but a good old-fashioned farmhouse, and I find the farmers the most cordial of people. They never seem to be able to do enough for me when I was there. A friend of the country girls.

It is worth while to be a zero if the divine unit holds the leading place, for then the zero becomes of value.—Arthur T. Pierson.



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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, April 3, 1913.

No. 14.

### CHRIST PREEMINENT.

By Rev. W. C. Laube.

Jesus Christ is all in all,  
First is He in heaven and earth,  
Every ransomed, sin-healed soul  
Sing His glory, praise His worth;  
He revealed the Father's love,  
He became our sacrifice,  
All the fullness from above  
In His wondrous person lies.

Through His blood He purchased peace  
On the cross for all His own,  
Who were still His enemies,  
Had He not His mercy shown.  
Of His church the head was He,  
Loving, blessing without end,  
Her in perfect purity  
To the Father to present.

Jesus, King of all my heart,  
Make me Thine, entirely Thine;  
Let all self and sin depart,  
Let Thy grace within me shine.  
Be Thou all in all to me,  
Fill my heart with peace and love,  
Draw me evermore to Thee,  
Till I worship Thee above.  
—Herald and Presbyter.  
Dubuque, Iowa.

### NEWS AND COMMENTS.

Bro. P. A. Penner writes from Champa, Ind.: "Here all are well. Tomorrow commences our summer school and examination of our Indian co-workers. The school is to be held in Janjgir. The subjects taught are the following. Mark, Abraham's history, bibl. geography and homiletics. Practice in singing will be every day. This is the beginning. We are anxious to see how all will turn out."

### A Unique Convention.

We have been prevented until now from referring to the remarkable gathering of Railroad Y. M. C. A. men in Chicago last fall. We are convinced that it will prove the prologue to an important advance in this department of Christian effort. Sixteen hundred men—brakemen, firemen, high officials, conductors, train-dispatchers—gathered in the most informal fellowship to confer concerning the interests of their religious-social organization. On Sunday they marched in a body to church behind a band playing "Onward, Christian Soldiers." Eight railroad presidents and twelve vice-presidents attended the opening banquet, and

President Sidley expressed his doubt whether there was in existence anywhere a platform on which employer and employee met with such mutual esteem and profit. President Stevens of the Chesapeake & Ohio announced that every division point and terminal on his line was provided with a Railroad Y. M. C. A. building; that these had cost the road \$200,000 and were maintained at an annual expense of \$10,000. Another speaker quoted the late president of the Pennsylvania, George B. Roberts, as saying at the last meeting of directors which he attended:

"When we made our first appropriation for the Railroad Association we were ashamed to let it be known and put the item under the head 'Repairs'. But I want to say that no stockholders' money that we have spent, not even for steel rails, has been more necessary and useful."

There was a good telegram from that great friend of young men, Mr. James Stokes, to those present. He paid a tribute to Mr. Cornelius Vanderbilt, who first foresaw the opportunities of the work and pushed the organization around the world as far as India.

"I prefer to travel," said Mr. Vanderbilt once, "in a train driven by an engineer with a Bible in his pocket."

And Mr. Stokes added thereto:

"The man at the throttle, looking out at the darkness and facing death at any moment, needs a short, quick creed. 'The blood of Jesus Christ cleanses us from all sin.' That was the creed on which George Williams founded our Association, and if we give it up the association might as well be given up."

There are 1,700,000 men employed in American railway transportation, and no better method for providing for their religious needs could be devised than that of the railway Y. M. C. A. At Chicago appeals came for extension of these privileges to the 600,000 men on electric lines, the 50,000 in construction camps, and the railroaders of the new lines in China. These and other requests will not remain unheeded.—Rec. of Chr. Work.

### China's Need and America's Opportunity.

A missionary of the American Baptists, Mr. Hansen, writing from the Chino-Burmese frontier, says that during the revolution Chinese farmers on the Yunnan border began to cultivate opium again, but that the new government promptly suppressed this by mowing down the poppy plants. "But on the British side of the line," he adds significantly, "every gully and hillside is covered with poppy fields."

The opium merchants, chiefly Jews—notably the Sassoons, who are the Rothschilds of Asia—have accumulated a great stock of Indian opium in Shanghai, the value of which is stated to be certainly \$40,000,000. It has been here held up, partly because of the disorders attendant on the revolution, and partly because certain provinces have refused to allow its sale within their borders. On this stock various important banks, British and others, have made loans to the extent of \$20,000,000. These relations have brought the bulk of the trading community in the East into line in demanding foreign pressure upon China for the continued admission of the drug. One of the great opium firms arrogantly cracks its whip over the British Foreign Office by telegraphing: "If the Central Chinese government is unable to enforce the observance of the Treaty (relating to opium) we respectfully submit that it is the duty of the British government to enforce the same." By which, of course, armed intervention is alluded to.

The British government, liberal though it is in name is showing itself a humble and pliant servitor of the few opium lords. It has warned China "that Great Britain would delay recognition of the Republic on the ground of republican opposition to the opium traffic." The Chinese Central government, browbeaten and perturbed, has been trying to induce the provinces, notably Chekiang, to yield and to allow the importation. The answer of the Chekiang assembly to the government of George V. is as sturdy and worthy in its republican stubbornness as anything the American colonies

ever despatched to the government of George III.:

"The British complain of breach of agreement and the Board of Foreign Affairs at Peking sides with them to their frighten us with the non-recognition of the republic by foreign powers. The said board evidently does not know that to harm people with opium is not an act of a civilized nation. In the world there is justice. Recognition of the republic will come sooner or later. If Great Britain will not grant this because of the opium, it is Great Britain's shame, which does not concern us. The said board can be afraid of her, but not we the Chekiang people."

The American government in its dealings with the nations of the East, has, in general, been fair and generous. It could hardly do a more timely service to the injured Chinese people than to recognize their government without further delay. This would not be without influence in preventing what threatens to be practically a British reinstatement of the opium dens throughout the length and breadth of China.—Rec. of Chr. Work.

### CONFERENCE ANNOUNCEMENT

#### "Eastern District."

The annual Eastern District Conference will convene Sunday, May 4 and continue Monday and Tuesday in the Herford Mennonite church at Balby, Pa. The local pastor announces communion Sunday morning for congregation and conference members.

On Sunday afternoon at 2:30 o'clock the unveiling of the Annie C. Funk Memorial will take place in the adjoining cemetery to which all interested are most cordially invited.

On Sunday evening the conference sermon will be preached by the retiring president of the conference, Rev. A. S. Shelly.

#### PROGRAM OF BUSINESS SESSION.

Monday, May 5, 1913, at 9:15 A. M.

1. Devotional exercises.
2. Roll Call.
3. Minutes of last conference.
4. Treasurer's report.
5. Election of conference officers.
6. Appointment of committees.
- Auditing.
- Appropriation.



- Resolution.  
7. Report of program committee—Election, one member.  
8. Report of special committee (Annie Funk Memorial).  
9. Parochial reports.  
10. Application for appropriations.  
11. Report of Mennonite Home by board.  
Discussion.  
Election of three members.  
Noon intermission.

## 1:30 P. M.

12. Report of publication committee.  
Discussion.  
Election of one member.  
13. Report of Home Mission committee.  
Discussion.  
Election of one member.  
14. Recommendations for evangelists.  
15. Report of Building Fund committee.  
Discussion.  
Election.  
16. Report of Educational committee.  
Discussion.  
Election.  
17. What steps can this conference take towards introducing the services of Deaconesses?  
Discussion.  
Evening intermission.

## 7:30 P. M.

- Praise and song service.  
8:00 P. M.  
A Paper—Why am I a Mennonite?—By Rev. S. M. Grubb.  
A Paper—How to supply our churches with ministers in the future.—By Rev. J. W. Schantz.

## Tuesday, May 6th, 9:15 A. M.

- Devotional exercises.  
18. Report of Historical committee.  
Discussion.  
19. A Paper—The Sunday schools in our congregations—By Rev. A. B. Shelly.  
Discussion.  
20. Committee reports.  
Appropriation.  
Auditing.  
Resolution.

The officers of conference and program committee join in impressing the importance that all delegates so arrange their affairs that they can stay for all sessions and until conference is over.

Joseph B. Bechtel,  
William M. Gehman,  
Rev. A. M. Fretz,  
Committee.

## NOTICE AND INVITATION TO ALL MENNONITES IN AMERICA.

Greetings of love and peace! With joy we can now report that the Lord has prospered the work of preparation for the first General Convention of all Mennonites in America, so that the time and place for holding the same has been agreed upon. The Lord willing, this convention is to be held on Tuesday and Wednesday, Aug. 19 and 20 in the Mennonite church of Berne, Ind. If necessary, the convention can easily lengthen the time of the session by half a day. This date has been chosen on account of the annual Bible Conference at Winona

Lake, Ind., to be held this year during the ten days beginning Friday, August 22. Visitors of our convention that wish to attend also the Winona Bible Conference can thus save traveling expenses, especially those who come from a distance.

We have received three kind invitations of which the one from Berne seemed on the whole the most acceptable. The first invitation was from Wakarusa, Ind., by Bro. A. B. Yoder, and the second was from Beatrice, Neb., by Bro. Gerhard Penner. All three have encouraged us very much and we are thankful for them. The God of all peace, who worketh in us "both to will and to do" may continue to bless all honest efforts towards Mennonite unity. If any denomination should be a model to others in peace and unity, it should be a "non-resistant" denomination, like ours. God, who has helped us to hold high a confession of faith which is a model on the doctrine of peace, is also able to make the confessors of this doctrine a model of peace and union before the eyes of all the world. If this convention brings us but a little nearer to that goal, the Lord will be glorified and we will please our Master.

The program as published six months ago is as follows:

1. The blessings of Christian unity. John 17:21-23. By Dan. Brethrenian.
2. Meano Simon as reformer. By C. v. d. Smissen.
3. Review of the History of American Mennonites. By C. H. Smith.
4. What contribution have we as Mennonites to make to American Christianity? By J. W. Klierwer.
5. In what fundamentals do Mennonites agree? By Daniel Kaufman.
6. What is the Bible doctrine of non-resistance? By P. C. Hiebert.
7. In what branches of Christian work can we co-operate? By Bro. Shultz, Chicago.
8. "What think ye of Christ?" By Emmanuel Troyer.
9. Christian Separation from the world. John 17:15-17. By J. K. Gehrig.
10. Unity in prayer. Matt. 18:19 and Acts 1:14. By Chr. Neff, Germany.

After each subject an open discussion will, of course, follow. We would also suggest that between some of them short prayer periods be arranged for.

We look forward to a richly blessed, prayerful convention, well attended by all the branches of our beloved church. We are

hopeful in that love of which Paul says, it "hoped all things." The Committee:

J. E. Hartzler, Elkhart, Ind.,  
Chairman.  
I. R. Detweiler, Goshen, Ind.  
P. C. Hiebert, Hillsboro, Kan.  
D. E. Harder, Hillsboro, Kan.  
Dan. Brethrenian, Goshen, Ind.  
C. R. Eggle, Gridley, Ill.  
Val. Strubhar, Washington, Ill.  
Treasurer.  
P. H. Richert, Goessel, Kan.,  
Secretary.

## A LETTER FROM LAME DEER, MONT.

Dear Readers of the Mennonite:—Only a few more days until we again shall celebrate Easter in memory of our Lord's resurrection. May we all feel the mighty, quickening power of the Risen One. May His life-giving power be felt especially in those who are dead in transgression and sin; may the Easter Sun cast His rays also into those hearts where darkness rules, into the hearts of our Indians. May we, who follow Him, who is risen from the dead, walk truly in newness of life, that we be used of the Lord to bring others to this new life.

How rapidly the time passes. It is as though we had just had Christmas, now Easter has already come. As one looks out of the window it does, indeed, not look like Easter time. Whither-soever one may look, the ground is covered with several inches of snow. The weather has been quite cold again after a series of warm springlike days. These sudden changes in the temperature may, to a great extent, account for the many cases of sickness among our Indians. The children almost universally suffer from an epidemic of whooping cough; a few cases have been reported as mortal. In spite of the fact, however, that there are but few houses where there is no sickness, the meetings have been tolerably well attended. A few persons have come to church of late, who had not done so heretofore. This shows that the Spirit is working. One of them, a priest, has become very friendly toward us. In a conversation he told us that it was the influence of our native Christians, especially the influence of the native helper, Alfred Brown in Oklahoma, who visited here, that brought him to church. So the Lord uses our Christians in spite of their many failings and their very limited knowledge to lead others to Him. And will not the main work of evangelization among our Indians as well as among other heathen people, have to be done by the native Christians who think and

speak and live like they do, rather than by the foreign missionary?

Last Sunday we spent with our fellow-workers at Birney. It was a day full of blessing for us. In the forenoon baptismal service was held. Four young people received holy baptism upon confession of their faith. These were the first ones to come out in open confession in that place. There will be, no doubt, many trials awaiting them; may they stand fast and be a means in God's hand to lead many of their tribe to Him.

After an intermission, during which coffee and crackers were distributed, the four newly received and six white members of the Mennonite church gathered to observe the breaking of bread. The latter were Brother and Sister Kliever, Bro. Schultz, who teaches the government school, my sister, who serves as matron of the school, and my wife and I. The rest of the day we spent in conversation, singing of hymns, and closed with a short prayer meeting. We all felt that rich blessings had been granted to us during the day. We had received another proof of His promise that His Word shall not come back void, we had been strengthened by the spiritual food, we had felt God's Spirit in the communion with His people. May the young church, which is just begun there, may the church among the Indians everywhere and in all heathen lands thrive and gain strength to overcome the powers of darkness which have so far ruled there. Yea, may the power of His resurrection take hold of us all, no matter who we are, no matter what our occupation may be. We all are to work for the Master, we all must allow ourselves to be used—to scatter light and life wherever we go, we all must show forth the power of His resurrection in our life, in act, in word, in prayer, in sacrifice, to the glory of God and the salvation of man. May the Lord help us.

Your co-workers in the Master's vineyard,

A. A. Wiebe.

## THE MOLDING OF CHARACTER.

There is no thing truly great in the world but man, and nothing great in man but the unseen something that he calls his soul. The thing that makes man great is something that cannot be thrown into a scale and weighed by the pound. There shall come a time when the keepers of man's physical temple shall tremble; when his shattered shell shall crumble and his days on earth be numbered, "for the things which are seen are temporal, but the things

which are not seen are eternal." The man who gave utterance to the truths of the text is no narrow-minded fanatic. He sums up in a few masterful phrases the strain and tumult of life's struggle. He gives to the world a creed of life to be lived by those who recognize God and are seeking a more enduring realm than that of sense and sight.

The great outcome of a man's life is not a title to gold and acres. It is character which he acquires and carries with him. If the unseen is eternal, then with reference to man his greatest concern ought to be for the culture and the formation of his character. The same man who declared the truth of this lesson said also, "Let every man take heed how he buildeth." Genius alone will not make a man great. His character is most symmetrical whose head and heart are in equipoise. What we need is not less intellect and more heart, but more of both—Sel.

## DOUBTS DISPELLED BY THE SUN.

It is said that Dr. Merle d'Aubigne, the famous Swiss historian of the Reformation, was sorely troubled with doubts during his student days. He went to his old experienced teacher for help. The old man refused to discuss the doubts, saying: "Were I to rid you of these, others would come. There is a shorter way of destroying them. Let Jesus Christ be really to you the Son of God, the Savior, and His light will dispel the darkness, and His Spirit will lead you into all truth."

That old man was right. He saw the fatal habit which the young man was acquiring, and he knew that the glorious Sun of Righteousness could alone scatter the clouds that make so many lives dark and dreary.

I remember that once when a famous infidel book was under discussion in a certain ministerial circle Dr. Thomas H. Skinner said to us: "Brethren, difficulties have arisen in my own mind that were worse than any or all infidel writers could suggest. I have in the strength of Jesus Christ conquered all these. Why should I care what the skeptics have to say?"—Theodore L. Cuyler.

## A QUEEN'S MILD REBUKE.

The carriage of Queen Victoria, of Spain, was checked for a moment by the crowded street, and she was at once the target for all eyes as she sat waiting quietly. Wishing to examine more closely the beautiful embroidered garment which the queen was wearing, an American lady raised

impulsively an opera-glass which she was carrying, and scanned the queen closely, although only a few feet away.

Suddenly, to her dismay, she was brought to the realization of her extreme rudeness by meeting the queen's eyes full in the glass—eyes that spoke the rebuke plainly, although the steady look was both kind and patient.

Instantly the glass was lowered, and with scarlet cheeks the lady's face expressed an unmistakable apology, as Queen Victoria raised a mildly reproving forefinger and shook her head slightly with a little smile, as the carriage moved on.—Youth's Companion.

The Methodists constitute 21 per cent of all the church members in the United States.

The "Mennonite" and "Christlicher Rundschote" together to one address for \$2.50.

## Home Circle.

## A CLEARER VISION.

By Zella Margaret Walters.

Elsie Leonard waved gaily at the two on the porch, as she shook out the reins over her pony's back. Anna Dale, who was convalescing from a long illness, was her guest today. The day before it had been old Mrs. Hawn, and the day before that the Trevitt children. On Sundays she always brought to church some one of the older people who was no longer able to come alone.

"Sweet Elsie Leonard!" said Mrs. Allison, using the phrase that was oftentimes spoken when Elsie was discussed.

"Yes," said Phillis. Her voice was shaking a little, and Mrs. Allison looked up to see that the girl's eyes were filled with tears.

"Oh, please don't think I feel jealous or hateful about Elsie!" she cried. "She is sweet, and I like her, too. But I want to be loved that way. I wish I had something to give to make people love me. Elsie has so much, and she is always giving. And no matter what you say, it's the people who can give that are loved. I'd give, too, if I had something."

Mrs. Allison did not look as if she thought her young friend's case at all hopeless. She smiled a little while Phillis was wiping her eyes.

"You are quite right," she said, "it is the people who give that are

loved. But, my dear, it is not for what they give that they are loved, but for the sweet, generous spirit that prompts the giving. Whether your gift is large or small won't make a bit of difference in the measure of love it will bring you. I know a dear old lady who gives every one knitted wristlets. They are something that very few people use any more. It is just an expression of her love, and we all accept it as the coinage of love. Do you think you have nothing to give? You brought me a beautiful gift today; I wonder that you don't think of a dozen people that would enjoy one like it." She touched her bouquet of sweet peas caressingly.

"My flowers!" said Phillis. "I have a great many. But do you think people would care for just garden flowers? I always feel as if I ought to send household flowers when people are ill."

"People do like the garden flowers. But more than that they will like your thought of them. You have a special gift with your garden. It is always full of lovely flowers. If you're willing to share it you can give bits of happiness to so many people."

"Oh, I'm willing," said Phillis. "Tell me some more. You're opening my eyes."

"Yes, dear, that's the trouble with all of us. We need to have our eyes opened to opportunities. None of us are so poor that we have nothing to give, for that would mean that we were poor in character, without kindness in our hearts. Just across the street I see an opportunity for you to give something that you have, a little time. There is little Mrs. Graney. She is recovering from nervous prostration, and the doctor has ordered her to take a walk every day, but when she goes she has to take her three little children along and watch them all the time. What a help it would be to her if some one would go in now and then in the afternoon and take care of the children, leaving her to take her walk undisturbed."

"I'm going tomorrow," said Phillis. "I love to play with babies, anyway."

"And then, if you and other young girls could but realize how all the weary world that goes up and down the streets, and does the world's work, longs for the gift of pleasant, cheerful faces and sweet, low voices and little acts of every-day courtesy. Some young girls do seem to realize this. I hear their low-voiced 'thank you's' to tired clerks and to hurried public servants that do something for them; I see their

little acts of helpfulness, their refusals to be ruffled by the crowds or inconvenience of public places. Grateful glances follow them, frowning faces relax into smiles, just because a young girl offers the gift of gentle courtesy to every one she meets."

"You need not tell me any more, a word of warning we all need when we begin to give. We have it in the words of the poem we love:

Not what we give, but what we share;

For the gift without the giver is bare.

"Yes, I'll remember that," said Phillis.—Girl's World.

## Contributions.

## FOREIGN MISSION.

During the month of March the following gifts were received:

## General Treasury.

Bethel College church, Newton, Kan., \$29.60; Halstead, Kan., church, \$61.78; Hillsboro, Kan., church, \$32.91; Bethany church, Ok., \$5; Christian church, Moundridge, Kan., \$14.50; First Mennonite church and S. S., Philadelphia, Pa., \$42.62; Tabor church, Goessel, Kan., \$37.31; L. Ruth Moundridge, Kan., \$10; Children's service, Hague, Sask., \$2.25; Hermann Janzen, Elbing, Kan., \$100; Menn. church, Upand, Cal., \$45; Emmanuel's church, Pratum, Oregon, \$14.50; Birthday thanks-offering, Hillsboro, Kan., \$11.62; Bethel church, Indian church, Moundridge, Kan., \$10.66; Ebenezer church, Mt. View, Okla., \$8.65; Menn. church, Hague, Sask., \$21.25; S. S. West Zion church, Moundridge, Kan., \$30.22; Bethel church, Fortuna, Mo., \$19.06; Hoffnugsfeld church, Moundridge, Kan., \$35; Bergal church, Pawnee Rock, Kan., \$15.13; S. S. ditto, \$5; S. S. Brudertal church, Hillsboro, Kan., \$23.83; Tiefengrund church, Laird, Sask., \$80; Y. P. S., First Mennonite church, Newton, Kan., \$10; Alexander's church, Goessel, Kan., \$122.46; Menn. church, Deer Creek, Okla., \$16.55; Friedenthal church, Gotebo, Okla., \$27; Mission box of church, Berne, Ind., \$38.85; Mission friend, ditto, \$25; birthday gift, ditto, 15c; legacy from Mrs. Verena P. S. Lehman, ditto, \$876.50; Hoffnugsfeld-Eden church, Moundridge, Kan., \$32.86; S. S. Christian church, Moundridge, Kan., \$38.70; Gerhard Regier, Whitewater, Kan., \$28.40; Student society, Bethel College, Newton, Kan., \$12; Willard Leisy and John Roehr, Wisner, Neb., from selling A. Funk's pictures, \$2.50; First Menn. church, Reedley, Cal., \$25.80.

## Treasury for Special Gifts.

L. Ruth, Moundridge, Kan., Annie Funk Memorial, \$5; Taber's Friend's box, ditto, \$5; ditto for church in Champa, \$10; Y. P. S. Bethany church, Quakertown, Pa., A. F. school in India, \$13; Y. P. S. Zion's church, Souderton, Pa., ditto, \$30; friend of mission, Goessel, Kan., for P. A. Penner, \$21; D. C. Sprunger, Berne, Ind., for church in Champa, \$5; Alvina's S. S. class, Berne, Ind., ditto, \$16.

Gratefully acknowledged.

Gustav Harder, Treas.  
John G. Regier, Asst. Treas.

## The Mennonite.

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Rev. C. van der Smisen, Editor,  
Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor,  
Entered at the post-office at Berne, Indiana, as second class mail-matter.

## Editorial.

"Shall evil befall a city, and Jehovah not do it?" Amos 3:6.

When the reports of the fearful ravages of the flood begin to come in and the highest water ever experienced in Berne appears insignificant compared with the appalling damages done by the flood, to many the question comes: "Why did God, if He is merciful, permit such suffering and loss of life and property?" Some will question even whether God has anything to do with this flood, they say the weather conditions made it, in some cases the carelessness of men was to be blamed. Yet who made the weather conditions?

The prophet of old says: "Shall evil befall a city, and Jehovah has not done it?" The whole Word of God teaches us that God sends to people what appears to them good or evil.

We in our shortsightedness may not understand why God permits such calamities to befall men, but if we study His Word His Spirit will reveal to us some of the whys and wherefores.

No one can deny that our time is a time of materialism. The almighty dollar or the desire for pleasure reign supreme in many hearts and lives. What influence does such a catastrophe exert upon the minds of men? The first impression is appalling. Many a man stops in his mad career and begins to think of the uncertainty of life and the certainty of death. Many may ask: "If my end should come so suddenly, would I be prepared?"

Of those who have been drowned, some may have had time to prepare to meet their God, some may have been children of God and have gone home. Others who were in danger and have been rescued, may have been impress-

ed so deeply by the nearness of death, that their life from now on has received a different aim. At times we need a thorough shaking up to awaken to the understanding of our real condition; for what we are before God is our real condition. Our relation to God is the most important question of life, by which all other relations are influenced.

There is another important side to this calamity, which was intended to be brought out. God arouses our sympathy and the usual greed and selfishness of the people is turned into helpfulness and love. These higher feelings being aroused bring people nearer to God, make them more receptive to the message of divine love and grace.

That these disasters may also be a well-deserved punishment for some we will not deny, though we do not think that these people were more sinful than others.

So the experiences of this week may make us more thoughtful, more sympathetic, more earnest and more liberal, and may be to those immediately concerned a blessing in disguise.

## Correspondence.

Zionsville, Pa., March 28, 1913.  
A good program was rendered at our Young People's meeting on Good Friday evening. The occasion was a double one, being the first anniversary of our society and also served as a dedication for the piano, which was recently put in our Sunday school. The evening was an ideal one and a large audience had gathered. Bro. G. P. Shaw, of East Greenville, led the meeting. We had two excellent addresses by Bro. Shaw and the Pastor, Rev. E. S. Shelly. Such meetings are indeed inspiring and encouraging. The society is not very large in number as many of our young people live at a distance and it is therefore too inconvenient to attend regularly. But those who take part show great interest in the work and as we have the assurance of God's Word where there are two or three gathered together in His name He will be in the midst of them. The blessing not only depends on the number, but on the spirit in which the work is carried on. Miss Emma Geissinger, one of our active members, had been away for some time, but returned home, whom we all welcomed back.

Norman S. Schantz.

Wadsworth, Ohio, March 24, 1913. The week before Easter special Lenten services were conducted by our pastor, Rev. W. S. Shelly, in the Wadsworth Menno-

nite church. In these services the pastor taught clearly that the real Lent is to quiet men's passions and to push them aside, that the higher voices may speak to them and the higher touches fall upon them. On Easter morning he used for a text, "O death, where is thy sting? O grave, where is thy victory?" In the evening the Sunday school boys and girls rang the Vesper bells with their voices. They were set in tune by Class No. 7, a band of young ladies.

To inspire the children with the springtime the young ladies selected for them songs and poems of birds, bees and flowers. Also a number of Easter exercises and recitations were given to them. The choir, too, added much to the success of the evening service.

Mrs. W. B. Shaub.

Napier, Pa., March 24. We enjoyed fine weather for Easter. We have all indications of an early spring, the frogs are croaking in the trees and the robins and bluebirds are in their glee building their nests. The sick reported are improving.

Rev. Garver preached for us yesterday morning, there will be preaching Saturday evening and Sunday morning. People are plowing. Our schools will be closed next week and summer school will commence the 21st of April. We are still receiving some new members to our church. We are working hard to build up our church. Last Sunday Bro. H. G. Snyder baptized and took into the church Miss Dora Stockenous, May the Lord guide and direct her. Brothers, pray for our safe journey through life.

Mrs. Henry Kline.

Upland, Cal., March 25, 1913.  
California has just passed through the most severe winter in the record of its history. Practically all the citrus fruits were so much damaged by the frost that they are unmarketable. These fruits being one of the leading industries of southern California naturally caused considerable depression in business affairs here. Orange trees of four or five years old and over were but very little injured and are again loaded with bloom for the new crop. Lemon trees did not stand the frost so well and it is estimated that it will take several good years to bring them again into full bearing. Spring is again here and more pleasing surroundings could not well be imagined.

Communion services were held at the Mennonite church on Easter Sunday as usual. Nearly all the membership participated. The pastor, M. Horsch, had not re-

turned from his evangelistic trip to the Middle West and Rev. J. S. Hirschler conducted the services. In the afternoon of the same day the choirs of the Mennonite and Presbyterian churches united in rendering an Easter anthem at the Presbyterian church. The audience room seats nearly a thousand and was filled to overflowing.

The Methodist, Presbyterian and Methodist (Mennonite?) churches have united in securing the assistance of Evangelists Curry and Brown in a series of union meetings for our town. The same evangelists worked several weeks in our neighborhood city of Ontario and many hundreds decided for the better life.

J. C. Mehl.

First Church, Philadelphia, Pa. March 23. We observed passion week with a series of evening services beginning Monday evening, March 17th and ending with the preparatory and baptismal services on Friday evening, March 21, when fourteen new members were received into the church, ten of these by baptism and four by the right hand of fellowship. Eight of these came from the Sunday school, several of them in their quite tender years have thus publicly given their hearts to their Lord and Master. Among those baptized is one brother, aged 80 years, and another, aged 87 years, truly a ripe old age.

Visiting brethren preached for us at three of these services. On Monday and Tuesday evenings Rev. Silas M. Grubb, of the Second church, Philadelphia, and Rev. William H. Grubb of the East Swamp church were with us and delivered helpful messages to good audiences. These are two of our own boys, our pastor's sons, and we are always happy to see them come.

On Wednesday evening our choir of twenty-five voices, under the splendid direction of our organist and choirmaster, Mr. F. W. Aszmann, rendered J. H. Maunder's sacred cantata, "Olivet to Calvary." This rather difficult and lengthy work was splendidly and reverently rendered in the true spirit of worship. We are proud to say, pardonably so, that the entire work was sung by our own young people. The exciting and intricate solo parts were sung by Miss Helen Hoover, Messrs. William Sigley and Clarence Hunter, soprano, tenor and baritone respectively, in a most pleasing manner, entirely free from that appearance of laborious effort so common with trained singers.

## THE MENNONITE.

On Thursday evening Rev. Victor Boyer, the newly elected pastor of the Allentown church, brought us a splendid message full of the love of Christ for us, His people. This was Rev. Boyer's first visit to our pulpit and this first impression, which experience teaches, is usually lasting, was most pleasing. He speaks with an easy grace, full of directness and force, voice pleasing and well modulated and a tone of earnest sincerity, thought uplifting and pointing to the Christ. We shall most gladly welcome him again.

The Friday evening service, as already stated, was the preparatory and baptismal service and was full of the solemnity and sacredness due on such an occasion. It is a matter of serious thought as well as genuine Christlike rejoicing when hearts young and older publicly profess and confess their Lord and Savior in the sacred rite of baptism.

On the beautiful Easter Sunday morning our Sunday school held its Easter service, and an excellent service it was, charmingly simple and pleasing. The beautiful Easter decorations of flowers and palms helped much to make the church attractive. The little folks of the Primary and Beginners departments had a good share of recitations and singing. We always enjoy seeing and hearing these take part. Our Junior choir of twenty young children, lately organized and under the direction of three of our young ladies, made its first appearance and sang a beautiful Easter hymn. This choir is a new feature in our school and we expect it to be a most helpful addition. Our young ladies deserve much credit. Our splendid male quartet which all you dear readers should hear, rendered a beautiful selection, entitled, "Christ Is Risen." The address was delivered by Rev. Harvey K. Heebner, pastor of the First Schwenkfeldian church of this city and a splendid address it was, just suited for the little folks and intensely interesting for the big folks. He emphasized the "Easter Smile," visible on almost every face, and the importance of the children taking part in the service. He called attention to the meaning of Easter by the use of an

E-verlasting Life.  
A-lmighty God.  
S-avior of the world.  
T-ruth triumphant.  
E-manuel—God with us.  
R-esurrection.

We wish to commend our superintendents for arranging this service.

The morning and evening church services were given over

to the celebration of the communion of our Lord's Supper. The attendance was good, and the bond of union again strengthened and our Savior's sacrifice made more real to us. Several special numbers of Easter music, among them a solo by Mr. Wm. Sigley and a duet by Misses Hoover and Fretz were rendered at the evening service. With our arrangement of two communion services on Easter, our congregation can not have a full Easter service. We regret that this service must be slighted in our church.

Our Teacher Training classes have taken their first examination, with good results, and are now taking up Part Two of the text-book New Testament History. Ten members took the examination. This study is proving highly interesting and instructive.

This coming Thursday evening, March 27, the Adult department of our Sunday school will hold a social to which the whole congregation is invited. There will be musical and literary numbers, refreshments and a good time of social fellowship. This social was arranged at the suggestion of our Efficiency committee. Our Junior Christian Endeavor society is flourishing, having some thirty enrolled. The interest in this society is strong, the little folks are in earnest. A number have been brought into our Sunday school through this society.

A. S. Bechtel.

## THE SUPREME FOLLY.

Selfishness is the supremest folly. The Greek word from which the English "idiot" is derived really means a private person, or one who lives to himself and within a very narrow circle of interests. There is a profound philosophy contained in the development of the meaning of the word. Living to oneself is not only negatively foolish but positively dwarfing and hurtful to both intellect and soul. It darkens the windows of one's life and shuts him up with that which is mean and little and unworthy. An idiot is one who cannot properly relate himself to the world of men and things around him. He lives his own narrow life behind cobwebbed windows. And the man who willfully does that is guilty of unpardonable folly.

—Chr. Guardian.

## Editorial.

A practice has been in vogue in the Eastern Conference for several years which, while perhaps an innovation among Mennonite churches is bound to

mark a transformation in the relations of congregations in that connection to their ministers and their conference; it is the practice of having candidates for pastors examined by a committee of conference, which passes upon their fitness for that office. In theory much of our church government might be defined as congregational—or the system in which every congregation is a law unto itself. Such a system is all right when it works all right. It is at its best where internal matters of the congregation are concerned, but in the relation of churches to other churches there is more to be considered than the will of the local congregation. This is particularly true of the ministry. The minister represents the whole denomination before the world. What he teaches in his public utterances is accepted as in accord with the teachings of his denomination. Then, again, the minister does not always remain in the same charge. For the sake of the other charges which he may sometime hold, it is wise that the organized body of churches to which all belong, have a voice in the decision which makes him a Mennonite minister.

The commercial spirit gets into everything, even the church. A convention of a secular organization brought twenty thousand people together in one of our large cities last summer. The hall in which the convention met faced two large and wealthy churches. There were many people in need of accommodations of various kinds. The churches saw their opportunity and so the pavements of each of them were turned into sandwich and candy stands managed by organizations connected with these churches. The purpose of these enterprises was to make money for the churches. Perhaps the plan was a cleaner and more respectable way of making money than that practiced in some churches where everything from a moving-picture show to an ice-cream parlor or a restaurant is permitted, but the whole thing is wrong. Our Lord cleaned the temple of buyers and sellers and money changers. If He were to come today He would need to be doing the thing over again in nearly every community. The world gets a queer idea of what the church attempts to do from the money-making spirit that has entered it, and invites the world to share. Judging from the efforts that are made to build buildings, to pay debts or to buy pews, etc., one might be led to suppose that the custom of preaching redemption through Christ was out-of-

date and the salvation of the heathen had long ago been abandoned. The world is kept thoroughly familiar with the money making plans of the church but it displays a frightful ignorance of the church's soul-saving mission. Can it be that the soul-saving end of the church has become a secondary matter or is the world not to be interested in the small matter of souls and the salvation of the heathen?

The storm in Omaha and the floods in Ohio and Indiana which followed the storm so quickly and brought death to hundreds and destroyed millions in property, is another of the many evidences that man, with all his power, is but a weakling when the forces of nature burst out in furious uncontrol. Without an hour's notice many were hurled into eternity and others found themselves helpless and without an earthly possession. Just why so many must suffer in such a calamity, is hard to understand. All must die some time, we know, but when death and suffering come so suddenly to so many we feel that Providence has been particularly hard in its dealings. The lesson to be learned is that this world is not to be ours forever and sooner or later we must leave it, therefore we should be ready for the call, let it come to us singly or in great numbers.

The occasion, after all has been said of the certainty of death for all, is one which should call from every heart the deepest sympathy. It is at such times that we should realize more than ever that all men are brothers and when calamity and suffering come to some the rest should be quick to extend their sympathy, not in words alone, but in help. That there is a great need for the world's help everyone must realize. Food, shelter and medicine, and money cannot come in too great quantities. The victims number many thousands and the distress is great. It is a comforting thing to note how quickly efforts were on foot to bring relief to the victims, but the distress will not pass in a night, it is a matter of months. May the good people of our nation respond as generously as they have hitherto done in other calamities.

The time has come that the nation should stir itself to prevent the floods so common in the Ohio and Mississippi valleys. The greed that led to the deforestation of our mountains and watersheds has left these vast territories with nothing to check the wild floods on their careers of death and destruction. Had half



the money uselessly spent on armies and navies in getting ready to kill men been devoted to the life-saving efforts of preventing floods, the story of a wrecked Dayton and a dozen other cities would never have been written.

An article in a business magazine that lately came to our desk bears the interesting title, "Complaints—and How to Handle them." The reader is informed that many complaints that come to the management of a business are reasonable and deserve consideration while others are from habitual kickers and, while they deserve no consideration, should, as a matter of business policy, be handled with courtesy and tact. The head of the house is advised to handle the complaint department personally, he should keep his temper, the reply should be a pleasant letter plenty of "jolly" should be used but "don't put it on too thick." This may work very well in a business way but the complaints that turn up in a business establishment are a, b, c, compared to the complaints that pour in on a pastor. Sometimes the over-burdened pastor feels that he is being made a clearing-house for all the "gronch" in his congregation and a workable system for handling the complaints that turn up in church work would be "hailed" by him as an inspired revelation. Complaints are about everything in general and everything in particular. Little personalities that would go without notice in business, are carried to the pastor to trouble him. The church and the church officials with whom everybody is pleased and about whom no one complains seem to be impossible.

If it isn't what some one is doing, it is sure to be about what somebody is not doing. The uncomfortable pews, the little draft, the restless children, the organ, the way a hymn is sung or the delivery of the pastor and a thousand other nothings become serious things by being magnified by the dissatisfied church member. Church failures seldom have their root in great, serious disorders in the congregation, they grow from little fuses about very little things. We have no plan to suggest by which complaints may be abolished. We wish we had. It would be a great blessing to nearly every church that exists, but we can place our finger-on the source of petty fault-finding. It comes from the small Christian. He needs to develop out of his childishness into the manly Christian who is big enough to ignore petty personalities and let discomforts and private dislikes

go unnoticed for the good of the cause. Manly Christian life and a vision of the greatness and grandeur of the cause in the pews is the best preventative of hindering, petty, useless complaints.

#### NOTES ON THE C. E. TOPIC.

April 13.  
"I Can Do All Things."  
Phil. 4:13.

(Honorary Members Meeting)  
Let it always be borne in mind that the "all things" we can do refer to the things we as Christians want to do. As in prayer, the promise to get whatever we ask is conditioned by asking it in Christ's name or asking as we know our Lord would have us ask, so the doing of "all things" means all the things that Christ would have us do.

In the passage selected for our Scripture Paul directs the attention of his readers to the things that are true, honest, just, pure, lovely and of good report. He is the teacher of good things to the Philippians and urges them to do the things which "ye have both learned and received and heard and seen in me." He also reveals the great secret of his experience, "I have learned that in whatsoever state I am, therewith to be content," thus adding contentment to the catalog of virtues after which we ought to strive.

The lives and struggles of saints who have overcome and won victories are always an inspiration to those who have hard duties to perform. The Christian who make the study of the lives of eminent saints a part of their life's program, not only gain strength to overcome difficulties, but wisdom to avoid dangers and weaknesses. The lives of eminent Christians, such as Paul, Augustine, Luther, Menno, Livingstone, Moody, etc. have been read and re-read with profit by thousands of devout Christians.

Truth, honesty and justice enter into our dealings with fellow men. There is but one standard of uprightness. The Christian should live up to it. There are those who would excuse a lie under the plea of its being sometimes justifiable and it does sometimes require a brave person to tell the truth, the whole truth and nothing but the truth. Business competition and the demands of necessity often severely prove one's honesty. Those who are dishonest get rich, those who are honest remain poor. Those who do not hesitate to take what does not belong to them, enjoy comforts, those who wouldn't even steal a loaf of bread may be compelled to go hungry. Justice de-

mands that those with whom we deal should be used as we expect to be dealt by. To be strictly just may cause misery for some. But the standard governing the Christian, dare not deviate the slightest from the straight path of righteousness. Can we so walk? We can, but only by the secret which Paul reveals to the Philippians, "I can do all things through Christ which strengtheneth me."

The halo about the Christian character is the crown of virtue which stands for the pure, the lovely, the things of good report. Character is only of worth when it is free of the tarnish of impurity. It is not easy to keep one's character free, the imagination of man's heart is evil; the lusts of the flesh have our whole nature on their side, the evil one has supernatural power. The world, the flesh and the devil would soon have the mastery over us were it not possible to become a new creature with a clean heart. This we find in Christ our Lord. We can control and master heart, head and body to God's glory by the power that comes through Christ to all who believe on Him and obey Him.

#### NOTES ON THE S. S. LESSON

April 13.  
Jacob at Bethel. Gen. 28:10-22.  
Golden Text—Gen. 28:15.

Jacob had offended his brother, he had deceived his infirm father, he had listened to the suggestions of his foolish mother. The result was that he must flee from his brother, must never again look upon the face of his mother and must spend many years in hard service under his uncle, as scheming and as tricky as himself. The way of the transgressor is hard.

The place where Jacob had to camp is one of the most desolate places in the country. The sinking sun shone upon pile after pile of shelving rocks. The country was as desolate as he must have felt at that time, perhaps the first time he was away from the protecting shelter of his father's tents and the comforting society of his mother. In many families the story of Jacob is repeated. The wrong-doings of the boy or girl have led to separations, with very often no earthly prospect of their ever being reunited. While Jacob's trickery was the immediate cause of his long journey and years of separation, God in this case, as in many others, overrules evil for good. Jacob was to learn that Jehovah concerned Himself about him and under His leading he was to find wives from among his kin and was to return a wealthy man at the head of a great company. By God's grace

a life commenced in sin becomes a life that is changed and blessed by Him.

This time in Jacob's life was an hour of deepest trial. It was the time in which God chose to reveal Himself to him. Hours of trial, one often finds, are the times God draws closest to one. When we think ourselves most forsaken we discover that the great God has a way of letting us know that we are by no means alone.

The only comfort Jacob thought he had was his stone pillow, but a pillow of stone with God near is better than the most luxurious couch and God not near.

Jacob dreamed. A dream is the kaleidoscopic arrangement of materials that have been deposited in the mind by past teachings and experiences. The tired Jacob thought of the God of his fathers, the dreary stone steps of the mountain side, so different from the green pastures where he followed the sheep, were the last thing his sleepy eyes looked upon and then in a dream the mountain desolation became a step leading from his hard bed to God upon which His kindly messengers descended and ascended. How often do our dreams come true! The hard experiences of life often lead us to realize how near God's messengers are to us and easily He is to be seen.

"Jehovah made nine great promises to Jacob. 1. The land was to be his. 2. His seed implied the promise of children. 3. They were to be numberless. 4. They were to cover a vast territory. 5. The families of the earth were to be blessed in him; this came centuries later through Jesus Christ who was of the seed of Jacob. 6. There was an assurance of security and blessing. "I am with thee." 7. The sustaining promise for future trials, "I will keep thee." 8. The warrant that he would again return to his native land. 9. Jehovah would never forsake him.

God gave Jacob undeserved blessings, as He does to all of us, but Jacob had still much to learn. He bargains with God. God does not make contracts naming the duties of the party of the first part and the party of the second part. What He gives He gives by grace, in mercy to those who do not deserve His favor. Jacob had to learn this lesson many years later. What a mercy it is for us that God is gracious to us in spite of our bargaining attitude toward Him.

THE MENNONITE and the CHRISTIAN HERALD together to one address for \$2.50.

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## News of the Week.

### FLOOD NEWS.

#### NOT QUITE SO BAD.

##### Dayton Refugees More Cheerful.

Dayton, March 30. — One week has wrought a great change in the city of Dayton. Last Sunday all was order and cleanliness and today in the business and part of the residence section all was disorder and wreckage. While the waters of the Miami river have almost entirely disappeared from all parts of the city, in their place are left piles of mud, twisted masses of building material, trees and everything else that goes to make up a jumble.

Two days ago it was believed that when the people would again look on the drained section they would find hundreds, if not thousands of human bodies caught in every conceivable place. But this has proved to be not true. Very few additional bodies have been recovered, and it is still believed that the total dead may not exceed two hundred. One hundred and fifty is the minimum estimate.

Not more than one hundred bodies have been recovered thus far, but the search goes on. Whether many helpless victims were swept out of their houses and off the streets and carried down the Miami valley is still a problem.

Conditions today were taking shape for the better. Pleasant weather caused everybody to be more cheerful and even the thousands of refugees were inclined to believe that the worst was over. The supply problem was the great one. Drinking and cooking water is scarce, and it is doubtful whether the present supply will last until the mains are again in use. Medical supplies, too, are scarce.

Cincinnati Cut Off by Flood—Ohio Reaches Highest Mark.

Cincinnati (by telephone), March 30. — The Ohio river reached the seventy-foot stage late last night, and the city is cut off from all directions with the outside world, excepting from the south, the Louisville & Nashville bridge still being open, but to pedestrians only.

May Reach 1884 Stage.

The 1884 flood stage of seventy-one feet and three-quarter-inch will undoubtedly be exceeded by tonight. The Whitewater and Big Miami rivers below are running out rapidly and are covering the low-lands west of Cincinnati for miles. The Licking is on the rampage and is carrying barges loaded with coal and heavy timber and underbush into the Ohio.

From Ft. Thomas, on the Kentucky side, which is high and dry, and from the hillsides in Cincinnati the Ohio valley has the appearance of a vast lake for miles in every direction. The street car lines have stopped, as all powerhouses are under water.

Ohio River Towns Under Water.

Evansville, Ind., March 30. — The Ohio river here passed the forty-five foot stage today. It is still rising and local United States Weather Observer Brand says a stage of forty-eight feet will be reached by Wednesday. This will mean a higher stage than that of 1884.

Grandview, on the Ohio river above here, is partly covered with water and many of the furniture factories at Tell City have been forced to close down.

## THE MENNONITE.

It is estimated that this flood along the lower Ohio and the Wabash and White rivers in southern Indiana and Gren river and tributaries in Central Kentucky will cause losses amounting to more than one million dollars.

#### Dayton Faces Task of Feeding 40,000 For a Week.

Dayton, Ohio, March 30. — Here is the problem presented to Dayton tonight as summarized by George F. Burba, secretary of Governor Cox, and representing the latter here: Forty thousand persons must be fed, clothed and housed for a week more.

Twenty thousand persons must be cared for indefinitely. These are persons who lost their all when their household goods were swept away. A half-million dollars could be used in this way by the relief committee.

Fifteen thousand houses and business buildings must be rehabilitated. Two thousand houses and other structures, or what remains of them must be pulled down.

#### Danger of Pestilence Follows Upon Heels of the Flood.

Indianapolis, March, March 30. — Central Indiana is summoning its medical force to fight disease which is following in the wake of the devastating flood which swept that section last week. Sanitary experts expect hundreds of cases of typhoid, diphtheria, pneumonia and measles to develop.

A member of the state board of health asserted today that the flood's toll of sixty-one lives in this state probably will be exceeded. Scores of persons of all walks of life have been herded in small buildings for days. They have been forced to live like sheep and a pestilence is feared.

Thousands of persons will continue to be homeless until their residence have been cleaned of the filth left by the receding waters and fumigated. A majority of these refugees have no clothing except what they wore when the flood descended.

While the residents of the river towns in the center of the state are facing a problem of sanitation the cities along the Ohio river are preparing for the worst flood of their existence. Already thousands of persons have been driven from the bottom lands and the property damage runs into millions. The water still is rising and the crest of the flood is four days away.

#### HOMES AFLOAT WITH OCCUPANTS ON ROOF

Farm Houses Swirl Down the Wabash, With Men, Women and Children Riding on Top.

Evansville, Ind., April 1. — The Ohio river has passed the forty-six-foot mark and continues to rise. It is expected the crest of the flood will reach here Wednesday night or Thursday morning. Local Weather Observer Brand is of the opinion that a stage of at least forty-eight feet will be reached on the crest.

The chief interest in the flood in this section now centers along the lower Wabash river, where a great many houses have been washed away, caused by the breaking of several levees along the stream. It is believed the worst has passed at both Mt. Carmel, Ill., and Grayville, where many houses are reported under water.

#### Practically Cut Off.

Evansville has been practically cut off from the world for the last week and all the railroads are tied up with

the exception of the Nashville division of the Louisville & Nashville railroad. Mails are uncertain and in many of the towns in southern Indiana, southern Illinois and western Kentucky no mail has been received for more than a week.

#### FLOOD FLOATS M'ANIGAL'S EXPLOSIVE.

Muncie, Ind., March 31. — Thirty quarts of nitro-glycerine, believed to have been buried by Orrie McManigal, confessed dynamite, have been unearthed near here by the flood waters of the White river. They were found today along the Boyce road near the Lake Erie & Western railroad, east of the city.

Road commissioners who were investigating the damage to the highway noticed two or three peculiar cans in a field. They called over a well digger working nearby and he said they contained nitro. Eight more two-gallon cans of the explosive were recovered during the forenoon.

In his confession McManigal asserted he buried the nitro-glycerine in the cinder grade of the Big Four railroad, east of this city. He said that when he returned for it the stuff had disappeared and accused a union official.

#### WALLACE REPORTS HIS CIRCUS LOSS \$150,000

Peru, Ind., April 1. — So many reports in regard to the Hagenbeck and Wallace shows have been current that Benjamin E. Wallace made a statement this afternoon. He reports a flood loss of \$150,000. Eight elephants, twenty-one lions, tigers, panthers, cougars and leopards, all the hay eating animals and eight horses are dead at the winter quarters of the circus in South Peru. The bodies of two elephants are reported near Logansport, and one is lodged against a bridge east of Peru. Three other elephants died around the house where they had followed the keeper, John Worden. Mr. Wallace again announced that the shows will open April 26 at Peru. He has cabled to Berlin, Germany, to Hagenbeck for many more animals.

ALBANIA TAKES A NEW RULER ON TRIAL

Paris, April 1. — The Duc de Montpensier today was proclaimed king of Albania by the provisional government of that country, according to a special dispatch from Brindisi to Paris. Excelsior. Plans were at once formulated to ask the great powers to recognize him. This request will be made to the powers through their ambassadors either at Paris or London.

Albania, at the beginning of the war of the Balkan alliance against Turkey was a vassal of Turkey in Europe, with an area of 4,170 square miles, and a population of 294,100. It is north of Greece and has a coast line on the Adriatic. Skutari, the city now besieged by Montenegro, is the capital.

#### JOHN PIERPONT MORGAN DEAD IN ROME

Rome, March 31. — John Pierpont Morgan died at the Grand hotel in this city at 12:05 p. m. today, Rome time. He had been unconscious for several hours before death.

Announcement of the death of Mr. Morgan was not made to waiting

newspaper men until some time later, the information being held up until private cables could be sent to the London and New York houses of the Morgan firm.

The body is to be embalmed and sent to the United States on board ship from Naples. A funeral service will be held here before its departure.

#### ADRIANOPLE WON BY BULGAR ARMY

London, March 26. — After two days' desperate fighting Tchatalja has fallen into the hands of the Bulgarians, according to a telegram received by the Bulgarian legation at London.

London, March 26. — Official dispatches announce that Adrianople has been captured by the Bulgars, the city is in flames and Shukri Pasha, the Turkish commander-in-chief, committed suicide as the victorious besiegers swept into the city.

The fighting, which had continued incessantly since Monday, is described as being the most terrific of the war. The fortress was taken by direct assault of infantry supported by all the artillery the allies could mass about the beleaguered city. No estimate of the loss of life has been given out, but it is certain to be appalling.

The Turks resisted to the last moment when the larger force of Bulgars swarmed up the parapets of the inner lines of fortifications and pushed on into the city.

Fires caused by bursting shells had already broken out in a dozen places and added to the demoralization of the defenders. Shukri Pasha, whose defense had won him a name in history, retired to his quarters and killed himself rather than surrender his sword.

#### Balkan States Defy Powers; Continue

London, March 29. — Although the great powers have commanded that the Balkan war cease, the fighting continues. The allies, taking heart by success, have received the ultimatums politely and have replied that they agree with these in principle but can not accept all the details.

The spectacle of the six powers working in harmony on the dreaded eastern question is marked by the equally strange spectacle of the Balkan states defying them. Meanwhile the concert of the powers remains as strong only as its weakest link, and since Russia can not be expected to use her army and navy against her Slav brethren to loosen their grip on the Turk, the proceedings have been reduced to a diplomatic debate.

The allies have accepted the powers' peace terms as a basis of negotiations, but cling to their determination to exact indemnity and refuse to muzzle their guns until the Turks accept their terms. Their experience of the last armistice, they declare, was that Turkey used it merely to gain time. The Bulgarian army, therefore, continues to batter at the Turkish lines and it is entirely possible that the allies may march into Constantinople before peace is signed.

#### MEXICO HAS AN OTHER PRESIDENT

El Paso, Tex., April 3. — To satisfy all factions in the Mexican melee, General Huerta has agreed to the naming of Pedro Lascurain as provisional president, said advices received here today directly from the national capital. Lascurain would serve out the uncompleted term of the late President Madero.



## Postal Cards Easter

- No. 220—12 Easter Postals representing four different designs each of cross with flowers in fine colors and silver bronze, Easter Greetings and Scripture Texts.....25c.  
No. 221—12 dainty postal cards, with silver bronze edge, showing a cross surrounded by spring flowers, on a variegated background. Bible Text on each card.....25c.  
No. 222—12 neat Easter postal cards, of two color background, with embossed silvery cross and flowers; also Bible Text and Easter Greeting.....25c.  
No. 226—12 Easter postals with two color background, crosses surrounded by flowers, Bible Text and Easter Greeting.....25c.  
No. 227—12 Easter postals with colored background, pretty spring flowers and Easter bells surrounding a cross, Bible Text on each card.....25c.  
No. 228—12 postals with figured borders, colored backgrounds, landscapes and silver crosses. Bible Text on each card.....25c.

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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, April 10, 1913.

No. 15.

### MISSIONARY HYMN.

By Rev. Henry Burton, D.D.  
There's a light upon the mountains,  
and the day is at the spring.  
When our eyes shall see the beauty  
and the glory of the King;  
Weary was our heart with waiting,  
and the night-watch seemed so long;  
But his triumph-day is breaking,  
and we hail it with a song.

In the fading of the starlight we can  
see the coming morn;  
And the lights of men are paling  
in the splendors of the dawn;  
For the eastern skies are glowing  
with light of hidden fire,  
And the hearts of men are stirring  
with throbs of deep desire.

There's a hush of expectation, and a  
quiet in the air,  
And the breath of God is moving  
in the fervent breath of prayer:  
For the suffering, dying Jesus is the  
Christ upon the throne,  
And the travail of our spirit is the  
travail of His own.

He is breaking down the barriers, he  
is casting up the way;  
He is calling for his angels to build  
up the gates of day;  
But His angels here are human, not  
the shining hosts above,  
For the drum-beats of His army are  
the heart-beats of our love.

Hark! We hear a distant music, and  
it comes with fuller swell;  
'Tis the triumph-song of Jesus, of our  
King, Immanuel!  
Zion, go ye forth to meet Him! And,  
my soul, be swift to bring  
All thy sweetest and thy dearest for  
the triumph of our King!

—The Bombay Guardian.

### A REMINDER.

The secretary of the Eastern District Conference wishes to remind the brethren of the Statistical reports which were sent out to the different heads of the churches. So far only two have responded. Please do not delay this matter and come to conference without having forwarded them. Conference meets at Bally, Pa., beginning on the first Sunday in May. May 4th is the date. Ministers and delegates should arrange for their services so that they have no excuse to absent themselves. The first Sunday in May is conference Sunday. Some must have forgotten that last year. Announce it to your people. The full program will undoubtedly appear in the Mennonite. J. W. Schantz, Sec.

### NEWS AND COMMENTS.

A reception and birthday surprise was tendered Rev. Victor D. Boyer, pastor of the First Mennonite church, Chew St., near Twelfth, Allentown, Monday evening, March 31. After the meeting of the catechetical class in the church about 100 members and friends of the congregation took the pastor by complete surprise. A short program was rendered, greetings were expressed by H. S. Kummery and H. S. Stauffer. A. M. Musselman in the name of the congregation and Sunday school presenting the pastor with a purse and year's subscription to Homiletic Review." Refreshments were served and a pleasant social hour spent.

### Federal Council.

President Shailer Mathews of the Federal Council has announced the chairmen of the various commissions under whose direction a large share of the united work of the churches will be prosecuted during the coming quadrennium.

The chairmen are as follows:  
Commission on—  
The Church and Social Service.—Rev. Josiah Strong.  
Evangelism.—Rev. William H. Roberts.

Family Life.—Rev. George Eckman.  
Foreign Missions.—Dr. Robert E. Speer.

Home Missions.—Rev. Hubert C. Herring.

Religious Education.—Dean W. F. Tillet.

Sunday Observance.—Rev. Peter Ainslie.

State and Local Federations.—Rev. A. W. Anthony.

Temperance.—Rev. Rufus W. Miller.

Peace and Arbitration.—Rev. J. B. Remensnyder.

The inadequacy of the present provision for chaplains in the United States army and navy has long been under discussion without much improvement in the situation. But there is now reason to hope that the present administration will take it up seriously.

A committee of the Federal

Council of the Churches of Christ in America consisting of Rev. Wallace Radcliffe of Washington and Secretary Charles S. MacFarland recently interviewed President Wilson, the secretary of war and the secretary of the navy with memorials adopted by the Federal Council in Chicago, urging immediate attention to the matter.

President Wilson and the two secretaries have promised to give the memorials early consideration.

The same committee conveyed the resolution of the Council urging early recognition of the Republic of China.

### FOURTH AMERICAN PEACE CONGRESS

St. Louis, May, 1-3, 1913.

Religious bodies of all denominations have been invited to send delegates to the Fourth American Peace Congress, which will be held at St. Louis, May 1, 2 and 3.

A committee on religious institutions, having as its chairman Rev. W. J. Williamson, pastor of the Third Baptist church of St. Louis, has been created to plan for the participation of the churches in the great peace meeting, which will be attended by representatives of at least fifteen Latin-American countries, and which will be addressed by many international figures, including Andrew Carnegie, and possibly President Woodrow Wilson, who has accepted the honorary presidency of the peace congress.

The committee on religious institutions has the co-operation of the Church Peace League of America, recently organized "to enlist the churches of America in the movement to induce the nations to substitute judicial methods for war in the settlement of international disputes; to establish a permanent world court of justice; to foster the spirit of justice and good-will among the nations; to hasten the realization of the brotherhood of man, and to seek that world unity which shall bring peace on earth."

Rev. Mr. Lynch states that the Church Peace League was organized in New York a few days ago, under the auspices of the Federal Council, "with 75 charter mem-

bers comprehending some of the most distinguished clergymen and church officers of the whole nation." The hope is expressed by the Rev. Mr. Lynch that "before 1913 is completed we shall have enrolled in it the leading pastors of all denominations in the United States to the number of at least 5000."

The peace congress will be ushered in with the dedication, April 30, of the Jefferson Memorial, a \$500,000 structure, commemorating the Louisiana Purchase, the greatest peaceable acquisition of territory in the world's history.

The reduced railroad rates to St. Louis from virtually all parts of the United States on account of the peace congress have been so timed as to cover also the Jefferson Memorial dedication the day immediately preceding the formal opening of the peace congress and the special services in the churches the day immediately following its formal close.

### THE TIME HAS COME.

The Logical Next Step Toward the Extermination of the Beverage Liquor Traffic is an Amendment to the Constitution of the United States.

The object of the Anti-Saloon League of America, as set forth in Article 2 of the constitution of that organization, is, "The Extermination of the Beverage Liquor Traffic." The Anti-Saloon League, since its organization in 1893, has been working toward this end.

Against the most terrific opposition, in spite of the cries of "insincerity," in the midst of abuse and persecution by those who should have been the friends of the movement, with its leaders accused of cowardice by certain temperance advocates and of almost every crime in the code by the liquor forces and their friends, the league has steadily held to the single purpose for which it was born and has gone steadily forward, adhering to the common-sense methods, which have been responsible for its unparalleled successes.

### Progress by State Legislation.

It was very natural that the first line of attack should be the

saloons in the rural districts. In almost every state this program was followed out, until today it is difficult to find a retail liquor establishment outside of incorporated villages or cities.

The next step, naturally, was against the liquor traffic in the incorporated villages of the several states and as a result of the work which has been done along this line, through the medium of local option laws, municipal ordinances and court decrees, there are approximately 16,000 incorporated villages in the United States under no-license.

The next step was the effort to clean up the counties, and as a result of the county local option laws which have been put into force during the past few years, of the 2856 counties in the United States, over 1,700 have abolished the saloons.

The next step in the states containing large cities was the fight against the liquor traffic in these centers of population, while the next step in the rural states was naturally for state-wide prohibition.

As a result of these efforts, there are today more than 500 cities having a population of 5,000 or more, where saloons have been abolished, and almost 200 cities having a population of 10,000 or more under no-license. There are, moreover, nine states with an aggregate population of almost 15,000,000 where the people have adopted prohibition.

#### Progress Under Federal Legislation.

The fight to secure federal legislation as well as the enforcement of anti-liquor laws already on the federal statute books, has been in many respects much more difficult than the struggle in the several states. Little by little, however, the federal government has come to recognize and respond to the demands of the people. The prohibition of the sale of liquors to Indians and in the Indian countries has been enforced in the past few years as never before. The canteen has been excluded from the navy and the army. The sale of liquors in state and national soldiers' homes has become a thing of the past. Liquor-selling in the national capital at Washington has been prohibited. The stringent anti-liquor laws in Alaska during the past few years have been enforced. The C. O. D. shipments of intoxicating liquor by express companies and other interstate carriers has been stopped and numerous other measures against the evils resulting from the sale

and use of intoxicating liquors have been put into effect.

In spite of all this progress, however, the federal government until now has given its protection to speak-easy keepers, blind pig operators and anti-liquor law violators generally in the several states, through the channels of interstate commerce. The temperance forces for twelve years have been trying to secure an enactment by congress that would permit the states through their police powers to enforce their own anti-liquor laws without the interference of the federal government through the medium of interstate commerce. After long years of persistent and determined effort, the Kenyon-Webb bill prohibiting from interstate commerce the shipment of intoxicating liquors intended to be used in the violation of law, has been enacted, and presented to the president for his signature.

#### The Next Step.

The logical next step in the progress of this temperance movement, is the submission by congress to the several states of an amendment to the federal constitution, which, when ratified by three-fourths of the states, will prohibit the manufacture and sale of intoxicating liquors throughout the nation. The constitution provides that any amendment to that instrument submitted by congress shall become effective when three-fourths of the states either by their legislatures or by a special vote of the people shall ratify the action of congress. To secure federal prohibition by this route, therefore, would require ratification of such a constitutional amendment. The action by twenty-seven other states would be necessary before the amendment could go into effect. These states would need to be lined up one at a time — the temperance forces of the nation concentrating on one state after another until the necessary number is secured.

#### The People Are Ready.

Those who have followed the progress of the temperance movement during the past decade, realize that the people are ready to concentrate on such a fight for national prohibition. Already more than 46,000,000 people are living in prohibition territory and more than 70 per cent of the entire area of the United States is under no-license. Nor do these figures represent the real strength of the anti-liquor forces in the nation. For instance, in the nine prohibition states the majority in favor of prohibition is overwhelming, while in a score of other states the liquor traffic is holding

on by reason of a bare majority; in many cases accounted for by the failure of a large number of temperance voters to go to the polls.

In addition to the nine states now under prohibition, there are 17 other states in which from 50 to 90 per cent of the population is living under no-license. There are 13 other states in which between 25 and 50 per cent of the population is living under no-license, and the remaining states have large sections of territory and a large proportion of the population which by one means or another have excluded the traffic. In fact, it is conservatively estimated that 60 per cent of the voters of the United States are in favor of the abolition of the liquor traffic.

#### What Is Required.

The fight to secure an amendment to the constitution, however, will not be an easy one. It means that the temperance forces will face the same sort of conflict in every congressional district as they have been compelled to face in every state legislative district in the effort to secure state legislation. Each man who voted for the Kenyon-Webb bill in congress has already been spotted; the liquor interests of the country will not spare efforts or money to secure his defeat. This issue will present itself in practically every election in every congressional district of the United States from this time forward, and it will be necessary for the temperance and moral forces to be so organized in every congressional district as to insure a majority in congress in favor of submitting his whole proposition to the people in the several states.

#### CORRESPONDENCE

**Sterling, Ohio, March 25, 1913.** Our revival meetings which were held from March 4-14 were well attended. Bro. Preheim of Dalton very ably conducted these services. On Sunday morning, March 9, he delivered a very uplifting sermon, his text being "God Is Love." These meetings certainly were a great blessing to all present.

The services on Easter morning were not very well attended on account of bad weather. There has also been much sickness in this vicinity.

Zula Rich.

**Reedley, Calif., March 26, 1913.** Easter Sunday was a day of great rejoicing for our church, when 30 souls were added to our membership; fifteen by confession of faith

and baptism, and fifteen by certificates. The baptismal service was preceded by an Easter service which the Sunday school had prepared, and the whole was a most inspiring meeting where God's blessing and presence was distinctly felt. We are thankful to our heavenly Father for the spiritual prosperity we are enjoying and for the steady growth of His kingdom in our midst. May we ever be faithful and watchful, not depending on our own strength or numbers, lest we lose the spiritual power that comes through humble consecration.

Just now many colonists from beyond the Rockies are arriving, who expect to establish their homes here, and we, welcome most heartily all such. There is plenty of room yet in this state for industrious people.

The usual winter rains which mean so much for California, have been somewhat sparse, this past winter and we are longing for copious showers which we may get this spring. There has been a heavy snowfall in the high Sierras, which promises abundant irrigation water in May and June, so our kind heavenly Father, cares and provides for us.

Reedley was recently incorporated, and it is expected that our young city will now make fast progress in material as well as moral things. Its location, transportation facilities and surrounding high class fruit land give it advantages which our progressive citizens will be sure to develop.

With cordial greetings to all readers of the Mennonite,  
C. U. Widmer.

In every 10,000 of our population there are six criminals, who are American born, and thirty who are of foreign parentage. There is a double need for work among our immigrants.

#### CATHOLICISM VS. PROTESTANTISM.

Is Protestantism holding its own ground today or is it being gradually undermined by Catholicism? The Catholic institutions are strongly centralized and powerfully organized. They are responsible for removing the Bible from our public schools and they are in a large measure responsible for the success of the liquor traffic. They make a pitiful plea for religious tolerance and straightway turn around and attempt to curb every Protestant liberty that is today being enjoyed. The corruption is not within the Catholic masses or laymen, but within the clergy and the priesthood, where

every inch of power is jealously guarded. The liquor men and the Catholic clergy work together. So long as the liquor men furnish money for the Catholic powers they in turn are willing to instruct their parishioners that they must be loyal to the liquor interests. When one of the Catholic laymen receives his instructions from the bishop there is nothing for him to do but to obey, which means that he must go to the polls and vote for the liquor interests, regardless of what he as an individual may think about it. When finally the whole matter will be crystalized, it must mean Protestantism and the temperance interests arrayed against Catholicism and the liquor interests. Up to the present there has been no unified action on the part of those who believe in Protestantism and in prohibition. The land is full of men who believe in both but there is no concerted action for a support of either. The Catholic church has its forces so powerfully organized that her people are held in fear and are reduced to mere tools in the hands of the high churchmen.—The Inglenook.

A memory without blot or contamination must be an exquisite treasure, an inexhaustible source of pure refreshment.—Charlotte Brodie.

#### Home Circle.

##### CHRIST IS RISEN.

I heard a voice in the woodland singing.  
"Christ is risen!"  
So clear and sweet came the music ringing—  
"Christ is risen to-day!"  
I paused to see what it might be;  
I saw a bluebird in a tree,  
Who warbled as he looked at me—  
"The Saviour's risen to-day!"  
Then all at once came a small voice thrilling,  
"Christ is risen!"  
So faintly sweet through the still air thrilling—  
"Christ is risen to-day!"  
I looked to see whence came the tone,  
And found the last year's leaves among.  
A tiny voice—this is its song,  
"The Saviour's risen to-day!"  
And suddenly, as I stood and listened,  
("Christ is risen!"  
Christ is risen!")  
Amid the trees where sunshine glistened—  
("Christ is risen to-day!")  
All in the springtime of the year,  
My heart was filled with glad good cheer,  
And pealed the chorus loud and clear—  
"The Saviour's risen to-day!"  
—Clarie Sumner.

#### THE HELP-A-BIT CLUB.

"Say, Carl," announced Mr. Kilgore one evening, looking up from his paper, "here's a chance for your club to do a little work."  
"There is! How?" exclaimed Carl eagerly, closing his Caesar and pushing it toward the middle of the table. "We are ready now for any suggestion."  
"Listen," and the boy's father read a paragraph from the "lost items" in the Daily Bulletin.  
"Mr. Ezra Holden lost a twenty-dollar gold piece, Tuesday afternoon, while returning from the cove. It was storming so heavily he was unable to find the lost coin in the damp snow."  
"But—"

"That's a big loss to Ezra Holden," interrupted Mr. Kilgore, laying aside his paper. "It was what he got for his hoop poles, a work of two or three months."  
"But how can we help him?" asked Carl, president of the Help-a-Bit Club. "We—we couldn't find it now. The snow is a good deal deeper today than it was when he lost it; you know it has stormed steadily for twenty-four hours."

"Yes; but couldn't you—don't you suppose—you boys of the club could find the gold piece for Mr. Holden, early in the spring, as soon as the snow goes off?"  
"Perhaps," replied Carl. At least we might try."

"And in the meantime—" "Do something to aid Ezra Holden!" broke in the boy. "I—I see."

"Yes; it seems just the kind of case for the Help-a-Bits to handle," and Mr. Kilgore arose and went to the hall for the rubbers. "I'll bring it before the club tomorrow," promised Carl. "Thank you, father, for the suggestion."

When Carl brought the matter to the attention of the boys, they agreed that it would be splendid to plan in some way to assist the old hoop-pole maker, until his lost money could be found. And they were sure they could find that, as soon as the ground became bare. "I say, let's make it a loan," moved Glenn Tucker, looking around at the other members of the Help-a-Bit Club. "We have enough among us to make up the amount. Then when we find the gold piece he can pay us back again."

And to this the boys unanimously agreed.

"My! I never saw anybody so pleased," reported Carl, "as Mr. Holden was when I gave him the money and explained our plan. At first he didn't want to take it, but after I made it plain that it was a loan, and not a gift, he took it. He said he never could be

grateful enough to us—never."

As soon as the snow went off, the boys of the Help-a-Bit Club took their shovels and started for the cove.

"I think we would better divide ourselves into two squads," suggested Gordon Rowe.

And this they did — into two companies of four each.

For a long time they worked, but to no avail. Finally, just as Robert Russell, the secretary of the club, was about discouraged over ever finding the gold coin, George Harris exclaimed jubilantly: "There—there it is! It's right under your shovel, Carl."

"I call it worth while, finding that money," said Willis Stone, on the way home.

"Yes; but the best part of it all," added Carl, "was that we did not wait till now, but helped Mr. Holden at the time of his real need."—Adelbert F. Caldwell, in The Morning Star.

#### Marriages.

**Fink-Daugherty.** — Wm. R. Fink and Miss Ruth Daugherty of Allentown, were united in holy wedlock by Victor Boyer, pastor of First Mennonite church, Allentown, at the home of the pastor, on Thursday, March 27, 1913.

**Nussbaum-Badertscher.** — On Mar. 8, 1913, at Dalton, Ohio, Mr. Albert Nussbaum and Miss Olive Badertscher were married by Rev. S. P. Priehheim at the home of the bride's parents. Their future home is to be Pandora, Ohio.

**Garber-Geiger.** — On March 16, at the home of the bride's parents, near Pandora, Ohio, by W. S. Gottshall, Oswin Garber, of Fortuna, Mo., and Hilda, daughter of Mr. and Mrs. David G. Geiger.

**Neuenschwander-Gratz.** — On April 6, at the home of the bride by Rev. W. S. Gottshall, Walter Neuenschwander, of Beaver Dam, Ohio, and Viola, daughter of Mr. and Mrs. Sam. Gratz, of near Bluffton, Ohio.

#### Deaths.

**Habegger.** — David Habegger was born the 27th of November, 1847, on the Muensterberg, Switzerland. He was baptized in the year 1863, and on the 12th of March 1874 he was joined in marriage with Maria Geiger. This union was blessed with 11 children. In March 1885 the family came to America and since then lived near Berne, Ind., until they moved to Berne as retired farmers in the fall of 1911. He bore his sickness of four months with patience. With longing he awaited the day of his departure. He died trusting in his Savior, on the evening of March 30th, 1913, at the age of 65 years, 4 months, 3 days. He leaves his deeply bereaved wife, 2 daughters, 7 sons, 10 grandchildren, 3 brothers and 3 sisters who still are in Switzerland, to mourn his departure. Two sons and 2 grand-

children preceded him in death. The funeral services were held in the Mennonite church of Berne on April 2, Rev. S. F. Sprunger preaching in German and P. R. Schroeder in English.

**Reed.** — Mrs. Minerva Reed, born Reiff, departed this life on March 29, at her home in Linfield, Pa. Death came unexpected while preparing the noonday meal. Apoplexy was assigned the cause. She is survived by her husband and four small children, the youngest being a baby of nine months old. Burial took place the Wednesday following, April 2. Funeral services being held in the Eden church, Schwenksville, and burial in the cemetery there. The services being in charge of the pastor. Her age was 38 years, 9 months and 21 days.

**Badertscher.** — On March 30 died in Bluffton, Ohio, very suddenly of acute indigestion Elizabeth, widow of John U. Badertscher, aged 73 years and 11 days. Mother Badertscher was a devoted Christian and kind and loving mother. The 10 children which the Lord had given her, all survive. The funeral services were held in the Bluffton church, conducted by her pastor, Rev. W. S. Gottshall, and interment was made in the Ebenezer cemetery beside the remains of her husband, who preceded her over 6 years ago.

**Neuenschwander.** — Cleo Russell, son of Calvin and Elizabeth Neuenschwander, died March 5, 1913, at the home of his parents, near Columbus Grove, O., at the age of 3 years, 4 months and 29 days. On account of the dangerous disease, diphtheria, of which he died, no services were held at the time of his burial, but a memorial service was held on Sunday afternoon, March 30, at the Grace Mennonite church, Pandora, O.

**Gerber.** — Mrs. Elizabeth Gerber (nee Moser), wife of D. E. Gerber, was born at Dalton, Ohio, on June 18, 1865. She was baptized by Rev. S. F. Sprunger and accepted into the Salem Mennonite church, near Dalton, O., of which she remained a faithful member till she departed. To Mr. and Mrs. Gerber were born 5 children, of which 1 died. Edna, Ruth, Martha and Paul mourn the death of their mother. Sister Gerber ailed for almost three years with tuberculosis of the home, succumbed to her illness on March 12 and was laid to rest on March 14, 1913, in the cemetery of the Salem church. Rev. S. P. Priehheim conducted the funeral services and preached on Psalm 90:1.

**Burkholder.** — On March 18, died in Bluffton, Ohio, after many months of suffering of Bright's disease, John C. Burkholder, aged 79 years, 3 months and 23 days. Deceased was born in Switzerland and came to America when 3 years of age. He was the father of 10 children, 9 of which are living. He was a faithful member of the Mennonite church for many years. Funeral services were conducted in the Bluffton Mennonite church by Rev. W. S. Gottshall, assisted by Rev. W. H. Lahr. Interment was made at Ebenezer cemetery.

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Rev. S. M. GRUBB, Asso. Editor, Berne, Indiana.

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## Editorial.

## THE GROWING IMMORALITY.

From all sides and from different countries comes the complaint, that the growth of immorality is alarming.

From Germany, which was formerly considered as being a country of high morality, we hear of awful ravages of immorality. In France a soldier is punished for going to church, but he can frequent immoral resorts as much as he pleases.

In this country the vice-commission of Chicago and the Rockefeller grand jury in New York have shown to our people the fearful condition of our nation and especially of these cities. We agree, that the immorality of our time is not quite as bad as at the time of Christ, when heathen immorality was clothed in the mantle of religion; while in our time every Christian denomination is denouncing immorality.

Our nation is awakening to the real condition of things of which few even dreamed. A city paper says: "About 500 girls become social outcasts each week; 75 per cent of our young men have had venereal diseases according to reputable physicians and experts." We believe that by the grace of God it is different in our rural communities; but we have reason to watch and to pray lest the tide of immorality will extend into our churches. We have to warn our young people, especially those who go to the large cities, where they lack the surroundings to which they were used and thus are easier misled by their companions.

Impiety and immorality go hand in hand. Where God is despised and hated and Christ is rejected the flesh and the lusts thereof

govern the life of men. The hatred against religion fosters the sinful life.

In France and in Japan they have tried to teach morality without religion, but in both countries this has proved a signal failure. In Japan the heathen ministers acknowledge it, that what Japan needs is religion and they seek help from the different religions. In France, where the Masons dominate, they are unwilling to concede, that the experiment has proved a failure; but noted Frenchmen show that from the statistics it is apparent that immorality grows in an alarming ratio.

In Germany the socialists in their hatred against Christianity foster immorality. Apostles of free love teach immorality as virtue. Statistics show an alarming increase in venereal diseases.

To counteract this tendency the society of the white cross does a blessed work for Christianity and morality; preaching Christ as the Savior even from the bondage of sin in the lusts of the flesh.

The facts of the present condition of the world in regard to immorality appal us, but the revolution against this crime gives hope for our people. In many cities the red light districts are cleared and cleaned and our young people are saved from the danger of this temptation.

There are efforts made to procure laws that every man and woman who wants to marry must bring a certificate of health before he or she can marry. Such a law would prevent much suffering for innocent people and would be a warning to many who secretly are immoral, that they will be found out in time, before they can bring suffering to others.

"Walk as children of light, proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of." Ephes. 5:8-12.

## Correspondence.

Souderton, Pa., March 25, 1913. Dear readers:—On February 25, our congregation voted on the question of using the individual communion cup. The result of this vote was, that the great majority was in favor of using the individual cup, so in the future both the old and the individual cup will be used. The individual communion set has been donated to the congregation by one of the brethren. Brother

Jacob Snyder, of Roaring Springs Pa., visited our congregation on Sunday afternoon, March 9, and brought us a very inspiring message; the church at this service was more than filled. The pastor has organized a catechetical class which will be baptized May 17. On Sunday, May 18, we will celebrate the Lord's supper. We had a beautiful Easter Sunday and many took advantage of the fine day and attended our morning Easter services. The Sunday school did not have any special Easter services this year on account of the proximity of Christmas and Easter.

We expect to have special children's day service some time in June. H. A. Alderfer.

Cofax, Wash., March 29, 1913. Dear Mennonite:—Another year has rolled around since our last correspondence to the Mennonite. We are a step nearer our eternal destination.

The composer of that old and beloved hymn, "We're Pilgrims on this Earth" certainly must have tasted sometime or another the bitter draughts, mother earth presents once and sometimes often to her sojourners; for sooner or later we have to taste the bitter dregs of earth's sorrows and of her disappointments. These alone prove to us that we are only sojourners here and our pilgrimage is of short duration compared with the ages of eternity. Thanks to God for the escape He extends to each and all.

In looking back over the past year we have many things also to be thankful for, for His gifts, both temporal and spiritual. We had bountiful crops of wheat, barley, oats, vegetables and fruit of all kinds. Your humble correspondent in his 20 years' residence among these hills has not seen the fields return with greater abundance. The heavy rains during harvest, however, did considerable damage in moulding the grain in sacks and bleaching and softening the standing grain, but the weather cleared in time so we could finish our harvest with less loss than we had anticipated.

As the summer of 1912 will long be remembered as very wet, so likewise the winter following will be known as one of the longest, for nearly four months we have been in the icy grip. We had more snow than ever was known of here before, from 3½ to 4 feet on the level, while on the hillside drifts were from 10 to 15 feet. Traffic was almost at a standstill for 10 days or more. There was no trying of opening the roads for they would drift shut continually. A number resorted to snow-shoes

and skis as a means of travel. March has been quite cold and raw and no vegetation has started to grow. We still have snow drifts 5 to 6 feet deep on the hill-sides. Hay will be somewhat scarce.

However we certainly count ourselves fortunate compared with the awful calamities of the East and Middle West, the awful floods and cyclones, the loss of life and property.

Our church work and Sunday school work is doing nicely, the average attendance of the Sunday school is about 70, in seven classes.

Rev. P. R. Aeschliman recently labored two weeks among the congregations of Aberdeen and American Falls.

Sister Emma Rubin recently took up a three years' course in nurse training at the American Falls hospital.

Bro. and Sister Edw. Rhinehart made an extended visit this winter with Sister Rhinehart's parents, Bro. Jno. Conrads, near Bellingham, Wash.

Bro. Fred Nauert is laid up with a broken shoulderblade and other injuries, the result of a fall from a ladder while topping off trees.

Bro. Chris. Schlunegger is seriously ill with kidney trouble.

On Easter Sunday we celebrated the Lord's Supper, a rather small crowd being present on account of bad roads, some came to the service in sleighs.

Wishing the Mennonite and all its readers a blessed and prosperous year, your humble correspondent,

E. A. Aeschliman.

## Editorial.

The secular press takes itself seriously as an authority on about everything. It too often assumes an attitude of "We have spoken, so it must be." But when the daily press undertakes to discuss religious things it is often unfamiliar with its subject and betrays its lack of appreciation of the motive and spirit of the church. Many of the churches observe the church year because they find that in doing so they make possible greater spiritual benefits to their people. During the past several weeks throughout the world the members of the churches that observe lent have had placed before them forty days in which particular efforts were made to direct the mind to higher things. We would not criticize or belittle any effort to make people

better or draw their thoughts closer to God even though the "keeping of lent" is not our custom. When the newspaper criticizes the way in which lent is observed it becomes rather funny. The editorial which we quote below complains because lent is a time in which the sins of society are denounced. Might as well fire off blank cartridges as denounce sin! What nonsense! The message of the pulpit always must include a denunciation of sin. How else can souls be saved? To talk about saving souls and then put the soft pedal on sin is but the sounding of brass and the tinkling of cymbals. What the paper don't know about soul-saving and preaching is to be discovered in the lines that follow:

Denouncing the sins of society is a favorite and perhaps useful diversion of the clergy at many times. But in Lent it assumes the proportions of a rhetorical avalanche. The usual calm of sacred edifices is rent with the hot thunderbolts of righteous wrath and pierced by the lightning flashes of merciless sarcasm. Society bends like a bullrush and suffers the tempest to do its worst upon its devoted head.

But we doubt if this method of spiritual attack is either wise or effective. Pulpit philippics are usually occasioned by the sins of those sections of society which rarely if ever go to church. The innocent and church-going section, bent upon amendment, gets the full force of the Jovian thunderbolts launched at the guilty—outside. The intention of the clerical cannonaders is excellent, but their aim is faulty. They might as well fire off blank cartridges.

Few people are ever won to a cause by either logic or rhetoric. Still less does denunciation move them, unless it be to a sturdier defiance. Of old the Lord passed by the observant Elijah. But it was not in the earthquake or in the hurricane or in the fire that He was to be found. It was in the still, small voice.

The fable of the contest between the wind and the sun is a parable in point. "He that winneth souls is wise" and the course of wisdom would be to put the psychology of persuasion into play. As St. Paul said: "We persuade men."

Lent is a strategic point in the church's campaign. We are in earnest in our declaration of deep sympathy with its useful employment for the betterment of mankind. Therefore we plead with the clergy to use and not abuse their privilege and opportunity, but to win souls by wisdom."

## LOCAL MINISTERIAL ASSOCIATIONS.

That Christian churches are drawing closer together, in spite of their individual differences, there is, of course, no doubt. Interdenominational organizations are having their day just now. The Sunday school and the Young People's movements have proved that there is a field in which all classes of Christians may labor to great profit by going to the work hand in hand and shoulder to shoulder. It is not suggested that because there is a work which all may do together the special and individual work of the home church and one's own denomination is to be neglected. We can win the world only by presenting a united front. The practice of proselyting sometimes called "sheep-stealing" is un-Christian, unnecessary and makes the church look ridiculous in the eyes of the world. There is an old English law which makes sheep-stealing a capital offense. We understand that this law, although not enforced, has not been repealed. Since the old English law is the base of our own we take this occasion to warn sheep stealers that they may be in danger of having an ancient custom revised for their benefit. (The suggestion of the hempen collar implied in the last sentence is figurative, of course). Proselyting is no more good form among the Christians of today. Ministers have discovered that they have much to learn from one another and that there are many local conditions and questions which they ought to consider together without regard to their denominational differences. Because of this consideration we have the local ministerial meetings. In many places they are weekly events, in others they are monthly. In these meetings papers are read, the local field is surveyed, new fields of activity are discovered, and opportunities for more effective ministry are sought out. It is surprising how quickly an era of good feeling develops among the various Christian churches in the communities where the ministers get together and for the time lay aside their own little peculiarities in order to work hand in hand for the one great cause in which they are all interested, the salvation of the community.

Ministerial associations are useful in fighting the saloon, the social evil, the abuses of politics, the abuses to which the poor are subjected and the follies of the rich. When the ministers are bold enough to speak loudly and in no uncertain tones against the

common sins of the community, they will find that their people are ready to go with them. The leadership of the church is its ministry and the leaders of the Christian people who make up the community are their pastors. Let them take up the full responsibility of their position. Evil is mighty, and must be confronted by a united, not a divided Christianity.

Some Mennonite ministers are active in their local ministerial associations, others wrap their cloaks about themselves and stand aloof. We are sorry for the church and sorry for the minister when all the other churches and pastors array themselves on the side of public righteousness, but the Mennonite church and clergy. It deprives the community of the influence our church might throw on the right side and our church misses the sweetness of the fellowship that might be enjoyed.

## ART IN THE HOME.

The character of a person is indicated by the kind of things with which he surrounds himself. The intellectual person is sure to be a book-lover and his home is certain to be a bookish one. Clothes do not make the man but they prove his tastes. Judging from the kind of dress in vogue just now, particularly among the women, we are in an age when efforts are made to display rather than conceal the person. The abbreviated, the transparent and the flimsy close-fitting garments one meets on the street are nothing short of bids for the notice of the sensual persons of the opposite sex. It is with shame that we are compelled to confess that the immodesty of the age is advertised in the dress of wives, mothers and sisters whose influence and example should be on the side of discreet and modest taste.

The character of the home life is also portrayed by the dress in which one arrays his dwelling place. The flashy, gaudy home that becomes a nightmare of colors and grotesque forms masquerading under the name of furniture, has neither character nor personality. The true home lover studies to produce comfort and contentment in the arrangement of the things that go to make up the place in which he lives. Such a one studies to avoid the chair that tortures you, the absurd vase that grins, like a mocking imp from the mantel piece and the ridiculous picture that neither rests the eye, aids devotion nor tells a story. Art has a place in

every life. God has placed a sense of the beautiful in every breast. Not to foster it is to smother something that the Creator has designed to give us pleasure. Next to studying how to show the beauty of character we ought to devote our attention to the character of beauty. The Christian home will always be an attractive place because the beauty of character has its best opportunity to develop there. And that character after devoting itself to loving deeds, will make special effort to make every surrounding beautiful, restful, truthful and helpful.

The pictures that the housewife permits to hang on the wall may contribute more to the development of the character of her children than she suspects. A wealthy lady who has had a conspicuous part in the evangelistic efforts throughout the English speaking world during the past seven or eight years, tells how, when she entered seriously into the work of soul-saving, one of the first tasks she felt herself under the necessity of doing, was going through her house and destroying the works of art as she had supposed them to be, which were not consistent with her profession. An immodest picture or figure, a picture portraying sin or one that inspires ridicule or irreverence is more than a picture. It is an influence. It may be an influence for bad.

With the development of the art of printing as it is today, it is possible for the poorest families to adorn their homes with excellent copies of the great masterpieces of art at a very small cost. What could be more in keeping with the sweet atmosphere of the Christian home than a Hoffman, a Dore, or a Da Vinci, greeting one here or there from the walls, or what could inspire sympathy more than such subjects as "The Doctor," by Fields, or what could attract affections to the Christ Child better than any one of the dozens of good Madonnas that one may procure for a few cents? Certainly such pictures would be better company for one's quiet hours than the dancing girls, the drinking scenes, or the foolish cartoons that so often stare at us from the walls with which we are surrounded.

## A WORD OF CAUTION.

People often wonder how it happens that the procurers of young women for immoral purposes succeed in getting into their power young girls who never betrayed an inclination for that kind of a life and whose associations have been free from immorality.



## THE MENNONITE.

April 10.

Those who become victims generally do so because they break away from home associations and undertake to fight life's battle without regard to the advice of knowing mothers and friends. A recent investigation of vice conditions in one of our states simmered down to an attempt to show that most girls go wrong because they are underpaid. We do not agree that poverty is responsible for vice of this kind. Character and not poverty is the thing that leads to a decision to sell the soul to feed and clothe the body. A good woman will remain good whether she is poor and starving, or rich beyond necessity. All the money in the world will not keep one inclined toward evil from going wrong. Too much money may hasten the wrong-going.

With the unfortunate girl who falls into the hands of the procurer, we admit the case is different. She is stolen and forced against her will to ruin. A note of warning should be sounded. The following well authenticated instances will serve to illustrate how necessary it is that every young woman alone and away from protection of friends, should guard against dangers.

"I stood outside of a railway station waiting for a bus, when I noticed a 'lady' seemingly to faint. She fell into the arms of a man, who immediately began to fan her with his handkerchief. A young lady stepped up and rendered service whilst a cab was called. When the 'lady' partially recovered she was helped into the cab, and asked the young lady to see her safely to her home, for she felt weak. The young woman was about to enter when a policeman took her by the arm and said, 'Excuse me, madam; if you value your life, don't go.' She stepped back horrified, and was thus saved from a living death." Our correspondent adds, "Indelicacy does not lie in dealing with the subject, but in ignoring it. Pure lives are being exploited by men and women who disgrace civilization. Blessed and promising lives are being sapped. Innocent and unwary girls are being compelled to it. We are called to help, and personally I would vote for the passing of a law which provides for the hanging of all engaged in the abominable traffic. Let public opinion be aroused, and let a law be enforced which would terrify those concerned. May God help us."

An elect lady of the Methodist church sends us the two following instances:

A girl from Pembroke, Ontario, was going alone to Morristown on her way to enter a hospital as a

nurse-in-training. On her way she met a lady who was very kind to her, and who in the course of conversation told her that her train would be late, and she would not be able to enter the hospital that night, as she was expecting no one to meet her. She then extended a cordial invitation to the girl to go up with her for the night. Fortunately at the customs an official noticed the couple, and having his suspicions of the woman, managed to ask the girl quietly if she was a friend of hers. Having heard the explanation, this man immediately took the girl in charge and telephoned the police.

The other instance is related as follows:

"A young English girl was on her way out to this country, hoping here to earn larger wages to better support her widowed mother. On the steamer she met a very kind lady, who promised her employment as soon as she should arrive in Toronto. On her arrival there this lady took her to her home, showed her into a room and told her to rest and wash herself. Thinking she was a long time alone, she thought she would go out, but found the door locked. Something seemed to tell her that she had been deceived, and she fell on her knees and implored God to protect her. While on her knees she heard the door open, and, looking up saw a man standing in the room. She pleaded with him, begging him, if he had a mother or sister, for the love of them to set her free. She so worked on his sympathy that he said: 'I will let you out, but it will be at the risk of my life.' She fled and found refuge in the Young Women's Christian Association." Surely parents should take the utmost care of their children.

### NOTES ON THE C. E. TOPIC.

April 20.

#### Favorite Verses.—I. In the

Psalm. Ps. 19:1-14.

The Book of Psalms was the old hymnal of the temple. It consists of a collection of hymns composed by various persons and for various occasions. It passed through several revisions, or at least it was edited several times. It was originally composed of five books arranged in the order of their ages. A glance at the revised edition of the Old Testament will discover the original five divisions indicated. The Psalms were to be sung. Our modern church music has crowded the Psalms almost out of the hymnal. We wonder if it is an improvement for us to make the man-made, commercially exploited, rag-time trash that so fre-

quently gets into modern singing books the vehicle of our devotions when all we need to do is to open our Bibles and find the inspired hymns of the ages which grew out of the sacred experiences of the people of God, waiting for us. The hymns that have brought thrills to the hearts of the pilgrims singing on the way to Jerusalem, the hymns with which the traveler greeted the first sight of the holy city, the hymns of the Passover, of the temple service, the hymns that our Lord and His disciples sang together on His last night upon earth, and the hymns with which the Christian martyrs greeted the lions, to which they were thrown "to make Rome a holiday," these have a place in the affections and spiritual development of God's people which nothing can replace. Let us get back to the Psalms and see if they cannot have as much for us spiritually as "The New 1913 Collection of Sacred Songs" (Copyright, all rights reserved, etc.), which somehow contains something suggesting popular ballads and catchy airs from the opera.

Favorite verses are a matter of choice and circumstances. A phrase or a sentence may be associated with something in our lives which will make that verse mean more than some others, but we should not go through the Psalms for favorite verses. A verse is but a fragment. Let us make it favorite Psalms. Each one of them is a complete hymn, it deals with some peculiar phase in our religion. We get the most out of it when we learn and study it as a whole.

A Christian should have many Psalms at his tongue's end. It is even a highly profitable thing to learn by heart the 119th, the longest of them all. We certainly are familiar with the words of our national songs such as "My Country, 'tis of Thee." We should be just as familiar with Psalms like the 1st, 2nd, 8th, 23rd, 24th, 40th, 90th; the songs of degree, etc. They have to do with our whole spiritual development.

### NOTES ON THE S. S. LESSON

April 20.

Jacob's Meeting With Esau. Gen. 33:1-15.

Golden Text.—Eph. 4:32.

When Jacob fled from Esau, his mother promised to send for him again at some favorable time. That favorable time never came to her. Her wrong in encouraging her son in his wrong-doing brought her the worst punishment. She never saw his face again. Twenty-one years had passed, bringing a mixture of

blessings and hardships to Jacob. The Lord made the favorable time possible for Jacob and directed his return. Gen. 31:11-13. God does not forsake His own, even though their lives are not what they should be. He always opens a way for their return to Him.

Jacob's life, until this time, seemed to include everything that would make the fulfillment of God's promises impossible. His conduct appeared to defeat God's purposes. But who is the man who can defeat God?

Jacob was homeward bound. It was to an earthly home with its earthly cares and troubles. We, on our life's journey, are homeward-bound, but to a home that is eternal and has no place for the sorrows, trials and disappointments so common to earthly homes. On the way Jacob tried to atone for the wrong he had done to Esau. The best preparation we can make for our heavenly home consists in making right the wrongs we have done to others in our earthly home.

Jacob had God's promise to protect him, but his old nature cropped out, he resorted to scheming. He gave a big present of cattle to the one he feared and made it look bigger by dividing it into several droves. He divided his own company so that those he loved best were in the least danger. Like his mother, he made a difference in his affections for his children. He should have been confident instead of being afraid. He had God's promise to depend upon. When we forget God's promises we make ourselves miserable.

Time had softened the anger of Esau. The things that anger prompts us to do will always get us into trouble. To yield to anger will mean to live regret. Think, not twice, but many times, before being hasty. Forgive the wrong of your brother seventy times seventy, is the Master's advice.

Jacob regarded his children the gracious gift of God. It is one of the redeeming characteristics we find in him. One of the awful sins of the age in which we live consists in regarding children unwelcome in the home. They are the best natural gifts God can give.

It was well that the brothers separated, their past dealings with one another, the differences in their nature would soon have gotten them in trouble again. Better live separately in peace than together without peace. They were wise in making peace and in keeping far enough apart to make that peace lasting.

1914.

## News of the Week.

### PRES. WILSON DELIVERS MESSAGE IN PERSON.

Close Attention Given to Him—Precedent of a Century Broken.

Washington, April 8.—President Wilson stood on the speaker's rostrum in the hall of the house today and personally read his first message to the congress, the first president since John Adams to exercise that privilege. The renewal of a custom a century abandoned, and now surrounded by such wide differences of opinion among members of the congress itself, attracted to the capital an assemblage necessarily smaller in numbers, but certainly no less distinguished than the company which attended the president's inauguration. At 12:50 Vice-President Marshall and members of the senate were seated in the house chamber. President Wilson reached the speaker's office at 12:55 o'clock and a few minutes later he was escorted to the speaker's stand.

The entire assemblage arose as the president and his escort entered from the side aisle. President Wilson stood in the aisle in front of the desk while Speaker Clark said: "Gentlemen of the joint assemblage, it gives me great pleasure to introduce the President of the United States."

Something Altogether New.

Never in the life of any man present had the president occupied that historic place in such a capacity. Here was the head of the nation come to assert that he was a person, "a human being," come to deal with his fellow-men in control of the nation's destiny as a man of force, not a mere deputy of the government. It was all so unusual that to many it seemed almost unreal but the president, smiling as he spoke and talking to the great assemblage as man to man, soon developed in the gathering a fellow feeling.

Throughout the message the president read in a clear voice which carried his words to every corner of the big hall through a hush. Members of the house and senate sat throughout in rapt attention, following every word closely. A murmur of conversation began as soon hushed as the tall, imposing figure at the clerk's desk read on in his commanding but conversational style. As he closed his introductory remarks, explaining his presence before them, senators and representatives joined in applause.

Wave of Applause.

The president concluded the reading at 1:08 amid a wave of applause and immediately left the chamber.

As the president concluded, he said: "I thank you sincerely."

As the house and senate members arose and applauded, the president stepped quietly down from the clerk's desk, and escorted by his reception committee, left the hall.

### CHINESE REPUBLIC FORMALLY ORGANIZED

Powers Do Not Join United States in Recognition.

Peking, China, April 9.—The first parliament of the world's youngest republic was inaugurated today and general rejoicings not only in the

Chinese capital, but throughout the country. The scene of the joint inaugural session of the members of the senate and the house of representatives was a remarkable one. Five hundred representatives out of a total of 596 and 177 senators out of 274, all of them earnest men of mature years and nearly all dressed in European fashion, with frock coats, were present.

The proceedings were very brief and simple. They were watched with interest by a large number of foreigners who had packed the galleries. Yuan Shih-kai's message to parliament, which was not read publicly, since his presidency is still provisional, consisted of hearty congratulations and the expression of the hope that the republic would last ten thousand years.

The American charge has intimated to the Chinese government that recognition of the republic by the United States will be made when the parliamentary officers have been appointed and quorums declared. Brazil and Mexico will act at the same time as the United States.

### CONGRESS IN EXTRA SESSION.

Washington, April 7.—The Sixty-third congress, the first in many years with the followers of Thomas Jefferson in a majority, began business at noon today.

Just as Speaker Clark was dropping his gavel in the house, Mr. Underwood, majority leader, dropped the tariff revision bill into the hopper and thereby officially started a business that promises to keep congress at work through the Washington "dog days" and well into August.

While the legislators were finding their new seats, a procession of women suffragists representing every congressional district in the United States invaded the capitol and presented petitions demanding a constitutional amendment for equal suffrage.

### BILL HITS MILLINERS.

Tariff Measure Will Take Feathers Off Women's Hats.

Washington, April 8.—The importation or sale of any kind of egret, egret, or the skin or feathers of any of wild bird, domestic or foreign, except ostrich feathers, is absolutely prohibited in the Wilson-Underwood tariff bill.

Dazed milliners were today only dimly realizing what the brief paragraph in the new bill meant to them. The slaughter of beautiful game birds all over the world has almost annihilated them.

Under the tariff regulation, game birds' feathers can be imported or shipped from state to state only for scientific purposes. Ostrich feathers alone are exempted. This is because large ostrich farms are today meeting the market demands by scientific production.

### REFUGEES ARE POURING IN ON EVANSVILLE

Evansville, Ind., April 5.—Marooned people are still being brought into Evansville and other points along the Ohio. In spite of aid offered, many farmers are sticking to their homes although driven to the second stories and endangered by any wind storm within the next week. The

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river today remains at 48.3 feet, the highest point in history but is expected to begin to fall slowly tomorrow. Today Fred Zahn, a boatman, in crossing flooded lands above Henderson, saw a child's face peeping out of a small attic window with only the roof above water. Investigation showed Henry Schnelle, wife and five children in the attic. The father and mother had been without food for three days and the last meal the children had was Friday morning. The attic window was too small for the escape of the parents and to enable them to get out Zahn and two companions had to chop a hole in the roof. They were brought to Evansville.

### VIRGINIA BROOKS MARRIED.

Chicago, April 4.—Miss Virginia Brooks, who gained prominence by her two years of work in the interest of better government at West Hammond, Ill., is now Mrs. Charles S. Washburne. The man to whom she was married yesterday is a newspaper photographer twenty-three years old. He met Miss Brooks while on an assignment from his paper some time ago.

### PROPOSAL BY CABLE.

Kansas City, April 5.—With the announcement of the engagement here today of Miss Ruth Bookwalter, of Kansas City, Kan., to Arthur Hummell, of Indianapolis, came the story of a courtship brought to a climax by cable. Both were students at Oberlin college, last year. Hummell went to teach in a college at Kobe, Japan. Miss Bookwalter returned home. Cablegrams exchanged yesterday read: "Bookwalter, Kansas City, Kan.: 'Will you?'" "Hummell, Kobe, Japan: 'Yes.'" "Bookwalter, Kansas City, Kan., 'Hilarious.'"

Miss Bookwalter left today to visit her brother, A. G. Bookwalter, general secretary of the Y. M. C. A. at Cincinnati, after which she will depart for the Orient.

### WOULD WIPE TOWN OFF MAP

Terre Haute, March 5.—The little town of Taylorsville, west of Terre Haute, garden of political grafting for many years, is to be razed to the ground, if plans contemplated by Dr. Julius O. Cobb, assistant surgeon of the United States public health service, who is here to assist in handling the cleanup of the Indiana flood situation, materialize, as he believes they will.

The plan of Dr. Cobb contemplates the forcing of all inhabitants of the little town from its borders and the application of the torch to every building therein.

The declaration of a quarantine in the entire town would precede the burning of the village, and every resident board would pay the inhabitants enough money to furnish and rebuild their homes in a better part of the city, according to the plan of the federal official. Then Taylorsville would be reduced to ashes as quickly as possible.

"The conditions in Taylorsville may not be expressed in mere words," said Dr. Cobb. "I have traveled much in every state in the Union. I have seen the Chinese living three stories below the ground in subcellars. I have seen the lowest negroes living in hovels on

city dumps. I have seen the foreigners of the large cities in the tenements. But nowhere have I seen such a menace to the health of its inhabitants, such a menace to the health of a city, such a menace to the health of a state as exists just now at Taylorsville. The entire town should be wiped out of existence."

### REPORT ON TARIFF BILL.

Free Wool and Low Duty on Sugar Agreed On.

Washington, April 4.—With President Wilson and congressional leaders practically agreed on free wool and a very low duty on sugar, eventually to become free, the ways and means committee today began drawing its report on the new tariff bill, estimating the loss of revenue from the new rates at \$80,000,000 a year.

The revenue from the income tax will be estimated at a like amount to be derived in this way: Incomes of \$4,000 to \$20,000, 1 per cent; \$20,000 to \$50,000, 2 per cent; \$50,000 to \$100,000, 3 per cent; all over \$100,000, 4 per cent; flat tax on corporations, 1 per cent.

The exemption will be on all incomes under \$4,000. The income tax provision now stands this way and is not expected to be changed.

Among the numerous additions to the free list will be steel rails. Cut will be made all along the line on the metal schedule.

### MILLIONAIRE MIS- SIONARY DEAD

Chicago, April 9.—William Borden, the twenty-five-year-old millionaire, who put aside the temptations of a life of luxury to become a missionary, died today at Cairo, Egypt, of spinal meningitis, according to a cablegram received by relatives here.

Borden inherited his fortune. He took a theological course at Princeton and entered the lists as a missionary at the Moody Bible institute in this city last September. He chose China as his field and was on his way there when illness overtook him. A brother, John Borden, who expected to start soon for a hunting expedition in the arctic, is said to have sailed for Cairo.

### POPE VERY WEAK.

Rome, April 9.—The official Vatican newspaper, the Osservatore Romano, says in its evening edition today: "We are glad to be able to give the assurance that after his relapse on Monday evening, the condition of the pope is constantly and notably ameliorating."

London, April 9.—A Central News dispatch from Rome says the pope suffered from a fainting fit, lasting two hours, this afternoon, and it was rumored in the lobbies of the Italian chamber of deputies that the pontiff was in extremis. Professor Marchiafava, however, continues to assert that there are no grounds for anxiety.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

## Postal Cards Easter

- No. 220—12 Easter Postals representing four different designs each of cross with flowers in fine colors and silver bronze, Easter Greetings and Scripture Texts..... 25c.  
 No. 221—12 dainty postal cards, with silver bronze edge, showing a cross surrounded by spring flowers, on a variegated background. Bible Text on each card ..... 25c.  
 No. 222—12 neat Easter postal cards, of two color background, with embossed silvery cross and flowers; also Bible Text and Easter Greeting ..... 25c.  
 No. 226—12 Easter postals with two color background, crosses surrounded by flowers, Bible Text and Easter Greeting ..... 25c.  
 No. 227—12 Easter postals with colored background, pretty spring flowers and Easter bells surrounding a cross, Bible Text on each card 25c.  
 No. 228—12 postals with figured borders, colored backgrounds, landscapes and silver crosses. Bible Text on each card..... 25c.

## Forms of Services for Ministers

### A Pastor's Manual and Handbook

Prepared by a committee at the direction of the General Conference of the Mennonite Church of North America.  
 Price, in fl xible leather binding, net..... 75c.

## The Catechism

or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.  
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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, April 17, 1913.

No. 16.

### GOD IS THY STRENGTH AND SONG.

(Isaiah 12)

By Miss A. F. Archer.  
 Salvation is of Thee alone,  
 In Thee I trust, most Holy One.  
 Honor and praise to Thee belong;  
 Jehovah is my strength and song.

This day I render praise to Thee;  
 Although Thou angry wast with me,  
 Thine anger has been turned away,  
 And Thou wilt comfort me alway.

Therefore, with joy I'll draw and live  
 From wells of life which Thou wilt give.  
 Thy name I praise, thy power declare,  
 That all may in Thy glory share.

Cry out, O Zion; shout and sing,  
 Great is the heavenly One, the King  
 Of Israel, in the midst of Thee,  
 The Lord has done great things for me.

From the beginning, at its birth,  
 This has been known in all the earth;  
 Thy works have spread abroad Thy fame,  
 Exalted is Thy holy name.

—Herald and Presbyter  
 Selma, Ala.

### NEWS AND COMMENTS.

Japan has 1,000 foreign missionaries, 2,000 native preachers, and 600 churches, with 67,000 members.

Pastor A. M. Fretz of the Deep Run, Pa., charge, will observe the Lord's Supper as follows: Deep Run, April 27; Pottstown, May 11.

The four denominations working in Korea under the name of Presbyterians have united. They have more than 1,400 church buildings, 47,000 communicants, and 15,000 adherents.—Ex.

Bro. P. A. Penner writes from Champa, India: "All is well here. Just finished ten days of successful summer school work with our Indian brethren. Bear them up in prayer. The weather is getting warmer day by day. Soon it will be very uncomfortable."

The kingdom of God is not a physical mechanism but a spiritual organism. Its essentials are a spirit, a principle, a process, a law, a consummation, a substance and a method. The Spirit is the Spirit of Jesus. The principle is the principle of service. The pro-

cess is the process of growth. The law is the law of justice. The consummation is discriminating love. The substance is personal fellowship; and the method is the method of co-operation.

The Jewish Era reports a rabbi in Chicago as saying: "We Jews have given religion to the world, yet we have little ourselves. We gave God to the world and yet have little of God in our hearts. The Jews are not studying their faith: other people are studying it. Our tremendous indifference is our worst ailment."—Ex.

### A Wonderful Change.

Of all the remarkable changes that have occurred in China with lightning-like rapidity, none is more revolutionary than the proposition to replace the present Chinese alphabet with one consisting of only thirty-five or six characters. This would mean that the Chinese boy and girl, instead of having to commit to memory and learn to make two thousand or more symbols, would have an alphabet as simple as ours. It would not be surprising to know that this change, once decreed, had been instantly put into effect, and that as soon as the new textbooks could be prepared the old sign language would be discarded in all educational institutions.—Missions.

### Kansas and Saloons.

Some people argue that there is no virtue in Prohibition, but census shows that the consumption of liquor in Kansas is only 48 cts. per capita and in the entire United States is between \$20 and \$24. Almost one-third of our entire population is enrolled in schools and colleges and illiteracy has dropped from 49 per cent to less than 2 per cent. Eighty-seven of our 105 counties have no inebriates. Thirty-eight poor farms have no inmates and there is only one pauper to every 3,000 population. Over half of our county jails have no prisoners and in a dozen others the iron doors stand open nearly all the year round. Grand juries are almost unknown and crime has been reduced to the

minimum. This is what prohibition has done for Kansas and what it would do for other states that would adopt and enforce it.—Sedan, Kansas, Times Star.

### A Vast World Enterprise.

The statistical tables given in the Missionary Review of the World for January were prepared with unusual care and represent the latest obtainable accurate information. They show that the foreign missionary enterprise is of world size and importance, while it is always to be remembered that the statistics of missions convey only a small part of the real results. For example, the missionary statistics from China can give no idea of the vast influence that has been exerted upon Chinese thought and life by the Christian missionaries, who are regarded by many of the Chinese leaders as largely responsible for the new order in China. But the figures are impressive, and it is well to carry some totals in mind. Thus we learn that the home income of foreign mission societies and allied organizations in 1912 was \$30,401,401, as against \$25,297,071 in 1911. This includes the societies of Canada, Great Britain and the United States. There was an apparent increase of \$3,000,000 in the United States, but some of this may be due to more accurate figures and fewer estimated amounts. The income from the fields was \$7,902,256, or nearly two millions and a half increase, a hopeful sign. The total number of Protestant missionaries in the field is 24,092, total number of native workers 111,982, number of communicants 2,644,157, total adherents 6,053,125. There were added 212,653 members. The gain in adherents was nearly a million and a quarter. The figures indicate a healthful and encouraging increase.—Missions.

### THE LODGE AND THE HOME.

Some time ago an editorial appeared in the Mennonite under the heading "Why We Oppose Secret Societies." The chief reason given and, indeed a very good one, was the oath taken, being unchristian. A few extracts which I here submit from a ser-

mon by Rev. A. C. Dixon, of Chicago, give other good reasons on the above theme.

"When you marry you ought to resign from the club, and you ought to resign from the secret society, too. They will rob your home; your club and your society ought to be spelled with four letters, H-O-M-E. You husbands ought not to have any secrets that your wives ought not to know, and the wives had better not have any secrets that the husbands ought not to know; certainly no secrets that the wife or the husband shall not know. The husband may keep from the wife many things that would unduly distress her, and the wife may keep from the husband things that would unduly distress him.

When you are asked to join a society into which your wife cannot go with you, if you have a wise head you will shake it and when you find yourself in a society the secrets of which your wife cannot share, you had better give up your society, and the quicker the better.

The secret society joins with the club in the destruction of the home. Right here comes the change, nine times out of ten: the wife begins to realize that the husband knows what he cannot give to her; and the husband begins to realize that the wife knows, if she belongs to such a society, what she cannot give to him. I do not know, how many secret societies there are in Chicago, but in Boston they are undermining the church and stand next to the saloon among the forces for evil. A woman came into our church whose husband was a member of twenty-one secret societies, and hated the church as he did (should have) the devil himself. I went to the funeral of a member of the Sunday school, a young woman, and asked the mother later if she herself was a member of the church. "Why, no," she said, "I am a member of seven lodges." Such people have no time for the church—nor much for the home. This woman would not admit that the church had a place in the world.

Jesus said, "I am the light, ye are the light." It is the nature of



light to reveal. So He said, "What you learn in secret, proclaim on the housetop." The whole principle of Christianity is anti-secret. If you have a good thing you have no right to make it a secret, you have no right to lock it up, you have no right to sell it; if you have the truth, out with it, and if it is good it will stand the light; if it is bad, it ought to be brought into the light. Let there be organization, philanthropic and benevolent—have just as many as you please; but open the doors and make them public."

"That the spirit of the lodge is wrong, is constantly in evidence in the anti-Christian use of titles, regalia and general display which it makes."—Penn. Corr. Res.

A. M. Fretz.

### THE FUTURE RETRIBUTION OF THE WICKED

Or the Story of the Rich Man and Lazarus.

By Rev. James M. Gray, D. D.  
An Exposition of Luke 16:18-31.

It is common to speak of this story of the rich man and Lazarus as a parable, and it may be such. But it is worthy of attention that Jesus does not so describe it, nor is it anywhere so described in the Scripture. And this is significant. For, while there are many parables in Scripture, not to speak of allegories and even fables and riddles, yet it is a canon of the divine author always to identify them as such. Either at the time of their narration or in some subsequent allusion to them, it is stated that they are parables, allegories, fables, or riddles, as the case may be.

So distinguished a scholar as Dr. Taylor Lewis employs this fact as an argument for the historicity of Job. If that book were mythical or allegorical the Holy Spirit would somewhere indicate the fact; and, inasmuch as He does not do so in any part of the Bible, the inference is against an allegorical interpretation and in favor of a historical one. The argument of Dr. Lewis applies in the present case.

#### The Shadow and the Reality.

But if it be a parable we are not to suppose that it is entire fancy. Parables are intended to teach truth by illuminating it to them that are capable of its understanding. To employ an illustration of Sabatier, there is such a thing as a plan of a house by an architect and such another thing as a painting of a house by an artist. The second, though abounding in inexactitudes, gives

a more just notion of the reality than the plan. A parable on the lips of Jesus is the painting of the artist rather than the plan of the architect.

We all love the parable of the prodigal son, and because we love it and it agrees with our natural feelings, we scout the idea of its untruthfulness. On the other hand, we search minutely for the fact lying at the back of every feature of its imagery. Shall we, as honest interpreters, do otherwise with the parable before us, if it be a parable?

"Images are copies of sensible objects, similitudes are likenesses of substantial verities, and figures are shadows cast from realities behind the veil. Therefore, we may rest assured that when the reality itself appears, its shadow will not eclipse but pale before it whether it be the reality of love or the reality of wrath."

What Determines Our Future? A further preliminary word may be desirable. For example, we are not to suppose that the rich man in this case is represented in torment after death because he was rich. Nor are we to suppose that Lazarus was carried into Abraham's bosom because he was poor.

Wealth is no more sin in itself than poverty is a virtue. It depends on how the wealth is obtained and how it is used. God has found pleasure in making and keeping rich some of His own people, like Abraham and others of the patriarchs. And there are rich men on earth today who doubtless there ever have been, who are among His most consecrated servants.

"Blessed are the poor in spirit for theirs is the kingdom of heaven." (Matt. 5:3.) But one may be "poor in spirit" towards God who is comfortably off in this world's goods, and one may be very haughty in spirit towards God who is very poor in dollars and cents.

If one man lifts up his eyes in hell being in torment and another finds himself in Abraham's bosom, a symbol of paradise or heaven. It is not because of the wealth of the one or the poverty of the other, but because of their attitude on this earth towards the testimony of God.

1. **Future Punishment Located.** This story is a divine classic on the subject of the future punishment of the wicked and unbelieving, and among other things, it teaches that future punishment is located. In other words, it has a place in which it will be experienced. Men who know nothing about it foolishly affirm that hell

is not a place but a state or condition of being. Their vehemence is only surpassed by their ignorance when they declare loudly, that "every man carries his hell within his own bosom;" If this were so the wicked might well "eat, drink and be merry" in the thought that "tomorrow we die."

But hell is more than this. One day, a man, sauntering down Clark street, Chicago, and playing with a dollar bill in his hand, had it snatched from him by a thief who ran rapidly ahead towards the river, not perceiving that the draw-bridge was open. Of course, he plunged into its slime. One might have thought this were punishment enough for stealing only a dollar. But, no, when rescued by the police, and again on terra firma, there stood his victim beside him accusing him to the officer who put him in jail. The fall into the water was the result of his folly, but the imprisonment in jail the punishment of his crime.

Men suffer on earth, as the result of their wrong-doing, but they have yet to meet their judge, if they are out of Christ, and to answer before Him for their sin. Hell may now be in their bosom, but alas! the day is coming when their bosom will be in hell.

#### Is Hell a Place?

There are three or four features in this story which make for the localization of hell wherever in God's universe it may be. (1) The statement that "in Hades (not hell) he lifted up his eyes." "Hades" is the Greek here, as the Revised Version indicates and it means the under-world, the realm of the dead in general. It comprised two apartments, as the Greek conceived of it, the upper called "Elysium" where the righteous were, and the lower called "Tartarus", or the prison of the wicked.

In the New Testament the word bears about the same significance as it did to the Greek, namely, the whole empire of the dead. But in this empire there is one place, Abraham's bosom, or paradise, corresponding to "Elysium" for the righteous, and another "hell" or "Gehenna," as it is sometimes called, corresponding to "Tartarus" for the wicked.

The rich man lifted up his eyes in Hades, but as he was experiencing torment, it is evident that he was in that part of Hades known commonly as hell. The circumstance therefore, that he was "in" Hades, or "in" hell, and enduring torment there makes, or is, a place.

Then again, all that goes to describe the physical being of the

rich man goes to establish the fact of a location or place in which that being existed—his eyes, his tongue, his suffering.

Furthermore, the localization of "Lazarus" abode, that is the abode of the righteous, makes by contrast for that of the unrighteous. Abraham says of Lazarus, "now he is comforted" (R. V.). That word "here" is suggestive. Commonly considered, it means a place, and if a place in the one instance, it is difficult to maintain that it does not mean the same in the other. Finally, the testimony of the rich man himself is not to be overlooked. He would have his five brethren warned "lest they also come into this place."

The story, indeed, is entirely in harmony with all the teachings of Scripture concerning future punishment. The punishment of the wicked is for deeds done in the body, they are to be raised and judged in their bodies; Jesus speaks specifically of the body being cast into hell. Matt. 5:29, 30 and 10:28. But if there be a body for the wicked to be raised, judged and punished in, there must be a place to be occupied by that body.

2. **Future Punishment Conscious.** This story teaches that future punishment is conscious. How foolish again are men who affirm that annihilation of the wicked, as if death to them were like the extinguishing of a candle, and nothing more! We can understand and sympathize with the motives of some who affirm this, for their motives are varied.

It is not only the wicked who say it, and who say it because they are wicked, but some of the righteous say it, too. They think it necessary to say it in order to defend God's character, as they think, against the charge of unkindness and cruelty. And others say it because they would draw the veil over the future of loved ones who have died unsaved.

But what saith the Scripture? As true witnesses for God, as men who would be found faithful to their generation, above all as intelligent and conscientious teachers and preachers of the gospel, what is our duty in the premises? Shall we express and expound our opinions, or shall we pass the bread of heaven as it has been broken and placed in our hands? "The prophet that hath a dream, let him tell a dream," saith the Lord, "and he that hath My Word let him speak My Word faithfully." Jer. 23:28.

And what is that word as to the consciousness of future punishment? Can one entertain a spect for Jesus Christ, to say nothing of submission and love,

1913.

and yet doubt in the face of this recital that such punishment is conscious? Is Jesus Christ a trifler? Would He play on the fears of men as a mountebank might do? Is He capable of such awful utterances—hell, torment, anguish, flame, well knowing that there is neither reality nor truth behind them? A sensational preacher might do this, a dramatist who would work on the emotions of his auditors for temporary effect might do this, but can we predicate it of the eternal Son of God, the incarnation of divine love the Savior of men?

Where is our estimate of Christ's wisdom, justice, holiness, truth and love if we believe this? (To be concluded.)

### Home Circle.

#### "BOOKY" ELLIS, LEADER

By Amos R. Wells.

"The boys of Canton are a tough lot." That was what Lawyer Ellis said, and he ought to know. He was talking with Mr. Norton, the village postmaster, and that official emphatically confirmed the statement. "Why," said Mr. Norton, "I have given up trying to raise fruit on my place. The boys are worse than the San Jose scale. I can't turn my back but what they are shaking my pear trees, stoning my chestnut tree, and robbing my grape arbor."

"Have you heard the latest?" asked Lawyer Ellis.

"Perhaps; what is it?" "You know Mrs. Means has been away from home for some time. Well, she got back the other day, and she had found that a gang of boys had broken into her house and played havoc in every room. Such wanton destruction of furniture and pictures and books and dishes I never even imagined. The house is a wreck!"

"She suspected one of them, a boy she had caught throwing stones at her greenhouse windows and had had punished. I examined him, made him confess, and have the names of all the gang. The question is what to do with them, for they belong to some of the best families in town."

This conversation between Lawyer Ellis and the postmaster was heard by Mr. Ellis' son Robert, who was with his father. It was no news to Robert. All his life he had heard no good word for the boys of Canton. He was not of the wild set but most of the boys were. He was a studious fellow, dubbed "Booky" Ellis by the boys who condescended to take notice of him at all.

### THE MENNONITE.

But Booky Ellis took to heart the state of affairs. He was one of those boys all too rare, who take thought for the honor of the boys in general. He belonged to them and he did not like to have boys looked down upon, criticized and scorned, especially when it was done justly. He spent many hours brooding over the wretched state of affairs and wondering what could be done about it. He himself seemed helpless. He had no influence with the other boys, for he did not like their rough play and never joined in it. He very much preferred the milder games of the girls or to get off in a corner with his beloved books. And yet helpless as he was in the case, Robert did not like to go to any older person. He felt vaguely that this would be false to the boys, and would do no good, anyway.

(To Be Concluded.)

The love of the beautiful is becoming not only the possession of the rich, but the desire and possession of the very poor.

—Rt. Hon. John Burns.

### Deaths.

**Leatherman.**—In Plumsteadville, Pa., on March 24, 1913, Anthony Leatherman, aged 76 years and 3 days. Interment on the 28th at the Old Mennonite church, Deep Run; services were conducted by Jacob Rush, John Leatherman, Enos Wismer and A. M. Fretz.

**Shelly.**—On March 30, 1913, at the home of his son in the city of Allentown, Pa., Henry L. Shelly, aged 81 years, 10 months and 10 days. He was the son of John B. and Anna Landis Shelly, was born in Milford Twp., Bucks Co., Pa., May 20, 1831. He was married to Elizabeth Shelly, Jan. 6, 1856. His wife died May 11, 1909. He lived at the place where he was born all his lifetime, until several years ago, when he and his wife moved to their daughter, Mrs. A. M. Geisinger in Philadelphia, and after his wife's death he moved to his son John at Allentown, where he died. He had been disabled by a paralytic stroke for the period of several years. He was a consistent member of the West Swamp Mennonite church for almost 65 years. Funeral services were held on April 2 in the evening at the house of mourning, conducted by Victor Boyer, pastor of the Allentown Mennonite church, and the following day at the West Swamp church, where A. B. Shelly spoke in German and Bro. Boyer in English, the former from Rev. 14:13 and the latter from Rev. 22:5: "There shall be no night there." The deceased is survived by his children, Mrs. A. M. Geisinger, of Philadelphia, and John S. Shelly, of Allentown, and by four grandchildren.

### Contributions.

To the Emergency Relief Commission.

For Red Cross Relief in Balkan War, per H. R. Voth: Mrs. C. B. Wedel, Galva, Kan., \$10; Miss L. M. Wedel, Galva, Kan., \$5; Fred C. Wedel, Galva, Kan., \$5; D. C. Wedel, Galva, Kan., \$5.

"Where Needed", per D. W. Friesen: A Friend, \$1; ditto, \$1; A Friend in Christ, \$1; A Friend, \$1.

For Relief: W. W. Miller, Pulaski, Iowa, \$10. For H. J. Brown: Easter Donation, per C. F. Sawatzky, Laird, Sask., \$6.40.

For Flood Sufferers:

P. C. Goering, Moundridge, Kan., \$80.  
For Pastor Schneller's Orphanage: Mennonite Congregation, Beatrice, Neb., \$20.42, per I. H. Penner.  
Gratefully acknowledged,  
Harrison Landis, Treas.,  
Emergency Relief Commission.

#### Home Mission.

Gifts rec'd in February and March: A—General Treasury: Mrs. August Leisy, Wisner, Neb., \$30; Grace Menn, S. S., Pandora, O., \$45; Church, Geary, Okla., \$10; C. C. Voth and family, from father's estate, \$10; church, Beatrice, Neb., \$33.55; Bethany church, Freeman, S. D., \$50; Bernal church, Pawnee Rock, Kan., \$18.56; Hoffmungsau church, Buhler, Kan., \$59.16; Hoffmungsau-Feden church, \$80.21; Bethel College church, \$5; Herold church, Bessie, Okla., \$12.45; Swiss church, Whitewater, Kan., \$17.25; Friedenstal church, Gotebo, Okla., \$11.50; Sister John Wier, Altona, Man., \$5; Miss L. Ruth, Moundridge, Kan., \$10; S. S. Newton, Kan., \$5; Hoffmungsau church, Kan., \$31.60; Zion's church, Elbing, Kan., \$31; Brudertal church Hillsboro, Kan., \$53.33; Gadenberg church, Whitewater, Kan., \$33.50; S. S., Bluffton, O., \$17.82; mission box, Berne, Ind., \$18.81; Medford, Okla., church, \$21.85.

#### B—City Mission Treasury:

Grace Menn, S. S., Pandora, Ohio, \$40; Hoffmungsau church, Moundridge, Kan., \$50; C. C. Voth and family from father's estate, \$15; Newton, Kan., church, \$100; Alexanderwohl church, Kan., \$49.42; Tabor church, Goessel, Kan., \$44.72; Hoffmungsau church, Kan., \$34.18; West Zion church, Moundridge, Kan., \$41.54; Christian church, Moundridge, Kan., \$31.20; Bethel College church, Kan., \$10; San Marcos church, Paso Robles, Calif., \$10; Salem-Zions church, Marion, S. D., \$15; D. C. Sprunger, Berne, Ind., \$5; Halstead, Kan., church, \$69.54; Tabea's box of joy, Orienta, Okla., \$15; Father Cor. Voth's estate, Hillsboro, Kan., \$15; Bernal church, Kan., Okla., \$9.66; Neuhoffmungsau church, Moundridge, \$87.65; friend of mission, Berne, Ind., \$5.50; Daniel Ruth, Moundridge, Kan., \$100.

These gifts were all received during my journey in the Western District. In case any mistakes should be made in the direct acknowledgments, please excuse. Fraternally,

M. Horsch, Treas.

#### Foreign Mission.

For Birney, Montana: A. W. Friesen, Altona, Man., \$1; D. D. Friesen, ditto, \$2; a friend, Gretna, Man., an Easter gift.  
Gratefully acknowledged,  
P. A. Kiewer, Birney, Mont.

#### For India.

Grace church, Pandora, O., S. S. for sustenance of a colporteur, \$36; ditto, Y. P. S., for general purposes, \$30; Sister W. Wedel, ditto, \$1; Bro. D. W. Friesen, ditto, \$7.10.

Gratefully acknowledged,

P. W. Penner, Janjgir, India.

• Jacob Heinrichs, Emerson, Man., for orphans, \$5; Friend in N. Y., \$5; Derk P. Thiessen and friends, Marion, S. D., for lepers, \$10; Sister, Los Angeles, Cal., for church, \$10; Junior society, Bluffton, O., through Miss Jennie Gottschall, for orphan "Sub-hia", \$16.72.  
For all these gifts a hearty thanks and "a God bless the donors".



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## Editorial.

### OUR IDEALS

The subject in the C. E. meetings has been several times: "The ideal Christian." Why do we speak of ideals? What are ideals? How do they influence or benefit us?

An ideal is that which is conceived or taken as a standard of excellence or ultimate object of attainment; or that which exists only in imagination, fancy or idea; a conception beyond realization. Such ideals every thinking person has, wittingly or unwittingly.

A real farmer who does not only do his work in the way he has been accustomed, but knows why he does it so, has an ideal, how he would like to have his farm. A house-wife has an ideal how she would like to have her house. A dress-maker has an ideal of a dress. An artist tries to realize his ideals. A teacher, a pastor have their ideals.

An ideal is some standard of excellence, which spurs us on to higher thoughts, better work, holier living; but which is never attained. Robert Collyer says: "God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best."

As soon as an ideal is realized it dies as ideal, and new ideals beckon us on and on; we strive for perfection without ever reaching it in this imperfect world.

The ideal of ideals is Jesus Christ, our model, our standard of excellence. We strive to be like Him. He is always before and above us but never reached, in this world.

Paul writes in his epistle to the Philippians describing this striving for our ideal. "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the goal unto the prize of the high calling of God in Christ Jesus."

The nearer we come to Christ the better we recognize His excellence and how much He is superior to us, so that we strive and pray to be more like Jesus.

We all carry an ideal in us, which may be born in us partly by seeing the example of others, partly by what we read. Our highest ideals are created in us by contemplating the perfect man, Jesus Christ.

Theodore Baker says: "Every man has at times in his mind the ideal of what he should be; but is not. This ideal may be high and complete, or it may be quite low and insufficient; yet in all men that really seek to improve, it is better than the actual character. Perhaps no one is so satisfied with himself but that he wishes to be wiser, better, and more holy."

"All men need something to picture and idealize their life a little, something which they value for more than its use, and which is a symbol of their emancipation from the mere materialism and drudgery of daily life."

Our ideals whether they are ideals of excellence in our work or ideals of excellence in our character, will lift us higher, spur us on to greater perfection in whatever sphere we may live.

Ideals may be low, for even a criminal may have his ideal, which he tries to follow and realize. But as a rule an ideal tends to make us better, inspires us to higher thoughts, words and actions. Let us form high ideals and strive to realize them as much as possible. Or since Charles Parkhurst says: "Ideals we do not make. We discover, not invent them;" let us discover the highest ideals, especially in the Bible and above all in Christ Jesus.

## Correspondence.

West Swamp, Quakertown, Pa., April 10, 1913. Communion services held in our church on Sunday, March 30, when nearly all the members of the congregation partook of the emblems of the body and blood of our Savior

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in commemoration of His love manifested toward humanity by His suffering and death for our salvation from sin. Our pastor, A. B. Shelly, preached a preparatory sermon on Saturday afternoon, taking for his text II Cor. 13:5, and a communion sermon on Sunday on Rom. 5:8. He was assisted in the Sunday services by the brethren W. H. Grubb and Elwood S. Shelly. Communion was administered during the following week to a number of aged and sick members who could not attend the communion services at the church.

On April 3rd the remains of one of our most aged members were laid to rest in our church cemetery. (See death notices).

Some time ago a movement was started to procure another musical instrument for our Sunday school, to take the place of the organ in use for the last forty years. The movement found a general approval and in a little less than a week from the time it was started the necessary funds were collected and a piano put in place of the organ.

Our Sunday school has been well attended throughout the year and a great interest is manifested by both teachers and pupils. Young People's meetings are regularly held every alternate Sunday evening, which, as a rule, are well attended.

Our aged pastor, though nearly 79 years of age, was, by the grace of God enabled to attend services and preach regularly thus far.

A. B. Shelly.

Point, Pa., March 3, 1913. We organized our Sunday school yesterday and elected officers: Bro. Asa Shaffer, superintendent; Geo. Ellenberger, treasurer; Mrs. Henry Kline, secretary; John Dull, asst. secretary; Wm. Hazlet and John Davis, librarians. Bro. H. G. Snyder being present for the occasion, he also preached us a fine sermon Saturday evening and Sunday morning. His nephew also paid us a visit over Sunday. Bro. Snyder preached in Juniata and Snyder counties last Sunday. Next Sunday Bro. Garver will preach here again. Bro. Garver will start revival meetings in two weeks. There will also be some brothers from down East to help him along with the good work. Bro. H. G. Snyder married one couple, Luther Davis and Susie Barley, at the home of Bro. John Davis, all the parties being members of the Mennonite church. Our Sunday school will open the first Sunday in April. The teachers have not been elected yet. If nothing happens we expect a good sized school.

Sunday morning we had the worst snow storm of the season. Bro. H. G. Snyder furnished some of the needy with clothing, which was appreciated by all. They will make a payment on the building of the church.

Mrs. Henry Kline.

Napier, Pa., April 4, 1913. I sincerely sympathize with the stricken people of the West. The weather here is fine, farmers are busy plowing and making ready for their spring crops. Tuesday we had a very bad storm in the afternoon, it was very dark, some people lit their lights, it snowed and rained and stormed, but nothing compared with other places further west. Mrs. Susan Snowden, sister-in-law of your correspondent, and wife of Hiram Snowden, was buried Saturday morning, aged 60 some years, did not learn time or place of interment. Her death was due to pneumonia. The sick are all improving. H. G. Snyder's little daughter is very ill at this time with little hopes of recovery.

It is very rainy. The mail is very irregular since the storm and floods. I received my paper, but no item in it this week. Farmers are busy changing places, cleaning house and making garden and boiling sugar and syrup. The roads are almost impassable in places. Bro. H. G. Snyder does not here to preach at his last appointment on account of the serious illness of his daughter Ethel, with heart trouble.

Mrs. Henry Kline.

## ALL MY OWN.

Lucy Larcum.  
I do not own an inch of land,  
But all I see is mine—  
The orchard and the mowing-fields,  
The lawns and gardens fine.  
The winds my tax-collectors are,  
They bring me tithes divine—  
Wild scents and subtle essences,  
A tribute rare and free;  
And more magnificent than all,  
My window keeps for me  
A glimpse of blue immensity,  
At little strip of sea.

Here sit I, as a little child;  
The threshold of God's door—  
Is that clear band of chrysoprase;  
Now the vast temple floor,  
The blinding glory of the dome,  
I bow my head before;  
The universe, O God, is home,  
In height or depth, to me;  
Yet here upon Thy footstool green  
Content am I to be,  
Glad when I opened to my need  
Some sea-like glimpse of Thee.  
—Rel. Telescope.

## Editorial.

### THE OLD CAPTAIN'S TESTIMONY.

We were recently in company with an old retired sea captain, one of those rough old salts who sailed every sea and endured the thousands of hardships incident

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to sixty years of sea-faring life. He was not a religious man. He said so himself and five minutes' conversation with him was evidence enough to prove his lack of religion without a word from him on the subject.

"I never went to church," he said, "the owners saw to it that my ship was at sea over Sundays so that the crew did not need to be paid for resting. I know that the owners were great church people. I hope they prayed sometimes for us whom they kept out of our Sabbath."

"What makes you concern yourself about the owner praying, captain?" we asked. "Dou you think their prayers would have helped you much?"

"I don't know whose prayers it was that helped me and the crew of my ship, but I am sure that somebody was praying for us. We were rough, hard men who battled with hardships and were away from every religious influence, we forgot to pray, but the One who is prayed to did not forget us. More than once when the fog lifted we saw that we had just missed striking another ship or being struck by it. Time and again we just slipped past an uncharted reef, which, if we had struck it, would have made an end of us. Three times in my experience I and my crew left a sinking ship and when the last drop of water was gone, a ship always appeared, to take us aboard. There must have been some higher power watching over us and somebody must have been pleading with Him for us."

Such was the faith of the old captain in Providence. Many upon life's sea are meeting with similar protection, but seldom if ever stop to give it a thought. We often wonder why men are not more closely drawn to their Creator and Protector and why they do not change their lives when they realize what He is doing for them, but, as the rich man in hell was assured that his brethren who had Moses and the prophets would not listen to one returned from the dead, so, men who are daily snatched from death's hand, ignore and despise the hand that protects them.

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Where education has been thrust upon such beings it serves only as a dangerous gloss over their real characters, concealing from some their overpowering animal tendencies.

In the educational development of infant life, one of the first things learned by observation is the existence of obstacles, the babe soon learning to turn aside from objects in its path. So, too, experience teaches the growing child, that he or she is only one of many human beings, all seeking their own; not only dodging obstacles but seeking to avoid the penalties which seem inevitable when one fails to consider the existence of others. In this way the fact of ownership dawns upon the growing mind. This understood, the mere animal desire to possess gives way to a desire for actual ownership.

Next, the coming man or woman learns of the laws that older people have made to protect man from man, and so grow the ideas of society and government.

Good citizenship seems to be the easier way. "The way of the transgressor is hard;" dishonesty seems to be a bad policy; lust brings disease; unchastity earns disgrace, cowardice invites contempt, profligacy brings want, laziness begets mischief; and so the animal-man who is well balanced mentally, is honest, chaste, brave, thrifty and industrious.

But in the advancement of mental and physical life there are gradations. In some there is the development of the animal to the expense of the mental—a condition we have considered, and then there is sometimes a great growth of the mental at the expense of the physical. These two conditions represent the extremes; the normal being a balance between the two. We may look long for such perfection.

In the possession and practice of those virtues that go to make an ideal mental and physical life, we would expect to find contentment, a condition of self-satisfaction. All the experience of ages is, however, against this view; there still exists a longing for something seemingly unattainable, an aching void in the heart. Now if there be this discontent in the minds of the most perfect, how much greater is the disquietude among those who have fallen short?

How shall we describe this condition? It is the state of mind in which George Fox found himself when he wandered restlessly from place to place seeking for the truth. This mental condition comes to us with greater or lesser intensity, according to times and conditions, but it comes at one time or another to all of us. It may be likened to a sense of loneliness, for even when mingling with the multitude in a great city one may be lonely; or when familiar with every stretch and landmark, one may be lost; in fact, this word is often used to describe this state but hardly in the sense in which I have used it.

That which is lost to us,—that which is missing, is some great harmonizing influence, and as we have seen that in spite of physical and mental perfection, there is still something lacking the thoughtful human being will seek to find it outside of these two principles of his being.

When we endeavor to look outside of ourselves we are bound to fall into contemplation of the fact of a great Source from which all life emanates, we are bound

to recognize an all powerful Intelligence behind all things working through great unchangeable laws. In the great contemplation of this great Fatherhood we sometime or another come into a realizing sense of a third part of our individuality. This third part can not be lower than our animal nature; it can not be intermediate to our physical and mental being, for we are able to establish very close relations between our thoughts, the expression of our mentality, and our physical acts.

This other nature of ours must, of necessity be on higher plane than the mental. What then but that which is called our spiritual nature, connecting our earthly being with the Divine from which all things come. Having realized the existence of this third or spiritual nature, we must then understand that we are lonely and lost and dissatisfied because we have not established harmonious relations between our spiritual nature and God to which it is akin and from which it comes.

How then shall we establish this harmony? and having attained it, what is the effect upon our physical and mental beings, and what effect upon our lives?

First, let us consider the only method of establishing this spiritual harmony. We have seen that our minds and our thoughts are the connecting links between the mental and spiritual in our nature. The first thing to do then is to completely turn about the purpose of our thoughts; instead of allowing our physical wants to be the governing force we must cut completely loose from the tyranny of self and direct our thoughts outside ourselves.

In the degree in which we make this surrender of self do we come under the powerful influence of Divine love, in the degree in which we allow this influencing Spirit to fill us are our thoughts turned from mere physical and mental gratification to loving and unselfish service to those around us; when our thoughts are attuned to the Good in everything, then our acts are Good, our lives are Goodly, our existence is Godly.

In the degree that we live in this Godly way do we experience the peace and joy that comes when all is well. This great uplift is called conversion; it is called new birth; it is called regeneration; it is called salvation. It is all of these and more. It is the normal condition of the perfect human being and upon its at-

ment and religious education, there is that unanimity in the testimony as to make the subject worthy of our best thought and serious consideration.

In the study of this question it seems a wholesome exercise to reason it out on common sense lines avoiding the written opinions of others or the recorded results of psychologic investigation.

At birth human beings seem to start where all animal creatures do; the seeking of food and later efforts of self-preservation, these being simply animal instincts common to all. In the growth of mere animal life, these instincts and that of the reproduction of species become the sole aim of animal life. In the human being, however, besides the needs of the body, comes that mental hunger that seeks satiation in the acquisition of knowledge.

In the development of the physical and mental in mankind, the nearest of perfection is attained when there is an equipoise established between these two desires or conditions. In some (too many alas) the animal predominates and here we have the savage and our civilization is not without its savages; men and women in whom the mental is subservient to the animal. To such creatures, life generally becomes a burden, not only to themselves but to those who are to be dependent upon them.

Such beings never seek knowledge, but absorb perhaps, whatever wisdom comes their way, but not enough to change the object of their lives—that of gratifying their appetites and lust.

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tainment depends, not only happiness and peace, but true prosperity and bodily health.

Some people in a spirit of irreverence, dismiss this whole subject by explaining this phenomenon of change as due to a hypnotic condition.

Now while there may be good scientific ground for such an explanation, it is, however, vitally important that we should understand that there are many phases of hypnotic influence, and that the mental law that produces this result is just as truly a law of God as the law of Love to which it is akin.

In order for a person to become a hypnotic subject, certain things have to be done, a certain condition of mind must be attained in order to comply with the requirements of this great mental law. No person can be placed under hypnotic influence against his will; there must be a condition of faith or confidence; there must be an entire willingness to surrender the will. The success of such a psychological experiment depends, more than anything else, on the willingness of the subject to conform to the conditions.

The new birth is attained by the same mental process,—there must be a willingness to forsake, and this willingness can never come until one is convinced of an utter inability to attain a state of happiness through following the dictates of the physical being. Then must come the grand essential,—self-surrender. Not the surrender of our selfish nature to some other human mentality, but looking to the Great Source of all good for our guidance. Then, in the degree in which we make this surrender there comes to us a wave of Divine love filling our very being. We are then under the hypnotic influence of God. We have then moved into the "third story" of our earthly tabernacle. Here is a beautiful observatory, with windows on all sides, through which comes the Light that causes us to grow, and grow towards that perfection, which comes to every thing that violates no law.

But we must not neglect the other stories of our house. True godliness embodies a high ideal of physical and mental development, as well as the growth of the spiritual.

I have refrained thus far from quoting any religious book or any reference to creed or doctrine. Many will say: "Yes, but did anyone ever hear of the human attaining such perfection?—such would be a son of God."

So he would indeed, and is not this Jesus, the Christ, our Divine Master Man? the one example of complete surrender of self to God, even to the extent of praying: "Not my will but Thine be done," as He surrendered His life in His own great love for mankind, that whosoever should believe on Him and follow His teachings should be joint heirs with Him in the kingdom and be saved from the hell of selfishness admitting thereby the kingdom of heaven within in all its fullness?

S. S. Graves.

### NOTES ON THE S. S. LESSON

April 27.

#### Joseph Sold Into Egypt.

Gen. 37:23-36.

#### Golden Text—I Cor. 13:4.

The life of Joseph presents many interesting and helpful types of Christ. He was a beloved son. Envy was the cause of his trials. He was sold by his brethren. He was the means of saving his people. He arose from the dead to become the great ruler.

Joseph, the eleventh son of Jacob and the first-born of his favorite wife, became the object of his father's special favor. A robe which indicated that he was to live a life of princely ease while his brethren had to work, was given to him as a special mark of distinction by his indulgent father. He was a dreamer of dreams—which portrayed him in positions of superiority. He was indiscreet enough to talk about these dreams much to the chagrin of his brethren, whose jealous feelings were formed to do him injury. It was not enough that, like his father Jacob, and his grandfather Isaac, he should be favored above his elder brethren, he must also become a tale-bearer. The evil lives of the brethren and perhaps the insults to which they subjected him were reported to Jacob. And Joseph was further entrusted with the mission of investigating the conduct of his brethren. He was sent to Shechem where they were supposed to be minding their flocks, but finding them gone he followed them fifteen miles beyond to Dothan, the locality where centuries later, the Syrians attempted to capture Elisha.

The brightly colored coat enabled the brethren to recognize their dreaming brother while yet a considerable distance from them. The sight of the boy coming just at that time, when they were disobeying their father's command, excited the embers of hate in them to burst into furious flame. Their evil lives, the favor-

itism of their father for the boy and the offensive dreams now brought them to inflict their worst upon Joseph. It was through the efforts of Reuben, the oldest, who seems to have realized the responsibility of caring for his younger brother's safety, that the plan to kill him was not immediately carried into effect. The helpless victim was thrown into one of those bottle-shaped pits used for storing water, so numerous in Palestine. Why Reuben permitted himself to get out of sight of his evil-minded brethren is one of the unexplained mysteries of the affair. "Unstable as water" was the estimate of his character expressed by his father many years later. It was this unreliable person alone who concerned himself about the boy's safety.

The sudden appearance of the caravan on its way to Egypt put a new phase on the situation. The Jewish money-making passion crops out in Judah. The wrong the taking of a brother's life might involve was not a consideration with him or his brethren, several of whom had already made a reputation for murder, but by selling him as a slave they could obtain the same results and make a little "pin money" besides. Reuben, though not a party in the conspiracy to kill Joseph, proves his unworthiness and lack of sympathy by not preventing the deceit practiced on Jacob. Notice that his own sons make him the victim of as mean a fraud as he once practiced on his father Isaac. "All his sons and daughters rose up to comfort him," shows what hypocrites these sons must have been. But with what a guilty conscience must they have been troubled!

The lesson teaches the awfulness of the sin of envy in its consequences. It is the seed from which violence and murder grow. We are led to see the overruling hand of God. God takes the very worst that the brethren could do and uses it for their preservation.

### NOTES ON THE C. E. TOPIC

April 27.

#### Mission Work at Home and Abroad.—IV. Bible Work.

Acts 17:1-12.

"Stopping in the center of a street we sang a 'Gospel Call' to one of the old Teluga melodies and thus gathered an audience. One of my assistants would read from the gospels. I would follow: Brothers, we have come a long way to tell you of this divine Redeemer, we cannot remain, we may never come again, but we have brought with us the history of this Savior of the world, yes, and the whole True Veda which

God has given us to tell us all about Himself and how we may get rid of sin and find Him. We sell you these at a marvellously cheap price, for we must go on. Here is a history of the divine Redeemer written by the Physician Luke. The price is one dub (about a half cent); who will have one?"

Out came the wallets; up came the dubs; out went the books; down from the carts sprang the native assistants, with arms full of books and pressing through the crowd, sold to the distant ones as we sold to those near-by. After some twenty minutes another book was explained and sold in the same way, and then the Bible for fifty dubs or the New Testament for twenty-five dubs."—Jacob Chamberlain.

"Here is a large work for our Bible women. When these converts are admitted into the church the work does not cease. There are many ignorant women in the church who need careful supervision. They cannot read God's Word and they must have it read and explained, line upon line, precept upon precept. They must also be taught to sing the hymns that they may enter fully into the church services. The missionary can accomplish this only by the aid of the faithful Bible women. Our trained women are encouraged by the example of the missionary, to commit their lives to the Lord's keeping and go among diseases, which nothing but the Spirit of Christ would induce them to come in contact. Frequently a Bible woman is the only trained worker in her village. She may be the only one who can read in the village, in which case the establishing of the truth there depends largely upon her. During the months of the year when touring is possible she spends her time in company with her sisters and the missionary, traveling from village to village, talking with women who congregate at the wells, going into the homes of those who would otherwise never hear the gospel, gathering the women into little groups and talking of the Savior's love."—Francis Lencate.

"The three leading Bible societies are the British and Foreign Bible Society, The American Bible Society and The National Society of Scotland. Dr. Dennis gives the number of Bibles circulated each year by the Bible societies exclusive of distribution in Europe as 94,535 copies. Testaments 246,491 and including portions of the Bible distributed, and copies reported without classification, a grand total of 3,286,834 copies.

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## News of the Week.

### FIRST ANNIVERSARY OF SINKING OF THE TITANIC

New York, April 15.—On the first anniversary of the Titanic today, men prominent in church, business and shipping circles gathered at the Seamen's Church Institute on the lower water front, to dedicate the Titanic Memorial lighthouse tower, erected to the memory of the more than fifteen hundred men and women who went down with the ship. It stands on the corner of the institute building overlooking the harbor, and will have a range of twelve miles. It will be chartered by the government and a time ball will drop on the flagstaff at noon daily for the convenience of masters in adjusting ship's chronometers.

The dedication ceremonies consisted of brief addresses by Bishop David H. Greer and others. The time limit for filing damage claims against the Ocean Steam Navigation Company, Ltd., for losses incurred by the sinking of the Titanic was extended by United States Judge Holt today in the case of two attorneys representing nearly sixty claimants. One acting for seven residents of Switzerland received an extension of thirty days. A total of \$1,774,604 has been claimed in 685 cases. No other claims can now be filed.

### \$3,463,000,000 EARNED BY U. S. CORPORATIONS

Washington, April 15.—Returns made to Royal E. Cabell, commissioner of internal revenue, by the corporation of the country subject to the corporation excise tax, indicate that their net earnings during the calendar year of 1912 were about \$3,463,000,000. This represents an increase of about \$850,000,000 over the net earnings of the corporations subject to the tax in the calendar year 1911.

The total to be collected from the corporations as tax for the current fiscal year ending June next will be from \$32,000,000 to \$33,000,000, compared with about \$28,500,000 collected in the fiscal year 1912 on the business done in 1911.

### MILITANTS BURN \$300,000 MANSION

St. Leonards, England, April 15.—Suffragettes early today burned the handsome and costly seaside home of Arthur Philip DuCros, member of parliament.

Militant literature scattered about the grounds gave the police positive assurance that the women, or their hirelings, were responsible. The house was completely destroyed.

DuCros is the Unionist member from Hastings, an Irishman by birth and has been in the house of commons since 1908. His permanent home is Canora Park, Edgware, and his house at St. Leonards-on-Sea that the suffragettes burned today was his summer home.

### TRAIN DITCHED; SEVEN DEAD

Montreal, April 13.—Seven persons are dead and fifteen were injured as the result of the derailment of an excursion train this afternoon on the Montreal-Shamby branch of the Central Vermont railway, about four and a half miles out of St. Lambert.

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### PHILADELPHIA IS HOME OF YEGGS

Philadelphia, April 15.—That Philadelphia is a "rendevous for the yeggs" of the nation and that the house raided last Friday night had for years been the most notorious meeting place of such criminals in the country was the declaration made today by Chief Postal Inspector Cortelyou at the hearing of the seven alleged safe blowers arrested there before United States Commissioner Craig.

Each prisoner was held in \$2,000 bail for further hearing next Tuesday.

Inspector Cortelyou and his assistants are confident that they can connect the men with the recent robberies of several Pennsylvania post-offices.

### DENVER JAIL IS FILLED WITH I. W. W. MEMBERS

Denver, Colo., April 15.—The supply of patrol wagons of the Denver police department proved inadequate to convey to jail all of the Industrial Workers of the World arrested on the outskirts of the city last night. So Chief of Police O'Neill impressed a passenger train into service.

When nearly one hundred Industrial Workers alighted from a freight train on reaching the intersecting boundaries of Englewood, Petersburg and Denver, they were met by two detachments of twenty-five patrolmen. A passenger train was flagged and the prisoners crowded into a car from which the passengers were advised to move.

In this fashion police and prisoners reached the city terminal where a special street car awaited and took them to the county jail.

Eighty-six members of the I. W. W., bound for Denver, have passed through Salt Lake within the last twenty-four hours and 350 more are expected. The men declared at Salt Lake that thousands of members of their order would come to Denver, if necessary, to enforce the right of free speech.

### TIED OF KEEPING HOUSE FOR MEXICAN

Washington, April 15.—The war department today asked the state department to decide how long the United States should continue to keep "open house" on the Arizona-Mexican border, for the entertainment of Mexican federal refugees who have come into the United States to escape capture by the rebel army. As a result it is probable the state department will give instructions to release the several hundred Mexicans now interned on the border and being fed from the stores of the United States army maintaining the border patrol.

### DEMOCRATS VOTE AGAINST IMMEDIATE FREE SUGAR

Washington, April 12.—Immediate free sugar was rejected today by the house democratic caucus by an overwhelming vote, following an appeal of the democratic leaders to stand by the ways and means committee.

This leaves the sugar schedule unchanged from the compromise form in which it was presented to the caucus by Chairman Underwood and his colleagues of the committee, following conferences between the White House and leaders of both houses of the congress.

### BIG CANDLE TO BURN IN MEMORY OF MORGAN

New York, April 15.—The largest wax candle ever molded will be burned on feast days in the vatican at Rome to the memory of J. Pierpont Morgan if the hopes of Father E. T. Monteleone and his parishoners of Our Lady of Mount Carmel's Roman Catholic church, in Jersey City, are realized. The candle is now being molded at the expense of Father Monteleone's church, whose members share their pastor's admiration of Morgan's life. It will cost \$3,500 to make the candle and send it to Rome.

The candle will be sixteen feet high with a base eighteen inches in diameter, tapering to six inches. If the candle was lighted one day each year it is estimated that it would last for three hundred years, and if burned steadily it would not be consumed in less than nine months. If a place can be found for the candle in the vatican it is also hoped to place with it its base an oil portrait of Mr. Morgan.

Inheritance tax experts fix the tax on J. P. Morgan's estate at \$3,500,000. This will be the largest sum collected by the state from a single estate. Mr. Morgan's estate is estimated at about one hundred million dollars.

### GENERAL STRIKE IN BELGIUM

Brussels, April 18.—Belgium tomorrow will be the scene of one of the greatest general strikes the world ever has witnessed. It is expected to affect every branch of industry within the kingdom. At least 300,000 men, possibly 500,000, will cease work. Unlike most strikes this movement is not for an increase in wages or a betterment of working conditions—it is in protest against the refusal of the government to grant the workers' equal manhood suffrage. Coal miners, railroad men, glass workers, foundrymen, electricians and dock men have pledged themselves to obey the summons of the socialist leaders to make the walkout effective.

### MILLION ACRES UNDER WATER

Memphis, Tenn., April 12.—More than one million acres of farm and timber land have been flooded, a score or more of small towns have been temporarily depopulated and thousands rendered homeless as a result of the week's ravages of the Mississippi river through the central portion of the valley. Tonight the center of the fight against the flood had shifted to point south of Memphis, but constant work for several days will be necessary before the levees on the northeastern Arkansas shores are out of danger.

### THREE DAYS' ARMISTICE.

London, April 15.—A three days' armistice has been arranged between Turkey and the Balkan allies, according to a semi-official dispatch from Constantinople.

The armistice, coupled with a report from Constantinople, that the porte had ordered the commandant of Scutari to cease firing on the Montenegrins led diplomats today to predict a speedy reopening of peace negotiations. The Greeks, however, earn Albanian ports, and with the have raised their blockade over south withdrawal of Serbian troops from Scutari Montenegro is almost isolated in her hostility.

### BEGIN STUDY OF FLOOD CAUSES

Cincinnati, April 16.—The federal investigation of flood conditions throughout the Ohio valley by the special board of federal engineers under instruction from Secretary of War Garrison was begun here today. City officials from all of the flood-ridden towns will be asked to appear before the board and give details not only of the disaster but of the best way to avoid another such catastrophe in the future.

The sessions of the board will be held daily until it is deemed advisable to make a personal trip to some of the stricken districts.

### Italy's King Gives to Flood Fund.

Cincinnati, O., April 16.—It was announced at the Italian consulate here today that of the \$5,000 which had been received from the Italian government for the flood sufferers \$1,000 represented the personal donation of the king of Italy.

The commission today announced that it was in receipt of a donation of \$3,000 from the people of Messina, Italy. "We, probably, above all others, know by experience what your people are suffering," read a little note that accompanied the donation.

### ANTI-ALIEN LAND BILL PASSES CALIFORNIA HOUSE

Sacramento, Cal., April 15.—An anti-alien land ownership bill, designed primarily to prevent Japanese from acquiring title to real property within the state, but so worded as to prohibit any alien from owning land more than one year except upon a declaration of his intention to become a citizen, was passed today by the lower house of the legislature by a vote of sixty to fifteen. After two hours had been spent in debating proposed amendments, the bill went to a roll-call without a word of argument.

### KING ALFONSO FIRED UPON.

Madrid, April 13.—For the third time in his reign, King Alfonso narrowly escaped today being the victim of an anarchist's attempt against his life. Three shots were fired at the king this afternoon in the streets of the capital by a native of Barcelona. King Alfonso owes his escape to his own courage, quickness and skilled horsemanship.

### POPE VERY SICK.

Rome, April 13.—At midnight the Pope's temperature was rising. It was feared he had developed pneumonia. An hour or two earlier great alarm had been caused by a severe fit of coughing, with bloody expectoration.

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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, April 24, 1913.

No. 17.

### GOD'S LOVE AND WISDOM.

Thy plans and purposes are, Lord, beyond our ken; Thy providence oft leading us both where and when We would not choose; sometimes Thy wisdom leads Through darksome labyrinths, reminders of our needs. By ways thus intricate Thou teachest us Thy will; That we, our lives with service sweet, for Thee may fill; Till in each life, shall more and more abound Love's sweetest flowers and fruits, and, all around, Exhaling fragrance, they shall prove a healing balm To sweeten other lives, and other hearts becalm.

—By Retta Bryson Titus, in "Am. Friend."

### NEWS AND COMMENTS.

Bro. P. A. Penner writes from Champa, India: "Say, it is hot in Champa. Send us a whiff of American air."

The Bethesda Leper Home in Dutch Guiana, which is under the care of Moravian, Reformed and Lutheran churches, ministers to 3000 lepers in the capital city. These constitute nearly a tenth of the city's population. Miss A. E. Scott of 550 Lenwood Avenue, Buffalo, is the treasurer.

Silliman Institute, an industrial mission school in the Philippines, opened its term this year with 600 students. One hundred and fifty had to be turned away because of insufficient room. Demetrio Larena, who is a trustee of the college and ex-governor of the province, has offered his Dumaquete residence to Silliman to be used as a dormitory. There is no man except Dr. Silliman himself, who has done so much for this protestant school, this Hampton of the Philippines, as the Filipino ex-governor.

—Rec. of Chr. Work.

Mr. J. L. McLaughlin of Philippine Sunday School Union reports a Sunday School enrollment of 36,000, nearly two-thirds of whom have been gathered in during the two years past. The Protestant churches' membership of the Philippines is now about 60,000. Thirteen years ago

there were none. The Church of Rome has placed many trained German and Belgian priests in the islands to check the movement away from Rome and has brought in large numbers of French nuns for parochial school enterprises, especially in the Southern Islands.

Mr. Woodruff reports a sale of 5529 copies of Scriptures in the past year in Bulgaria—the best yet. A Bulgarian merchant of Knazluk in the rose garden of the country, "who sells every thing from a button to a Bible," ordered 809 copies for his customers last year, believing that the Gospel will best renew the life of his town. The American Board Mission publishers, in Philippopolis, Zopnitza (The Morning Star), the only evangelical paper for the millions of Bulgaria and one of the most effective agencies for popularizing evangelical truth. Five hundred dollars is needed yearly to keep it in action. Who will help? —Rec. of Chr. Work.

The Albanians, soon after the establishment of the Young Turkish regime, called a national congress at Monastir, and subscribed \$10,000 for the establishment of a press. It is remarkable that, though these people are largely Moslems, this press was placed at the disposal of the printing a revised Albanian New Testament. The press was shut down by the government in 1910, but it is in operation again. The Albanians are wonderfully receptive and ready to read the Scriptures. They are a gallant, intelligent and proud race who have in the past constituted a main support of the Moslem power, but are now bitterly alienated from the Constantinople government.

Mr. Awatenarian, a Turkish Christian in Bulgaria, publishes a paper for Moslems entitled Churschid, sending 3000 copies into Turkey, where he can not himself go because of the murderous threats of Mohammedans. He also circulates another 3000

among the Mohammedans of Bulgaria. Edhem Ruhi, a Turkish editor, is holding meetings of protest in the mosques of various Turkish cities, urging the government to forbid the paper to the mails. On the other hand many Mohammedans are reading the review with great interest. One writes: "The peasants come in crowds to the news-stalls to read Churschid, or to listen to its reading, and it is soon sold out." A Moslem university teacher has sent this message to Awatenarian: "It would be superfluous to write that your newspaper brings us what we most need at this time. With my whole heart I hasten to wish you joy," and another Moslem continues, "I have accidentally read your paper in a cafe, and I pray God the Highest that it be spread in its course. I feel it my duty to subscribe."

—Rec. of Chr. Work.

### FROM OUR CITY MISSION

Under date of March 31, E. F. Grubb reports as follows:

Brethren:—This quarter has been the best in most respects of any of our work. No great things have been done, but there have been no great losses. The superintendent of one of the other missions down town said to me the other day: "There were great crowds of men on the street last night, but only fourteen came in to our service." This saying gives you another glimpse of the condition of the city religiously.

Our Sunday school lost a number of the Christmas children, that is of those who came only for a Christmas treat, at Easter we had forty-seven and gave each two colored eggs. On Easter evening we had a program appropriate for the day. From our Sunday school we are now able to arrange a program for special occasions that we think is worth hearing.

Of course it requires care and work on the part of all who make the plans. We have no Santa Claus stories at Christmas, nor rabbit stories at Easter, yet with all our care there is a misunderstanding sometimes. One girl quoted Mat. 11:28 as follows:

"Come unto me all ye who are weary and heavy laden and I will give you a dress."

Miss Braun and Miss Penner have done good work this quarter. They have a list of nearly all the homes of the district with the name, street number, persons in the family, ages, occupations, and religious standing. These cards are of value in the work.

A mother's meeting is held once a month. This is on some afternoon and for the mothers. Some speaker gives a talk on the care of children or some related subject. Then after the talk there is a social hour so the various persons may get acquainted.

We begin weekly cottage prayer meetings and believe them valuable. The attendance is not large but so much the better, we can get next to the people. We take our baby organ and hymn books and spend an hour in some home where they have consented to let us come, now they are beginning to invite us to come. We have a Scripture lesson over which we talk informally and then kneel in prayer. It has been a new sound in many houses.

Relief work is heavier than last year at this time. We find the needy and they find us. So we are able to speak to some who would otherwise avoid our services. So some people get the above mission version of Mat. 11:28.

We held meetings every night of Passion week. On March 30th we baptized one woman. This week we began a class in catechism, girls of from 12 to 16 years.

The National C. E. Convention meets in this city in July. The Mennonite Rally will be held in our Mission at 2 o'clock, Thursday, July 10th. So far the main part of the report of Bro. Grubb.

In closing this report we should like to say a word or two. We surely feel grateful to the Lord that our workers delight in the work and that they are hopefully looking forward for still greater blessings. In a later card Bro. Grubb remarks. We are rather busy now. Two meetings on Tuesday, two on Wednesday double header on Thursday, and

three or more on Sunday." This is what we like to hear; for God's business is, to be busy. Thus light will shine into dark places.

Let us prayerfully remember the work and not neglect our share in it; for it is the work of the children of God to be His messengers to a lost world and many shall praise the Lord who gave His life for the remission of our sins. In the name of the board of home mission.

Fraternally Yours  
Jacob J. Balzer, Sec'y.

## FROM CANTONMENT.

April 16, 1913.

Dear Reader:—The Lord says in Zech. 4:6 "Not by might nor by power, but by my Spirit saith Jehovah of hosts." And it is with the truth of this word of God deeply borne upon our spirits that we venture to enter upon the great task our master has entrusted to us. We are now just beginning to take up the work here on this mission station. Bro. Petter, who has spent so many years of quiet, honest toil here, has left us now after he has given us his assistance in the beginning of the Cheyenne language, some of the many fruits of his labors here during those years, and has gone for a much needed vacation with his children and then for undisturbed work in the translations of the Scriptures and other things for this people and our help.

We feel very much how unfit we are to take up the great work he has done here for so long. And it is only in the realization of the promise stated above that we find courage and joy for the task before us. After we have enjoyed so many rich privileges in the preparation for our life work and sent out with rich promises of our God, we feel that we would say with David in 2 Sam. 7:28: "And now, O Lord Jehovah, Thou art God, and Thy words are truth, and Thou hast promised this good thing unto Thy servant; now therefore let it please Thee to bless the house of Thy servant." And we pray that we in truth may but become a channel of blessing for those to whom we are sent and an instrument fit for our Master's use.

As we now take up the work we begin to feel more than ever before the reality of the powers of darkness opposing the work of the Lord. Here in the midst of the little flock, gathered out to be the Lord's, these powers are working with great zeal and shrewdness. So many agencies are at work to scatter those be-

longing to the Master. Of late we feel the force of Mormons bearing heavily upon some of our Christians. Especially those being sick or having sick members in the family. Since these people make the bold claim to have the power of healing and raising from the dead, they in some instances seem to have a ready field here among our Indians who so much long for bodily health. Many of them are diseased and health is to them the consequence of right religion. So it is easily to be seen how all kinds of carnal enjoyment here, are having great influence on our Indians. May God grant that they realize that the first importance is the health of the soul and not of the body.

Our work here is together with the sisters, Mrs. Petter, who remained, and Miss Williams. We are glad not to be left entirely alone for the work. We share with them the services here on Sunday. The work at Fonda is for the present done by Sister Petter every second Sunday. During that Sunday we have the service here with the help of the interpreter. We are fortunate to have quite a conscientious man for this, as well as competent. On Sunday afternoons we have Sunday school at the government school in Cantonment. And on Sunday evening we have English service there for the children and the people of about Cantonment. They attend this service quite well as we are glad for the opportunity of telling to them God's word, especially since the request for this Sunday-evening service came to us direct from the teacher in charge of the school.

Occasional camp-visits we have made so far, but hope to increase these as time and opportunity presents itself. For the present we aim to put as much time as possible on direct language-study so as to be soon able to work in the language.

Of great importance is the faithful work of our native helper at Fonda, Bro. Alfred Brown. He is a very zealous worker for his Master among his people. He has also much persecution to endure from those among his people who uphold the old or some form of a new religion. Pray for us all here that the work here may be carried on to the glorification of God and the salvation of these people.

Sincerely yours in the Master's service,  
Albert and Catharine Claassen.

Self help helps every other fellow.

## JAPANESE PROGRESS.

It is difficult to believe that two generations ago Japan was even more completely closed to western influence than was China. She was then under a feudal form of government, divided into clans; those of the warrior clan, the Samurai, were intensely devoted to their lords and jealous of other clans. The rights of the common people were greatly restricted. One policy was chiefly enforced—exclusion of the foreigner and of foreign customs. No Japanese was permitted to leave the country, and any who escaped were not permitted to return. Not until 1868 did a revolution make the emperor actual as well as nominal head of the nation. In 1871 the feudal lords voluntarily surrendered their rule, and, at the advice of a missionary, an embassy was sent to western lands to observe and report. This tour led to the systematic appropriation of western ideals, culminating in a constitutional government proclaimed in 1889. Since then Japan has proven herself, in some respects, the most brilliant nation in the world. She has achieved greater progress in one generation than any other country has achieved in two, if not in three generations. She has gone to school to the whole world, and has learned her lessons with remarkable facility. Seldom does the traveler find himself upon an ocean steamer that he does not discover among his fellow passengers one or more Japanese—not going about the world in search of pleasure, but journeying with serious intent to study some institution, some movement, some process, some experience of another nation or people, determined to make this larger knowledge tributary to the expanding greatness of their own country. Openmindedness is their characteristic as a people. Some have feared that their recent victories would make them proud, but those who have been in touch with Japan have received an opposite impression. They have found the Japanese have rather been humbled and solemnized by their victories, and have come to have an increased sense of responsibility. Possibly never has Japan manifested greater eagerness to learn from other nations and to increase her efficiency than during the period that has elapsed since the Russian war. The view entertained in some quarters that Japan has at last become fixed is incorrect. She has not ceased to go to school. Her time of transition has not wholly passed, and proposed changes are still taking place, if not so rapidly as before.—The Decisive Hour.

## Home Circle.

## "BOOKY" ELLIS, LEADER

By Amos R. Wells.

(Concluded.)

But when Booky Ellis saw a task before him, he always attacked it with vigor. He saw that he could not become a leader among the boys except by making them respect and admire, and the only thing that the boys of Canton respected and admired was skill in athletics—the only thing, that is, except dare-devil trickery, which he would not do. And so to the amazement of his father and mother and the particular delight of his father, Booky Ellis took up athletics. He began very quietly. The annual big game of hare and hounds was to come off in six weeks. "My long legs," thought Robert, "ought to give me a little advantage in hare and hounds, I'll train myself for that." He used his small brother as the hare, and soon became expert at noting the little bits of paper left at the "scout." At first they were "long" only by comparison with his former limited experience. His wind was lamentably short, his legs were lamentably weak. He began to puff after fifty yards, and in a hundred yards he got a pain in his side. But he stuck to it, and gradually lengthened his trots to half a mile, a mile, a mile and one half. Moreover, he did not "go it blind," but got a book from the town library and read up on running. He followed the instructions carefully, and really made excellent progress. His breathing grew easier and his muscles grew harder every day. His step became more elastic and his bearing more manly and confident. "Why" said he to himself, "it pays whether I become a leader among the boys or not." All this was done so quietly, however, that there was great surprise and amusement when Booky Ellis entered his name among the hounds for the annual race.

"Booky Ellis a hound," exclaimed Bill Edwards. "Better call him a snail. Why, he'll not keep up with the pack ten minutes, the poor granddaddy long-legs!"

Many were the jests aimed at Robert, but he grinned merrily, and gave his would-be tormentors as good as they sent.

At the appointed hour the hare was ready, his bag of scent slung over his chest, lightly clad, strongly shod, a vigorous young runner who had been hare for three years now, and had never been caught.

"Go!" cried the umpire, and the hare bounded away, while the long line of hounds stood eagerly waiting their release.

The umpire gazed at his watch solemnly. The seconds seemed long minutes to the eager impatience of the boys. What a start that hare was getting! Why he would be half a mile ahead!

"Go!" shouted the umpire, and the pack sprang loose.

It was glorious excitement. Robert pounded away on the fresh scent, his long legs working steadily, his breath coming freely, his eyes peering steadily around for the tell tale bits of paper. Now the hare was lost. The hare had made a jump sideways and run backward. But the leader of the pack speedily discerned the trick, picked up the scent, and lead the pack away again. Three-quarters of a mile. A mile. A mile and-a-quarter. Uphill, downhill. Over meadows, through thickets, across brooks, over fences, plowing through a swamp. Half the hounds had fallen away, exhausted, and were walking off to the goal to watch for the victorious hare. The other half, Robert among them, plugged steadily on. Now it became a dead run. The hare had stopped his tricks. He no longer tried to throw his pursuers off scent, but, along the open road, he had evidently used to the full his famous speed. More hounds fell out of the pack. The strain was becoming tense. Only four boys were left. Then only three. Then only two. One was the leader of the pack, the other was Booky Ellis.

"Good for you Booky," the leader spared breath to say; and the praise was music to Robert's ears.

But it had come a three mile run and the leader himself was giving out. His hands were on his sides and an anxious look came into his face. "Ugh" he groaned; "I can't keep this up much longer."

The goal was not half a mile away. Reaching, this the hare would be safe, and victor. But they had caught sight of him. Soon he was in full view. He was running slowly, almost with a limp.

Robert glanced at his companion; he also was limping. He glanced again, the leader had fallen behind.

"Go ahead Booky," cried the leader. "I'm all in. Hope you'll make it."

Robert did go ahead. He put his heart into his legs, and bounded after that limping hare. Weary, aching in his legs and

back and panting lungs, still he felt that he had half mile in him yet. And he gained rapidly on the hare. Soon he was plainly closing up the distance. The goal was in sight, and by it stood a crowd of yelling boys.

"Go it Sam!" they cried to the hare.

"Go it Booky!" they cried to the hound.

But Sam was done for. He had never before been pursued so mercilessly. He glanced swiftly backward, and could hardly believe his eyes when he saw who was following him. But he was getting lamer at every yard, and it was only few seconds before Robert's hand was on his shoulder, and the hounds had won.

That was the beginning of Robert's popularity. At once he took rank with the leaders, and was regarded with respect. He became expert in football and baseball, the two sports dearest to the modern boy. When he was elected captain of the football team, he knew that he was really the leader of the Canton boys.

Quietly but effectively, as he grew in popularity he made his new influence felt for good. He frowned down the pranks that had brought the boys into disrepute, he would have nothing to do with the depredations that so justly annoyed the people of Canton, and gradually his words and his many examples began to tell. Now the Canton boys are as fine a set as you will find anywhere, and the whole town is proud of them.

All of this because Lawyer Ellis made the wise remark about John the Baptist, and Booky Ellis was wise enough to build the thought into his own life.

—The Friend for Boys and Girls

## CONFERENCE ANNOUNCEMENT

## "Eastern District."

The annual Eastern District Conference will convene Sunday, May 4 and continue Monday and Tuesday in the Hereford Mennonite church at Bally, Pa. The local pastor announces communion Sunday morning for congregation and conference members.

On Sunday afternoon at 2:30 o'clock the unveiling of the Annie C. Funk Memorial will take place in the adjoining cemetery to which all interested are most cordially invited.

On Sunday evening the conference sermon will be preached by the retiring president of the conference, Rev. A. S. Shelly.

## THE MENNONITE.

## PROGRAM OF BUSINESS SESSION.

Monday, May 5, 1913, at 9:15 A. M.

1. Devotional exercises.
2. Roll Call.
3. Minutes of last conference.
4. Treasurer's report.
5. Election of conference officers.
6. Appointment of committees.
7. Auditing.
8. Appropriation.
9. Resolution.
10. Report of program committee—Election, one member.
11. Report of special committee (Annie Funk Memorial).
12. Parochial reports.
13. Application for appropriations.
14. Report of Mennonite Home by board.
15. Discussion.
16. Election of three members.
17. Noon Intermission.

1:30 P. M.

12. Report of publication committee.
13. Discussion.
14. Election of one member.
15. Report of Home Mission committee.
16. Discussion.
17. Election of one member.
18. Recommendations for evangelists.
19. Report of Building Fund committee.
20. Discussion.
21. Election.
22. Report of Educational committee.
23. Discussion.
24. Election.
25. What steps can this conference take towards introducing the services of Deaconesses?
26. Discussion.
27. Evening Intermission.

7:30 P. M.

Praise and song service.

8:00 P. M.

- A Paper—Why am I a Mennonite?—By Rev. S. M. Grubb.
- A Paper—How to supply our churches with ministers in the future.—By Rev. J. W. Schantz.

Tuesday, May 6th, 9:15 A. M.

1. Devotional exercises.
2. Report of Historical committee.
3. Discussion.
4. A Paper—The Sunday schools in our congregations—By Rev. A. B. Shelly.
5. Discussion.
6. Committee reports.
7. Appropriation.
8. Auditing.
9. Resolution.

The officers of conference and program committee join in impressing the importance that all delegates so arrange their affairs that they can stay for all sessions and until conference is over.

Joseph B. Bechtel,  
William M. Gehman,  
Rev. A. M. Pretz,  
Committee.

## MARRIED.

Bieler-Sassamon.—On February 29, at the home of the bridegroom's parents in East Greenville, Pa., Wallace G. Bieler and Ella L. Sassamon, Rev. A. S. Shelly officiating.

Weiss-Stauffer.—On March 29, by Rev. A. S. Shelly at his home in Bally, Pa., J. S. Weiss and Katie F. Stauffer, both of the vicinity of Nanticoke, Pa.

## Deaths.

Snyder.—Eliel Susan Snyder, aged 9 years and 14 days, eldest daughter of Rev. Herman G. Snyder and Elizabeth Snyder, of Rodding Springs, Pa., died on Thursday, April 17, 1913. Funeral was held on Saturday, April 19, at Roaring Springs, conducted by Rev. E. W. Graybill, S. D. Yoder and E. F. Hartzler.

Ott.—On April 7, 1913, at Bowmanville Pa., Minister Solomon Ott, at the age of 82 years, 1 month, 16 days. The ministry of the deceased as shepherd of the little flock at that place covered a period of more than thirty-four years. He was called to his work in 1858 and received ordination at the hands of the then elders of the congregation, Moses Gottschall, having been baptized and received into the fellowship of the Mennonite church three years previous. He was married three times and is survived by five daughters and the now widowed wife of his old age, Susan nee Bowman. The funeral took place on April 10, the services being directed by A. S. Shelly, who at present serves the congregation as Elder, assisted by J. W. Schantz. A number of neighboring ministers were also present and several took part in the service, in particular Bishop Benjamin Weaver of the Old Mennonite church.

Heffentrager.—On April 4, 1913, near Bally, Pa., Joseph, infant son of Horace and Flora Heffentrager, aged 1 month and 21 days. Funeral services were held on the 7th at the home of the bereaved parents and at the Zionville Mennonite church, where interment was made in the adjoining cemetery. Rev. A. S. Shelly preached the sermon, using as text I Sam. 12: 22, 23.

## Contributions.

## For India.

Churches at Roaring Springs and Richfield, Pa., for one Bible woman, \$30.

Gratefully acknowledged,  
P. A. Penner, Champa, India.

## For Montana.

Sister Elise Wiebe, \$5; Mr. Barret \$1. for Lane Deer.

Gratefully acknowledged,  
Alfred Wiebe.

## For "The Mennonite"

Mrs. Dinah Welty, Ft. Wayne, Ind. \$25.

Gratefully acknowledged,  
Mennonite Book Concern.

For the Treasury of the General Conf. Hillsboro church, Kansas, \$13.20; Friedenthal church, Tampa, Kan., \$9; Emmaus church, Whitewater, Kansas, \$10.00; Hoffnugsau church, Buhler, Kan., \$15; Hoffnugsfeld-Eden church, Moundridge, Kansas, \$19.66; West Swamp church, Quakertown, Pa., \$14.25; Brufertal church, Hillsboro, Kan., \$21.84.

For Statistics: Salem church, South Dakota, \$5; Bethel College church, Newton, Kan., \$1.50; Pretty Prairie church, Kan., \$6.75; Salems-Zion church, Marion, S. D., \$6; privately sold the balance, \$6. Total \$25.25.

Gratefully Acknowledged  
C. F. Claassen, Treas.



## The Mennonite.

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All business communications and remittances are to be sent to THE MENNONITE BOOK CONCERN, Berne, Indiana.

Rev. C. van der Smisen, Editor, Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter

## Editorial.

### GROWTH.

In the spring of the year we see growth everywhere in nature. We can say we are surrounded by growth. What is growth? An increase in bulk by the assimilation of matter, says the dictionary, and yet this does not fully describe what growth is, because this assimilation of matter is a mystery, as life itself is a mystery.

Different grains, vegetables, fruits grow by assimilating the same matter. How and why different lives, plant or animal-life, assimilate the same matter and by so doing grow into very different beings, is a mystery unsolved.

Men have been watching this process for hundreds of years and have learned which plant or animal assimilates this or that matter most easily. Fertilizers are used to increase the growth of plants. Different kinds of feed are selected to feed different animals. Many experiments are made to find out, which food produces most milk or most meat. The last hundred years there has been a vast change in agriculture. Farmers want to know the "whys" and "wherefores" of their manysided interesting business.

Most people enjoy seeing things grow and like to grow things, sowing or planting and seeing them sprout and develop. The interest is natural, God-given, a pure enjoyment.

In the word of God we read of another seed that is sown. It speaks of light being sown, righteousness, the word, spiritual things, etc., but also iniquity, the wind, discord, strife, the sons of the evil one etc. Paul says in the epistle to the Galatians: "Whoever a man soweth that shall he also reap. For he that soweth unto his own flesh shall of the

flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." So whatsoever we sow growth, whenever it finds congenial ground and finds favorable conditions.

The word of God is sown into the hearts, when we read it and hear it, in the sermon or in the Sunday school class. The question now is: does it grow? The Spirit of God can make the Word of God a power in our hearts and lives, but we have to see that the conditions for growing are favorable. We have to see that the growth is not hindered by the hardness of our heart, or the miscellaneous growth of worldliness, "The care of the world and the deceitfulness of riches, choke the word, and he becometh unfruitful."

We have the promise: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." But we can hinder the growth of the word of God in our hearts, when we after having heard the word and received it, do not water it by praying for God's grace.

The teacher has to pray for the pupil, the pupil for the teacher; the minister for the congregation and the congregation for the minister; and we have to pray for ourselves individually opening our hearts to the influence of the holy Spirit; then the Word of God can grow and bring fruit in our lives.

May we all grow spiritually and develop such Christian characters, that we like Jesus "advance in wisdom and in favor with God and men."

## THE FUTURE RETRIBUTION OF THE WICKED

### Or the Story of the Rich Man and Lazarus.

By Rev. James M. Gray, D. D.  
An Exposition of Luke 16:18-31.

(Continued.)

### What Does "Perish" Mean?

But men say, "What of other Scriptures? What of the word perish, for example? Does not that mean annihilation?"

Not necessarily. The word "perish" is found in that great utterance (John 3:16) "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Would it not seem evident to the unprejudiced that here it is not the opposite of existence that is meant, but the opposite of blessedness? "Ever-

lasting life," here is certainly more than a continuation of existence, and by the same reasoning the perishing must be something more than mere non-existence.

"But the word 'destruction,'" they will say, "Shall not the wicked be punished with everlasting destruction?"

Yes, but it is "Everlasting destruction from the presence of the Lord and from the glory of His power" (2. Thess. 1:9). This makes it difficult to doubt that the penalty is one known to experience, since it is destruction from the enjoyment of the beatific vision of God. Destruction, in other words, is the opposite of salvation here, just as death is the opposite of life in the other case; and as salvation is not only a continuation of life, so destruction is not merely a cessation of life. Eternal death, as another puts it, is not the extinction of being, but of well-being. It is not the end of life but of hope.

### The Kind of Consciousness

Nor is it barely the idea of consciousness that Jesus Christ sets before us in this story, but consciousness enlarged upon, analyzed, first shown in one relation and then another, as if He would leave them no possible excuse for coming into such a state and such a place as hell.

The consciousness of the rich man is seen to include a sense of pain for he is "tormented in this flame." A sense of loss, for "He seeth Abraham afar off and Lazarus in his bosom" with all the sadness, disappointment and vexation in the thought that he also might have enjoyed that blessedness. A sense of memory, for Abraham replies, "Son, remember that thou in thy life time received thy good things." And a sense of fear. Not for himself in this instance, but for others; "Send him to my father's house, for I have five brethren, lest they come into this place of torment."

### 3. Future Punishment Eternal

This story teaches that future punishment is eternal. It is eternal because God makes it so and also because man makes it so. (a) It is eternal because God makes it so. "Between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross from thence to us." (RV.)

What can Jesus mean by these words if not what He means elsewhere when He says, "These shall go away into everlasting punishment." (Matt 25:46); and again "It is better for thee to enter into

life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." (Matt.18:8).

But men have heard that the Greek word translated "eternal" or "everlasting" in these and similar Scriptures, does not in the Greek or pagan usage always or absolutely convey the idea of eternity. And they have taken refuge from the fear of punishment for sin in this rumor. Satan has deceived them to believe that the pleasures of sin for a season were worth the experience of punishment no matter how long nor how severe, if only it have an end.

But it has no end, and the Greek word in the premises contains no hope. That word is "aionios," employed in the New Testament seventy-two times, but always exclusively as denoting indefinite, unbounded, eternal duration. To illustrate, it is the word applied to everlasting life in Matthew 19:29; to everlasting salvation in Hebrews 9:12 to the everlasting gospel in Revelation 19:6; to everlasting glory in 2 Cor. 4:17; and to the everlasting (To be concluded.)

## Editorial.

### DOCTOR BARNARDO.

"No homeless child has ever been refused admittance" reads a sign in large letters below the topmost windows of a large three-story house on a main street in Stepney, one of the most miserable wards in London, where some of the roughest and toughest people our civilization can produce, live. This home was opened in 1870. No one, not even the wildest dreamer, would ever have suspected that within twenty-five years this institution would have grown to occupy half a city block and become the central headquarter of a hundred other homes in Great Britain and Canada. It is certain that the founder himself had not the faintest idea that the growth of the work would reach such magnificent proportions in such a short space of time, if at all.

At twenty-five years of age, Thomas John Barnardo had just completed his medical studies and received his diploma. He had other plans which he wished to follow in God's service, but Providence changed them and led him to found this home. Money, power, and the backing of wealthy friends were not at his command; but a mighty faith in God, a love for his fellow man and an unusual amount of diligence and energy, proved to be an equipment that more than took the place of the

1918.

other means of support he lacked. While a medical student he devoted his leisure time to a ragged school in Stepney. The great poor district of London contained many such schools maintained by Christian people who devoted their energies to the uplift of the filthy, ragged and unkempt children of the dirty alleys and taught them religion, purity and personal cleanliness as well as many other uplifting things. Public schools had not been provided for such boys and girls and it seemed as though the public did not care a fig whether, with their poverty, they grew up in crime or not. Nobody seemed to own these children and surely nobody but these Christian teachers cared about them or their souls.

The school in which Barnardo was interested was used for a donkey stable. One evening, when about to dismiss the children, he observed that a boy was hiding in the place. When he ordered him to go home the lad began to cry and begged to be left in the stable as the night was bitter cold and he had no other place to go for shelter and was without parents or friends. A few questions brought information from the lad of conditions he could hardly realize existed. After having been provided with something to eat the boy took his friend to a shed on the roof of which eleven other boys were huddled together for the night, all of them being homeless and friendless. These were also treated to some warm nourishing food which they so badly needed. After this experience he made it his nightly business to go through the out of the way corners of Stepney to hunt for "nobody's children." He found many of them living in the gutters and alleys by day and creeping into boxes, barrels, doorways and on shed roofs for their night's shelter. He had hoped to go to China as a medical missionary, but the need of these "heathens at home" so impressed itself upon him that he determined to make the care of these waifs his life's occupation.

The homeless child who came to Dr. Barnardo asking for protection and care was never sent away. The home was always open to any such child, whether boy or girl, creed, or nationality were never considered. The sick, the healthy, the sound, the crippled, the blind and the deaf and dumb alike found, the doors of the home open to them. The greater, the child's misery, the more certain that one was to get the attention needed, and the child, who was already near death's door was not passed on to

some other institution, but was taken in that it might at any rate die "at home."

It was not Doctor Barnardo's policy to wait until the children came to him. He went to their hiding places and sought them out. This involved many dangers but he was utterly fearless and his bravery on many occasions carried him through, although he might have escaped many a bump and ugly scratch and even a broken limb had he disguised himself. Once, it is reported, "it happened that he was robbed of his hat, coat, watch and chain and pursued by four ruffians, but on his way home one of the toughs ran up to him and handed him back his belongings, asking his pardon, for they had taken him for a city chap on a slumming party. They did not know that he was Barnardo, the friend of the slum waifs."

The London poor came to speak to him as "the good doctor" and no man ever was more deserving of such a mark of appreciation. He was ready to forget every indignity imposed upon him, if only he might bring a batch of "nobody's children" to the home to save them from surroundings reeking in vice and corruption. A night spent in searching out the dens of danger and iniquity he regarded well spent if the morning saw some needy little ones safely lodged in the home.

It was not long before the Stepney Causway Home had as many, and even more, boys than it could accommodate. The girls needed his care and protection even more than the boys, and so in 1876 he founded "the girls' village" of Ilford about seven miles from East London. Here there is room for 1500 children. Ilford has 65 cottages, each one under the care of a motherly woman who cares from 16 to 25 girls. The cottages have gardens surrounding them and are connected with a great lawn and walks through beautiful groves under which there are rustic benches and fountains. Home-training is given to the girls and they enjoy many privileges not commonly provided for in institutions. They are well dressed but do not dress alike. In the matter of dress the doctor discovered that while a boy's heart delights in a uniform, a girl dislikes it. The smaller girls are kept in school and assist in keeping the cottages tidy. The older girls get practical training in the domestic sciences upon which they must rely for making an honest living. These include housekeeping, sewing, tailoring, laundering, etc. Their school building is so arranged that the

sliding walls permit it to be converted into a concert hall or gymnasium as occasion requires. The good doctor liked to have the home of his "nobody's children" and everything provided for them as pleasant as he could possibly make it.

Doctor Barnardo's boys were loved just as much as the girls. He felt that he should plant pure things in their hearts to take the place of the bad and sad things they had tasted before they entered the life at the home. Of course he knew the boys' prejudice for uniforms and set about to find a way by which this passion might be utilized to the benefit of the subjects. A firemen's company, equipped with bright uniforms, liberally bedecked with brass buttons and shining metal helmets, was the result. It was a proud day for the former "ragamuffins" when they paraded with their company in all their glorious array.

The children who came under the care of the doctor were without religious care or instruction. The one thing above all others he felt himself bound to do for them was, to bring them up in the fear of the Lord their Savior. Many of them developed into beautiful Christian characters, much to the gratification of the doctor and his consecrated helpers. His methods of love demonstrated the fact that those who are the worst can, by the regenerating power of love, be brought to become the best as the history of two cases we quote will illustrate: "A nine-year-old girl, who had been used as a chimney-sweep, devoid of clothes, was rescued from the clutches of her employers by Dr. Barnardo. She was as black as the soot she swept. She ragged and cursed like a drunken trooper when she was put into the bath-tub. She had never slept in a bed and when decent clothes were put on her she tore them from her body. The children in the home were so afraid of her that one of them got convulsions. She ought to have had a whipping, but the woman in charge of her overcame her wildness by weeping. She could not stand that revelation of Christian love. She became the darling of the cottage and when she died before she was fifteen, she fell asleep as a child loved by God and man."

"One of the toughest boys that ever entered the home and made himself an object of terror, was finally brought to terms by music and the doctor forthwith made him a drummer boy in the band. From that day on the evil spirit had left him. He, in later years, became an organist and choir-

master and the father of well-behaved children."

The large Stepney Causway Home required only a few years to become too small. The work developed along many lines. A children's hospital was established in East London, a sanatorium at the sea-shore, a home for deaf mutes; three homes for crippled children, a home for infants; the Leopold Home for vagrant boys accommodating 500, day nurseries, homes with work-shops for tramps, a cab-man's shelter, a Deaconess Training Institute and an Inner Mission Association were gradually added to the work. Then four homes were established in Canada for "Barnardo Children". Recognizing that Canada offered its wards better opportunities he arranged to have many more of them sent over the sea. Commencing in 1882 with several hundred children, all under 16, he continued to find more places for them until in 1901 he sent over a thousand. They at once set to earning their living as mechanics, farm-hands and domestics. These wards are an honor to their parent home with which they are continually kept in touch.

Dr. Barnardo was a poor man and when he started his work he had no rich friends to back him up with open purses but to his friends he seemed at times to go ahead at break-neck speed in spite of hard times and they frequently advised him to limit his endeavors to the possibility of the means in sight but he continued his work of sublime faith. "If our heavenly Father has commissioned me to take care of His little ones, He will not suffer them to go hungry," he said as he refused to reconsider his first and foremost resolution, never to refuse admittance to "nobody's children". And still they came and still he continued to make room for them. Barnardo was not mistaken, means for the support of his homes continued to flow in until, in 1905, beside many large interest-bearing endowments and legacies the annual income of the "Barnardo Homes" reached the amount of a million dollars. They sometimes spoke of him as "The King of Beggars," but he was not concerned about that and continued the exercise of his highly developed gift of making money come his way.

The astonishing thing is that one single man could handle the lines of the almost endless team. He, in a remarkable degree, had the gift of organization and administration; he could not only start a thing but also could keep it going. He also possessed a wonderfully keen memory. He

never forgot a face he had seen only once and remembered the names of the children in his homes. He seemed to be made of steel; he was said to be the busiest man in London. His working day lasted 18 hours. He was a married man and the father of seven children; but his family got to see him only at breakfast, a substantial function in England. In his portrait he looks like a prosperous gentleman, not at all like a solemn clergyman.

Dr. Barnardo's superhuman energy had its human limits. On his fiftieth birthday he was at death's door; his physician advised him to take better care of himself and load a part of his tremendous burden upon the shoulders of his helpers. It was just like him not to do it. He went to Nauheim in Germany, the famous health resort of people threatened with heart disease, but his repeated visits did not improve his condition. He succumbed to heart paralysis, Sept. 19, 1905, at the age of sixty years.

At his funeral 1500 of his boys marched in front of the hearse and many more children lined the streets, a silent mass of mournful men and weeping women standing behind them. As the coffin was taken to the railroad station, an old woman in tatters stepped forward and raised her thin arms and cried aloud, "O Lord, give us back the good doctor!"

The weary body of the friend of "nobody's children" found its resting place under the trees of Ilford. It was a moving sight to see the girls weep over the grave of their beloved father. His life on earth has come to an end, but not his work which is still carried on in saving and blessing the young.

#### NOTES ON THE S. S. LESSON

May 4.

Joseph Interprets Dreams. Gen. 40:1-23, Read Gen. 39 and 40. Golden Text—John 32:8.

Many years of Joseph's life must be covered in space between our last lesson and this. Every incident should be studied. The interpretation of dreams is but one of the many things to which we must give our attention while making this portion of Joseph's life a study. After being sold by his brethren Joseph was carried within sight of his father's encampment, which lay along the great highway leading to Egypt. If Joseph was permitted to see the place from the camel to which he may have been tied, which is extremely doubtful, he certainly had no way of letting his dear ones, so near and yet so far away, know of his condition.

From henceforth the boy, who

wore the coat of many colors and who was led to suppose himself the heir of the rich chief, was a slave. What a change a few hours may make in man's condition! Those who were rich beyond measure one day have often found themselves in meanness poverty the next. Those who rejoiced in their strength and power one moment have often found themselves utterly powerless the next.

A slave's lot was the most hopeless of conditions. His master had his life in his hands, he might kill him if it suited his purposes. To be a slave in a land of strange speech and stranger customs made the lot of Joseph so much harder. But we soon find him making the very best of the situation. He was faithful to his master and faithfulness brought its reward, but back of that faithfulness was another secret. "The Lord was with him." And one who realizes that the Lord is with him may well afford to be faithful even in slavery. Faithful Joseph was soon the caretaker of his master's property. He was trusted. It was because he proved himself worthy of confidence. Advancement comes to those who prove themselves trustworthy when in inferior positions.

The next scene in Joseph's life is a dark one. A wicked woman tempts him. To have yielded to her suggestions would have made Joseph a person of greater power in the household. To repulse the woman meant ruin and no one knew it better than Joseph, but,

when it came to a matter between sin and favor and a free conscience and disfavor including unjust punishment, he accepted the latter without hesitation. The one strong enough to do right, even if it costs him everything, may suffer, but the greatest suffering, an accusing conscience, is not one of the things he has to endure. Joseph was in prison when he should have been rewarded. Again we see him cast from the great height to the lowest depth. One day he is master in the household of the king's officer, the next he is in prison with no prospect of ever getting out. In prison Joseph found comfort in the fact that the Lord was with him and, because the Lord was with him, even prison had some advancement to give him. No matter how lowly the position we find ourselves in, the Lord is ready to reward faithfulness. The prison has been the scene of many a blessed vision. Jeremiah, John the Baptist, Peter, Paul and many other saints men found the Lord dear to them in a peculiar sense while prison walls surrounded them. It was Bunyan's brood-

ings in prison that gave the world the Pilgrim's Progress. It was some unnamed prisoner in prison for righteousness' sake that gave to the world the 119th Psalm.

The dreams of his fellow prisoners enabled Joseph to be useful to them. He might have thought of the two dreams of his boyhood days which got him into so much trouble and resolved to have nothing more to do with dreams, but his faith in God had not lessened, and he knew that God sometimes used dreams to reveal His purpose. The probable reason why the one servant of the king was restored to his former position was because he was found innocent of the charge against him. This must have encouraged a hope in the breast of Joseph. The reason the other suffered was because he was guilty. The fate of the guilty should be a warning to all who are tempted to do wrong.

The only request that Joseph had to make was for justice. He was long before made to realize that the most difficult thing to secure from fellowmen is justice. The forgetfulness of the butler is characteristic of human nature. When we get that which is agreeable to us we are apt to forget those to whom we might be of greatest help without putting ourselves to any very great trouble. "Butler is not the name of the only person who forgot a friend in trouble", some one quaintly observes in this connection.

#### NOTES ON THE C. E. TOPIC

May 4.

The Ideal Christian. V. His Prayers. Matt. 6:5-13.

The first thing one wants to be sure about is, whether he has a right to pray. Prayer is asking a favor or favors of God. To be in a position to approach Him, one's life must be surrendered to Him. The rebel in arms against his king cannot be treated with. The sinner in rebellion against God must give up his sins before he throws himself upon His mercy. It is indeed a blessing that God hears the cry for mercy. Mercy is the first thing to ask. The Christian has passed the stage of surrender, he is now ready to ask for the blessings that God's limitless store is ready to provide for his benefit. The asking in prayer is upon the merits and in the name of Jesus. Even the best of men would have no reason to give why he should be especially favored were it not that the merits of our Lord's suffering and death were available. We know that many things are possible for us through prayer, but the giving of them is

conditioned upon our asking "in the name of Jesus." There are many things we might want which could not be asked in Jesus' name. Should we want revenge, should we want some dishonest or unfair advantage, should we crave the pleasures of the world or any pleasure or thing that involves sin, we are wanting something that cannot be asked in prayer. They are against the Spirit of Christ and He could not want us to have them at all.

The ideal Christian is a man of prayer. He prays often because he regards prayer one of the highest privileges given to him and from it he gets the sustaining influences that make his Christian life a blessing to himself and to others. The ideal person for all men is the Christ, the perfect man. In Jesus we find a perfect example of prayer, as well as a perfect example in all other things pertaining to the Christian life. "Looking unto Jesus, the author and finisher of our faith," our prayers become a power with God and give us strength to be as God would have us be.

In prayer, the ideal Christian will have his model to follow. Jesus gave us a model prayer. Many of the saints of the Old and New Testament have their prayers recorded. These are for our edification. A study of the prayers in the Bible is a most profitable prayer exercise and the Christian who has not made such a study has still a very limited education in prayer.

Often one hears the complaint that a person is not always in a spiritual or mental condition to fit him for prayer. Of course it is sin, and the worshiper wants to get away from it, but how? Answer. We may always ask for the spirit of prayer. Like disciples we may come to Him under the most unfavorable circumstances and say to Him, "Lord, teach us how to pray." Like every other sinner, we may pray for mercy and get it.

What should be the subject matter of our prayers? If we examine the recorded prayers of the saints and the Bible directions concerning prayer, we find that we are to carry our needs, our troubles, our hopes, our joys and every other thing that affect us to God in prayer. Surely, we are to pray for one another as well as for ourselves. The Christian who would have Jesus for his example wants to minister rather than to be ministered unto. There is a ministry in prayer as well as in service to be cultivated. It is one of the things which the child of God finds it blessed to give.

## News of the Week.

### WILSON PROTESTS TO CALIFORNIANS.

Washington, April 22.—President Wilson, after a conference with the Democratic delegation from California in the congress, today decided to telegraph Governor Johnson and legislative leaders in California, appealing to them not to enact any anti-alien land laws in contravention of treaty obligations of the United States with Japan.

The telegram was as follows: "I speak upon the assumption, which I am sure is well founded, that the people of California do not desire their representatives—and that their representatives do not wish or intend—in any circumstances, to embarrass the government of the United States in its dealing with a nation with whom it has most earnestly and cordially sought to maintain relations of genuine friendship and good will, and that least of all they do desire to do anything that might impair treaty obligations or cast a doubt upon the honor and good faith of the nation and its government."

Appeals With Confidence. "I therefore appeal with the utmost confidence to the people, the governor and the legislature of California to act in the matter now under consideration in a manner that can not from any point of view be fairly challenged or called in question. If they deem it necessary to exclude all aliens who have not declared their intention to become citizens from the privileges of land ownership they can do so along lines already followed in the laws of many other states and many foreign countries, including Japan herself. Invidious discrimination will inevitably draw in question the treaty obligations of the government of the United States. I register my very earnest and respectful protest against any discrimination in this case, not only because I believe the people and the chief executive of the nation, but also, and the more ready, because I believe the people and the legislative authorities of California will generously respond the moment the matter is frankly presented to them as a question of national policy and of national honor. If they have ignored this point of view, it is, I am sure, because they did not realize what and how much was involved."

As the story is told by Italian miners, Rotondo and a crowd of scoffers on Easter Sunday laughed at the believers. Rotondo was carried through the streets on a litter to a hillside, where a grave had been dug. The burlesquers told Mexicans and Italians of the village that Rotondo was Christ and that they had crucified him. As they passed an Italian musician Rotondo raised himself and cried out: "Musica, I am God!"

The next morning he fell back unconscious. A physician was called, but he died in a few hours.

THREE DIE IN PRAIRIE FIRE. Seiling, Okla., April 21.—The Rev. John Leslie, his wife and their son, were burned to death late yesterday when they were overtaken by a prairie fire, which swept Major county, north of Barney postoffice. Their bodies and those of their horses were found by the roadside today.

BOILER LETS GO; THREE ARE DEAD. Mt. Pleasant, Mich., April 22.—One man was instantly killed and two others were so badly injured they died a few hours later by the explosion of a boiler at a brick yard near this place today.

## THE MENNONITE.

### GREEKS, SERBIANS AND TURKEY HALT WARFARE

Constantinople, April 22.—The Greeks and the Serbians today concluded an agreement with Turkey similar to that made between Bulgaria and Turkey, by the terms of which hostilities are to be suspended for ten days.

The Grecian and Turkish governments also have agreed to begin the repatriation of Turkish prisoners of war. The first batch of five thousand has been sent to the Turkish seaport of Messina, in Asia Minor. The conditions of the agreement stipulate that the men must not take part in further military operations, and that the Greek transports must not be molested by Turkish warships.

Vessels have been placed at the disposal of the Turkish government by Greece for the conveyance of three thousand Musselmans who desire to emigrate from Salonica to Scalanova, in Asia Minor.

### TRUST INVESTIGATING MADE EASY BY NEW BILL

Washington, April 22.—A voluminous bill providing an elaborate scheme for investigating monopolies, combinations and trusts was introduced today by Representative Levy, of New York. It provides that an investigation of any combination may be ordered by any federal judge on a complaint of six or more persons. The investigating would be done by boards consisting of three appointed by the secretary of commerce for each case. The bill would give to the president power to revoke or lower duties on trust made articles and provide a fine of \$5,000 for any offender continuing to restrain trade after having been found guilty.

### DEATH OF SCOFFER STARTLES VIEWERS.

Trinidad, Colo., April 19.—A travesty on the crucifixion and resurrection of Christ at the local cooling mine camp of Delagua, near here, has had a tragic sequence.

Angelo Rotondo, an Italian, who scoffingly impersonated Christ, is dead, apparently from no physical cause.

Students of the occult ascribe it to autopsychic suggestion. Italians and Mexicans in the camp believe it is the wrath of God. The details of the affair reached here today.

As the story is told by Italian miners, Rotondo and a crowd of scoffers on Easter Sunday laughed at the believers. Rotondo was carried through the streets on a litter to a hillside, where a grave had been dug. The burlesquers told Mexicans and Italians of the village that Rotondo was Christ and that they had crucified him.

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### MONSTER FLEET TO MAKE TRIP ABROAD.

Washington, April 21.—When the American fleet sails for the Mediterranean in January, it will be a fleet of nearly twice the muzzle energy of the famous battle fleet sent around the world in 1907 by former President Roosevelt, and a fleet of half again as great tonnage.

### TO CRUSH OPIUM EVIL.

Washington, April 21.—Governmental co-operation in the stamping out of the opium evil was strongly urged by President Wilson in a special message to the congress today. He transmitted a report by Secretary of State Bryan.

The president's message said: "In transmitting the accompanying report from the secretary of state, I most strongly urge not only the immediate appropriation of the sum of \$20,000 which is asked, the absolute necessity for which is so apparent, but also the enactment of the requisite anti-drug legislation to which this government is pledged internationally."

"It is a source of gratification to me personally and it will always be, I am confident, a source of gratification to the nation. At this vital period of the movement, to fail to take the few initial steps necessary directly and successfully to conclude the work would be unthinkable, and I, therefore, trust that there may be no delay in the enactment of the desired legislation and the consequent mitigation, if not suppression, of the vice, which has caused such world-wide misery and degeneration." The \$20,000 requested is for participation by the United States in the conference of powers at The Hague for final direction regarding the opium evil.

### ALLIES APPROVE TERMS.

Athens, Greece, April 21.—The reply of the Balkan allies was presented to the European powers today. It was a general acceptance of the offer of mediation between Turkey and the allies, with the reservation, however, that the questions of the disposal of the islands in the Aegean sea and of the delimitation of the frontiers of the province of Thrace and of the future state of Albania shall be left open for debate between the allies and the powers during the negotiations.

### MOUNTAIN TOP CRASHES DOWN THROUGH VALLEY

Florac, Department of Lozere, France, April 22.—The crest of Mt. Rochefort, overlooking this town, fell off today. An enormous mass of rock rolled for a mile and a half into the valley, destroying fields, gardens and orchards. Its passage was marked by a grinding noise. It stopped at the outskirts of a village. No one was killed.

### \$6,000,000 FRAUD.

Philadelphia, April 19.—After a trial lasting seven weeks, five officers and promoters of the International Lumber and Development Company were found guilty today by a jury of conspiring to use the mails to defraud investors of \$6,000,000. The jury reached an agreement last night, but the verdict was ordered sealed and delivered on the opening of court today.

### ULTIMATUM SENT TO MONTENEGRO.

Antivari, Montenegro, April 21.—An ultimatum was sent to Montenegro today by the commander of the international fleet blockading the coast. It declares that unless Montenegro immediately withdraws her troops from Scutari, the fleet will land troops at Antivari, Dulcigno and San Giovanni di Medua. An officer was landed at Cattaro and conveyed the ultimatum to Cetinje.

### SUGAR MEN RAISE LOBBY FUND OF \$217,000

Washington, April 20.—The sugar lobby is raising a big fund "to try to save the sugar industry." The money is to be spent in defeating, in some way or other, if possible, the sugar schedule in the Underwood tariff bill, which has the earnest personal backing of President Wilson.

What the president is trying to accomplish is a reduction of approximately 25 per cent in the duty on sugar during 1913, 1914 and 1915, with an entire removal of the duty on and after 1916. Free sugar is the administration goal.

Their argument is that free sugar would reduce the cost to the consumers at least 1½ cents a pound. In 1903, when sugar was put on the free list by President Cleveland, the price to consumers dropped 1½ cents a pound the first week and the consumption increased 23 per cent. The net average increase in sugar consumption during the four years sugar was on the free list was about 46 per cent.

What the sugar refiners—the old sugar trust and its present allies and units—are desperately anxious to accomplish is to knock the Wilson-Underwood sugar schedule out of existence so as to preserve the present full duty rate of 67 per cent.

### BELGIAN STRIKE COSTS COUNTRY \$12,000,000

Brussels, Belgium, April 19.—Twelve million dollars is the figure compiled in trustworthy circles of Belgium's loss in the first six days of the strike for equal political rights, which has been joined by about four hundred thousand men, half the male working population of the country.

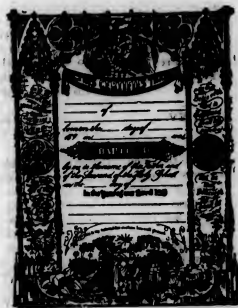
Two-thirds of this loss of \$2,000,000 a day falls, according to the Socialist trade union leaders, on the employers and supporters of the existing system. The organizers of the strike affirm, that the men by exercising self-denial can hold out as long as the capitalists are willing to endure the deprivation of dividends for a political reason only.

### VALUABLE SILK STOLEN.

New York, April 19.—Two million dollars' worth of silks and woolsens were stolen from trucks during the last year and sold through a string of "fences" in many cities. This statement, made by Louis J. Sherman, formerly known throughout the country as a reputable dress goods broker, sent the police today on a search for other principals in one of the most remarkable series of robberies ever brought to their notice.

With the co-operation of thirty truck drivers, systematically stealing goods from various manufacturers, Sherman said he had built up a business of \$1,000 a day, with a daily profit of \$400.





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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, May 1, 1913.

No. 18.

#### THE FULFILLED DESIRE OF ALL NATIONS.

Christ, the Son of God is born—  
Evermore to men draws near;  
Lo! His light brings earth its morn,  
Now burns God's Shekinah clear.

As the moon outshines a star,  
So Time's moon His glories drown;  
He whom prophets saw afar,  
He who is creation's crown.

Smless He our nature takes,  
Perfect God and perfect man;  
His Right Arm our fetters breaks,  
In His wounds our peace began.

Rebels Thou dost disenfranchise,  
Measureless Atonement white  
Ransom hast Thou given for all  
Who in holiness delight.

When we Thee as Savior see,  
Sin Thou meltest from our souls;  
Pardon prompteth loyalty;  
Grace guilt's burden from us rolls.

By Thy words 'we stand or fall,'  
Show us God and show us man;  
Thine Kingdom over all,  
Finish what Thy cross began.

—The Ev. Messenger.

#### NEWS AND COMMENT.

A church in Korea was unable to raise the helper's salary. The members of the church began to take a spoonful of rice from their daily allowance, and by this self-denial the deficit was paid.—Ex.

A faithful Korean preacher, thrust into prison because of an offense committed by his son, had for companions eighteen criminals. When released five months later he had eighteen Christian companions in his cell.—Ex.

Crime in Japan is on the increase, and for this reason the Japanese officials are asking the instructors in the Christian schools to do all in their power to further the cause of religion among their pupils. This shows how the power of Christianity is esteemed in uplifting the nation.—Ex.

From the "Bethel College Monthly": Prof. Langenwelter recently sold his house to Rev. H. D. Penner. He has obtained leave of absence for two years and is making plans to attend some school, probably Harvard.—Dr. N.

C. Hirschy, of Redfield, S. Dak., will deliver the Commencement address this year. The address will be given in German.

In thirty years the Christian population of India has nearly doubled, while Hinduism has been steadily declining. It is stated that in the last twelve years the Hindus have lost 288 out of every 1000 persons, while the Christians have gained 274.—Ex.

Pandita Ramabai, a Christian native of India, and widely known because of her work among the women of that country, compares Hinduism with Christianity in this way: While the old Hindu scriptures have given us some beautiful precepts of loving, the new dispensation of Christ has given us grace to carry these principles into practice; and that makes all the difference in the world. The precepts are like the steam engine on the tracks, beautiful and with great possibilities; Christ, and His gospel are the steam, the motor power that can make the engine move.—Ex.

From the first Record for 1912 and Directory for 1913 of the Roaring Spring charge we glean the following:

Elder, Jacob Snyder; ministers: Abraham Snyder, Herman Snyder and Stephen D. Yoder.—Monthly council meeting second Saturday of each month, 8 p.m. Annual: S. S. meeting, June 7 and 8. Annual conference, Nov. 29 and 30.—The congregation and the Richfield Mennonite church support two Bible women in India under Rev. P. A. Penner.—The membership has increased from 65 to 126. In Smith Corner a congregation with 25 members has been organized. At Napier, Bedford Co. work was started and carried on by Rev. H. Snyder. A church-building is now being erected and when completed a congregation will be organized, with probably 35 members.—The ministers of this charge also fill regular preaching appointments at the

following Union Chapels: Orr Hill, Upper Poplar Run and Dry Cap.

From the "Weekly Bulletin", Philadelphia: The pastor administered communion to the Home family last Sunday afternoon, April 13; fourteen persons participated. In the evening he preached there. On Monday the Annual Board meeting was held. Everything in and around the home is in excellent condition. The electric lights recently installed work fine and everybody is pleased with the change from the old dangerous oil lamps, to the clean and safe electric light. There has been much sickness among the inmates all winter. Four of the inmates are at present confined to their rooms, namely: Mrs. R. S. Strunk, Mrs. Mary L. Fox, Mother Lucas, and Eli Schraeder. Mother Lucas is 93 Years old and is quite feeble.—The pastor expects to be at Conference and at the unveiling of the Annie C. Funk Memorial next Sunday, May 4. In his absence Rev. Asher T. Fless, of this city will preach German in the morning, and Rev. Jacob Snyder, of Roaring Springs, Pa., English in the evening. Both of these brethren have been with us before and those who have heard them preach then will surely be glad for another opportunity to hear them.

During the Boxer rebellion in China, in 1900, Rev. Mr. Webster, of the United Free Church Mission at Kiayuan, had suddenly to flee for his life, leaving behind him his house looted and in flames. A heathen Chinese picked up a book from a heap that had been thrown into the street and carried it home. Ten years later he sent it back to Mr. Webster with the story that it had been the means of his conversion. It was a New Testament in Chinese and he had read it for mere curiosity. The Word of God took hold on him and he became an inquirer under the care of Rev. Inglis. Finally he became a member and an officebearer of one of the vill-

age churches in the neighborhood of Kiayung.—Missionary Review of the World.

#### THE FUTURE RETRIBUTION OF THE WICKED

Or the Story of the Rich Man and Lazarus.

By Rev. James M. Gray, D. D.  
An Exposition of Luke 16:18-31.

(Concluded)

But men have heard that the Greek word translated "eternal" or "everlasting" in these and similar Scriptures, does not in the Greek or pagan usage always or absolutely convey the idea of eternity. And they have taken refuge from the fear of punishment for sin in this rumor. Satan has deceived them to believe that the pleasures of sin for a season were worth the experience of punishment no matter how long nor how severe, if only it have an end.

But it has no end, and the Greek word in the premises contains no hope. That word is "aionios," employed in the New Testament seventy-two times, but always exclusively as denoting indefinite, unbounded, eternal duration. To illustrate, it is the word applied to everlasting life in Matthew 19:29; to everlasting salvation in Hebrews 9:12; to the everlasting gospel in Revelation 19:6; to everlasting glory in 2 Cor. 4:17; and to the everlasting God in Romans 16:26. If it mean indefinite, unbounded, endless duration in these cases, by what criterion of judgment shall we limit its meaning in the other?

It may be that as the Greeks used the word it had the significance of a vague eternity, confused and dark, but let us remember that pagan words used by New Testament writers take the New Testament ideas. The meaning of a word in Scripture must be determined by the Scripture, and that the present word is one of which the believer is relieved of doubt.

As Professor Stuart has well said, "We must either admit the endless misery of hell, or give

up the endless happiness of heaven," for the adjective in both cases is the same, "alonios."

**The Inference from Eternal Sin**  
(b) But there is a sense in which man makes his punishment eternal as well as God. "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue;" "Send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

In all this colloquy between the rich man and Abraham, there is not one word of repentance on the former's part, nor one word about release. He seems almost content where he is, and is interested only that his condition there may be more comfortable. This is not to say that he finds the place desirable, for he would prevent the like experience to his relatives, but for himself his will is definitely fixed to abide there.

The circumstance reminds us of what Jesus Christ teaches about eternal sin. In Mark 3:29. He is dealing with blasphemy against the Holy Ghost, and declares that the offender in that particular "Hath never forgiveness, but is guilty of an eternal sin" (R. V.). The rich man having rejected the testimony, and in the sense blasphemed against the Holy Ghost, has died in his sin, and and it is an eternal state of sin and hence, in the necessity of the case, the punishment for it must be eternal.

And does not such a view of sin accord with reason? What do we know of the character or tendency of evil for example? Does it not grow on what it feeds? Does it not cloud the intellect so as to render impotent the very faculties by which it might be eradicated? Does it not finally reach a condition in which its dominion is no longer felt to be misery?

And what about the human will? In order to be free must not the will be unrestricted in its exercise? And who can say that any soul in hell will of its own free will choose to repent and return to God?

What ground have we to believe that the conditions for repentance will be more favorable in hell than on earth? Is not the presumption the other way? Does punishment, or disease, or pain or shame result in moral changes in human history? How many of our criminals are converted by the severity of their punishment? If punishment had its effect on wicked spirits would not some of the demons have been converted ere this?

What the Pagans Believed.

But this view of eternal punishment for sin not only accords with reason but with history. I mean just now, the history of natural religions. These show that eternal punishment was commonly believed and taught by the ancient pagan world.

The wise men of paganism had no revelation but that of nature, but apparently it was sufficient to impress them with this fact. In Egypt, in Persia, in Greece and in Rome, was this true. Celsus, a Greek philosopher of the second century, may be sufficient to quote, who in a treatise against Christianity asserted that "from of old it was the universal belief that the wicked shall suffer the endless pains." He employs the circumstance to show that Christianity was not needed, evidently regarding the doctrine as a chief feature of that faith.

**4. Future Punishment Escaped**  
It teaches that future punishment is avoidable. When the rich man beseeches Abraham to send Lazarus to his father's house to warn his brethren, the latter replies: "They have Moses and the prophets, let them hear them." To "hear them" is manifestly to believe and obey them, and the inference is that to do so is to escape hell.

What then is meant by "Moses and the prophets?" No question is more acutely pertinent than this. "Moses" stands for the "law of Moses" or the first five books of the Bible; and the prophets for all the rest of the Old Testament, the historical and poetical books as well as those strictly prophetic. This is what the Jews of Christ's time would understand by that expression.

What then is the teaching of Moses and the prophets, by obeying which one may escape hell? The most concise and comprehensive answer to this is found in Paul's Epistle to the Romans. He is there expounding the gospel or "good news" of Christ, of which he says he is "not ashamed," because "it is the power of God unto salvation to everyone that believeth" (1:16). And when asked wherein its power lies, or what is the essence of its "good news," he replies that "therein is revealed a righteousness of God by faith" (1:17, R. V.).

In the third chapter he defines this righteousness as "a righteousness of God, apart from the law," i.e. one in which men may obtain independently of their keeping of the law. And then to assure its hearers that he is expounding no new doctrine in this case but an old one, he uses the

very words just quoted, saying that this righteousness is witnessed by the law and the prophets" or by Moses and the prophets. In other words, it is taught in the Old Testament as well as the New, and is the very doctrine here recommended to the brethren of the rich man in hell.

What is the doctrine? Just this, that man having no righteousness of his own by which to satisfy the divine holiness and justice, God has in grace provided a righteousness for him through the merits of His Son, which he received on the exercise of his faith in that Son (2 Cor. 5:20, 21).

The rich man was one of those of whom the world is always full, going about seeking to establish a righteousness of their own instead of submitting themselves to the righteousness of God. (Rom. 10:1-4).

And why do men act thus foolishly? The rich man gives the reason, it is unbelief in the written word of God. "Nay Father Abraham," he exclaims, "They will not believe Moses and the prophets but a miracle will awaken them. Then they repent if one goes unto them from the dead." But Father Abraham knows differently. In other words, Jesus Christ teaches differently, for He says: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

And has not history substantiated this prediction? Has not one risen from the dead, and yet have men believed? As Dr. Arnold once said, no fact of history is more thoroughly established than the resurrection of Jesus Christ from the dead. Five hundred and fourteen witnesses are recorded by Paul in his first epistle to the Corinthians, as having seen Him after he had risen. Many of these were alive when Paul uttered these words thirty years, more or less after the resurrection had taken place, and yet the fact hath made no impression upon the wicked and unbelieving. And although the evidence of the resurrection of Jesus Christ had been handed down from Century to century, and is as patent today as in Paul's day, still it is not believed and still is the salvation to which it bears testimony scouted or ignored. What an illustration of the Lord's words to Nicodemus, "Ye must be born again" (3:3) takes a miracle of God to open the eyes of men to the nature and peril of their sin and to the way of salvation out of it through the latter is full and free!

May it please God to use this

message to open the eyes of some! —The Chr. Workers Magazine.

## CORRESPONDENCE

Point, Pa., April 26, 1913. Dear Brethren:—On account of the inconvenience of the mail I did not get your letter sent. The weather is fine. It is raining today which is much needed as it is very dry and farmers are busy with their spring crops. I am sorry to state the sad death of Miss Ethel May Snyder, daughter of Rev. H. G. and Elizabeth Snyder, of Roaring Springs. She died April 17, 1913, and was buried April 19, aged 9 years and 15 days. She was loved by all who knew her, was very bright and intelligent. She did not fear death as she said she would rather be in heaven than suffer. The cause of death was valvular heart-trouble. The family have the sympathy of the entire community. Rev. H. G. Snyder preached here Saturday evening and yesterday morning.

Several teams started for lumber for the church today. It rained all day yesterday and the weather is somewhat cooler today. The sick are all improving except Mrs. Geo. Ellenberger who has pneumonia. I hope you will excuse me for not getting my item in more regularly, but it is almost impossible to get it mailed.

Mrs. Henry Kline.

Moundridge, Kan., April 21.—Rev. J. C. Peters, of the West Zion Mennonite church, was in town last week, bidding farewell to his many friends, who regret very much to see him go. During his work here the spiritual interest of the church has been greatly increased. His aim, while here, in all his work, has been for the betterment of the community and the upbuilding of the kingdom of God. He was greatly influential in starting the union meetings, which proved a great success. He will be greatly missed, not only by his church, but by the community in general. We wish him God's richest blessing in his work in Saskatchewan, which will be harder for him, since his wife has been taken. She was always an enthusiastic helper, and he must leave his children with their grandmother and aunt at Halstead, Kan., and go out alone.

A Fellow Worker.

Good words will do more than hard speeches; as the sunbeams without any noise, made the traveler cast off his cloak which all the blustering of the wind could not do, but made him bind it tighter.

May 1.

1913.

## OUR PRAYER.

The morning bright  
With rosy light  
Has waked me from my sleep;  
Father, I own  
Thy love alone  
Thy little one doth keep.

All through the day  
I humbly pray  
Be Thou my guard and guide;  
My sins forgive,  
And let me live,  
Blest Jesus, near Thy side.

Nothing can be so perfect while we possess it as it will seem when remembered.—O. W. Holmes.

## PROGRAM OF THE 18TH ANNUAL CONVENTION

At Young People's Union of the Eastern District Conference, to be held May 30, 1913, at Saucen Mennonite Church, Coopersburg, Pa.

**Morning Session.**  
9:30—Song Service, led by A. M. Musselman.  
Devotional Exercises. H. E. Hallman

9:50—Business Session:  
Reading of Minutes.  
Reports of Officers.  
Appointing Committees.  
New Business.

Singing. Allentown Junior Choir  
10:30—Topic—"Temperance Progress,"... S. M. Rosenberger  
Discussion—led by Harry Weiss Solo..... Miss Ada Landis

11:00—Topic—"What Amusements May a Christian Enjoy?"  
Discussion—led by Dr. Wetweiler  
Harred by Franklin K. Moyer.

11:20—Echoes from Wilkesbarre State C. E. Convention.  
Rev. J. W. Schantz  
Singing and Offering.

**Noon Intermission.**  
Be sure to register, as a banner will be awarded to the society with the largest percentage of attendance.

**Afternoon Session.**  
1:20—Song Service and Prayer.  
\*Roll Call of Societies.  
1:35—Topic—Church History, "Educational Progress in the Mennonite Church."

Rev. S. M. Grubb Solo..... Miss Mabel Moyer Singing.  
2:30—Question Box..... Allen Bleam  
2:40—Topic—"What can this Union Do in the Line of Home Missions in this Conference District?"..... Rev. W. H. Grubb

Discussion..... Jos. Bechtel  
3:00—Business Session:  
Reports of Committees.  
Unfinished Business.  
Singing and Offering.

3:30—Quiet Hour.  
Rev. Anna J. Allebach

## Marriages.

Snyder-Heidwig. — April 6, 1913, at the home of the officiating minister, Richfield, Pa. Mr. Irvin Snyder and Miss Mary Heidwig were married by Rev. E. W. Graybill.

\*) As the name of your society is called, please rise and respond with a verse of Scripture or a verse of a hymn.

## THE MENNONITE.

## Deaths.

Roth.—On April 17, 1913, near Zion's Hill, Pa., Ada, the infant daughter of Erwin and Carrie Roth, aged 5 months, 5 days. Funeral services were held and interment made at the West Swamp Mennonite Church on April 21. Funeral services conducted and funeral sermon preached by A. B. Shelly. Text: What manner of child shall this be? Luk. 1:66.

DIEHL.—On April 17, 1913, in Lower Richland, Bucks Co., Pa., Maria, nee Fellman, wife of Mahlon M. Diehl, aged 73 years, 4 months, 12 days. On April 22 funeral services were held at the Flatland Mennonite church, where the deceased had been a member since 1859, where A. B. Shelly spoke in German from Ps. 90: 10, and Harvey W. Shelly in English from Rom. 6:23.

## Contributions.

For the Treasury of the Pacific Dist. Conference.

Congregation at Reedley, California, \$24.20; brethren at Monroe, Wash., per P. R. Aeschliman, \$18.20. Gratefully acknowledged, S. R. Aeschliman, Treas.

Contributions to the Emergency Relief Commission:

Where needed.—Mrs. John Weller, \$5; "a friend", \$1; per D. W. Friesen, For Flood Sufferers:—Salmons church, Dalton, Ohio, per John Badertscher, \$23.00; Hoffmungseld cong., Moundridge, Kan., per Dan. Schrag, \$30; First Menn church, Upland, Cal., per R. D. Kintz, \$20; Salmons church, Dalton, Ohio, per John Badertscher, \$5.20; Brudertal cong., Hillsboro, Kan., per Heinrich Riesen, \$31.50; Berne cong., Berne, Ind., per S. F. Sprunger, \$388.26.

For Armenians:—Salmons church, Dalton, Ohio, per John Badertscher, \$27.60.  
For Pastor Schneller's Orphanage:—Salmons church, Dalton, O., per John Badertscher, \$2.

Gratefully acknowledged, Harrison Landis, Treas., Emergency Relief Commission.

**DONATIONS TO THE MENNONITE HOME FOR THE AGED**  
At Frederick, Pa., for the year ending April, 1913.

Cash.—Germantown church, \$2.00; Deep Run church, \$20.17; E. Swamp church, \$35.40; Saucen church, \$5.00; Springfield church, \$16; Levi Stauffer, \$5; Amanda and Louisa Stauffer, \$2; Boyertown, Pa., J. K. Loudenslager, \$1.50; West Swamp church, \$20; Perkasie church, \$7.75; A. T. B. Stauffer, Bechtelsville, Pa., \$3; Upper Milford church, \$30.50; Zion Mennonite church, Souderton, \$32.90; Hereford church, \$65; First Menn. church, Philadelphia, \$150.85; Flatland church \$11; Second Menn. church, Phila., and Sunday school, \$19.70.

Provisions, etc.—W. C. Gerhart, Phila. lot cabbage, tomatoes and pineapples, harness soap, Samuel Gerhart, lot pine-apples; Walter Bertolet, \$1; Neher Cooked Soap Co., box soap; Oscar L. Redifer, 7 pair ladies' shoes; Mrs. M. M. Kremer, cucumbers, crackers, cakes and butter; hams; C. Bauer, lot queenware and linens.

Anniversary Donations.—Schwenksville cong., M. C. Gottshall, bag oats, basket tomatoes, pot potatoes, cake; Warren Bossert, ham, 5 lbs. sugar, 3 lbs. cheese; congregation, \$13 worth bread and cakes; 2 hams, 27 lbs. hog-luna, 24 lbs. butter; N. K. Ziegler, 5 doz. cars corn, 6 qts. lima beans, pot pickled cabbage, 2 cakes, 2½ bu. oats; Lizzie Minninger, cake, J. R. Allebach, 29 lbs. ham; M. A. Kratz, 8 lbs. sausage, Mrs. Dr. Scholl, 6 lbs. sugar, 1 lb. coffee; Mrs. Hannah Kratz, 2 lbs. coffee, 4 lbs. sugar, 3 lbs. cheese, 2 cakes; Mrs. M. M. Kremer, basket tomatoes, pot pickled cabbage, pot potato salad, 2 lbs. mixed cakes, 2 fancy cakes, 2 lbs. coffee, 4 lbs. sugar; Nathan Amstead, 1 doz. cans canned fruit, pot apple butter, lot grapes, 8 qts. lima beans, 2 bouquets; J. B. Clemens, 2 pkg. corn flakes, 2 large cans baked beans, 2 cans cod fish, 1 lb. baking powder, 2 cans suc-cotash, 2 cans shad, 2 cans tomatoes, 6 cans corn, 4 cans salmon.

Bertolet Congregation.—Jonathan Gilbert, jar pickled cabbage, jar beets, basket tomatoes, lot grapes, 2 lbs. coffee, 1 cake; Mr. and Mrs. M. H. Dehaven, 6 lbs. coffee; Mrs. I. W. Stetler, 4 lbs. coffee, 1 bu. potatoes, qt. cream, 4 qts. milk, 4 lbs. dried peaches, 2 gal. spiced pears, lot red beets, 6 fancy cakes, bag salt; Wm. G. Hunsberger, 2 qts. cream; Wm. Keyser, 1 qt. cream; Wm. Litz, bag oats; Erwin Gilbert, 2 bags oats; Clayton Reed, bag oats, bag potatoes; Mrs. Lillian Weida, 2 fancy cakes, 4 lbs. dried peaches, dishpan pickled cabbage, 1 bouquet; Boyertown Congregation.—Mrs. Esther Bormann, fancy cake, 3 lbs. sugar; Mrs. D. E. Moyer, 9½ lbs. beef; Mrs. W. H. Rose, 4 lbs. dried peaches, 2 fancy cakes, 1 bouquet; Joseph B. Wile, bag oats, 4 lbs. prunes, lot corn, 7 qts. lima beans, lot pickled cabbage, 2 pieces home-made soap, 1 qt. vinegar, 4 gal. milk, 3 cakes, lot potato salad, half pound pepper; Jarvis B. Stauffer, \$2; Rebecca and Catherine Bormann, \$1; Mrs. Howard Stetler, Pennsburg, 2 lbs. sugar, 1 lb. coffee.

Mrs. W. O. Bieker, East Greenville, lot coffee, lot cakes, A. S. Shelly, Bally, lot celery; Frances Fretz, 1 bouquet; Mrs. Jacob Moyer, Springfield, Rising Sun Quilt; Mrs. M. G. Oberholtzer, East Greenville, can apple butter, fancy cake, 2½ yards gingham; Mrs. Harrison Krause, 1 gingham-apron; Mrs. Henry Roth, lot cakes; Mrs. L. Y. Meschter, East Greenville, half gallon pepper hash, 1 cake, 1 ham, 5 yards gingham; Mrs. A. L. Bauer, Congo, 2 fancy cakes; Schwenksville Item and Boyertown Democrat each donated the anniversary advertising; Max Kratz, Phila., donated \$10; professional services in Remaley Case.

Upper Milford congregation.—During November—Mahlon Antrim, \$1; Henry Shelly, \$1; Norman Schantz, 50c; Mrs. John Longacre, \$1; Henry Stauffer, \$1; Mrs. Reuben Roeder, 50c; Mrs. Adam Krause, \$2; Mrs. Eugene Oberholtzer, \$1; Mrs. Howard Stetler, \$1.25; Francis Shelly, \$5; Mrs. L. Y. Meschter, \$1; Stauffer Bros., \$4; Sallie Hiestand, \$1; Lizzie Hiestand, \$1; Jennie Hiestand, \$1; Jacob Hiestand, \$1; John Schantz, \$1; H. B. Schantz, 50c H. L. Schantz, \$2; J. B. Geissinger, \$2; Fred Geissinger, 75c; Daniel Rickert, \$1; Albanus Shelly, bag beans, bag potatoes, 4 head cabbages; Lizzie Eccles, 1 bu. potatoes, 1 pcel beets; Daniel Schantz, bag oats, bag corn, dried beans each; Mrs. Henry Schantz, bag corn, bag oats; Mrs. Diehl, 6 head

cabbage, lot onions and peppers; Fayette Feigley, 1 bu. potatoes, turnips, beans, onions; Henry Geissinger, bag oats, potatoes, shelled corn each; Chas. Moyer, 50 lbs. flour; D. M. Moyer, 2 boxes oat, bag potatoes, 1 bu. turnips; Aaron B. Schantz, bag cabbage, bag potatoes; Mrs. Reuben Roeder, 5 head cabbage, 3 head lettuce; Wm. Stauffer, 1 bu. potatoes, 2 bags corn; Abraham Geissinger, bag oats, bag corn; Nathaniel Hiestand, 2 bags corn, 1 bag oats; Harvey Hiestand, bag corn, 4 qts. beans; Allen stand, bag corn, 4 qts. beans; Hiestand, bag corn; Henry Hiestand, bag corn; Henry B. Schantz, bag potatoes; Joel Gehman, bag corn, bag oats; John S. Gehman, bag potatoes; Wm. M. Gehman, bag bran, bag Middling, 1 bu. potatoes, 35 lbs. flour; Ambrose Schantz, 3 qts. beans, bag potatoes, lot turnips, red beets, peppers, cabbage, 2 citrons, 1 pumpkin; Ira Schantz, lot cabbage, 1 pumpkin, bag corn, lot potatoes; Wm. Hiestand, lot cabbage, lot turnips, lot radishes, lot red beets; David Hiestand, bag potatoes; Harry Schreiber, lot potatoes; Mrs. George Carl, 1 lb. coffee, 1 lb. cocoa, 2 lbs. sugar; John B. Geissinger, bag corn.

The following persons donated the hauling of coal to the Home from Bechtelsville: John Bechtel, 1 load; John Latshaw, 1 load; Harvey Bechtel, 1 load; Jacob L. Bauer estate, 1 load; Jonathan Gilbert, 1 load; Henry Jonathan Brendlinger, 1 load; Henry Swinchart, 1 load; Elmer Oberholtzer, 1 load; A. B. Oberholtzer, 1 load; Harver Latshaw, 1 load; Clayton Reed, 1 load; H. H. Stauffer, 2 loads; J. L. Bauer, 2 loads; Joseph Wile, 1 load.

From the First Mennonite Church of Philadelphia.—Otto Eisenlohr, \$20; Mary S. Geiger, \$10; Samuel E. Landis, \$10; John M. Beidler, \$10; W. C. Gerhart, \$5; Bertha Gerhart, \$5; Harrison Landis, \$5; Benjamin Bertolet, \$5; Isaac K. Freed, \$4; Harry and Mrs. Sterner, \$3; Henry K. Ackerman, \$2; Edwin S. Eager, \$2; Elizabeth Geary, \$2; Catherine Leachart, \$2; Catharine Dietz, \$1.25; E. G. Lenhart, \$1; Margaret Berry, \$1; M. Ellen Mager, \$1; E. S. Lenhart, \$1; Emma Drissel, \$1; Dr. J. T. Harhold, \$1; Maria Wamhold, \$1; Susan Eagar, \$1; Bertha Bressler, \$1; Bertha Hartzell, \$1; Weston K. Hartzell, \$1; Margaret Marshall, \$1; Emma Wilson, \$1; Cornelia Kuyf, \$1; Elizabeth Gerhart, \$1; Sarah Overholt, \$1; Elmina Hensel, 50c; Mamie Hensel, 50c; Elsie Sterner, 50c; Lewis Sterner, 50c; Elizabeth Rehmer, 25c; Louisa Bohlander, 25c; William H. Sterner, 25c; Amanda Loucks, 25c; 9 persons each 10c, 10c; 1 person, 15c; 7 persons, 25c; 20 cents each, \$1.75; 1 person, 30c; 4 persons, 50c each, \$1; 1 person, 60c; 18 persons, \$1 each, \$18; 5 persons, \$2 each, \$10; 2 persons, \$5 each, \$10. Joseph B. Bechtel, iron bedstead and springs; Amos and Catherine Co., 30 lbs. Schimmel's apple butter.

Flatland Congregation.—Harvey Fellman, \$1; Mary H. Fellman, \$1; John L. Rosenberger, \$1; Henry L. Baringer, \$1; Chas. Thatcher, \$1; John B. Landis, \$1; Mr. and Mrs. D. M. Landis, \$5.

Hereford Congregation.—Two bags oats, 4 bags potatoes, 1 box groceries, 1 pkg. coffee, 1 pot apple butter, 1 bag corn, 1 paper box dried fruit, 1 wooden box dried peaches, 2 bags flour, 5 benches for anniversary seating, 1 express buggy.

Gratefully acknowledged, J. L. Bauer, Financial Secretary.



## The Mennonite.

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Rev. S. M. GRUBB, Asso. Editor,

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## Editorial.

Several weeks the "Mennonite" has been late, partly on account of the floods, which made our mail-service irregular and for a few days stopped it entirely; partly because the printing office, in which our papers are printed, was moved into new, commodious, modern quarters. Not everything is in place yet, but two linotypes are going, soon two presses will be ready and we hope, that the "Mennonite" will after this come regularly on time.

v. d. S.

## JESUS' LAST DAY ON EARTH

In the Gospel according to Matthew there is nothing said about the ascension of Jesus; the book closes with the promise: "And lo I am with you always, even unto the end of the world." In Mark we are told: "So then the Lord Jesus, after he had spoken unto them, was received up into heaven and sat down at the right of God." Luke says: "And He led them out until they were over against Bethany; and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He parted from them, and was carried up into heaven." John does not relate the story of the ascension of Jesus, but he mentions it in chapter 3:13: "And no one has ascended into heaven, but He that descended out of heaven, even the son of man, who is in heaven." And in 6:62: "What then if ye should see the Son of man ascending who he was before." In 20:17 Jesus says to Mary Magdalene: "Touch me not; for I am not yet ascended unto the father: but go unto my brethren, and say to them I ascend unto my Father and your Father, and my God and your

God." In the Acts, 1:4-11, we have the story of the ascension of Jesus.

We might ask: Why did Christ ascend to heaven? Was it not enough, that He was born, suffered, died and rose the third day? In one sense we might say: yes, it was enough. The salvation of man was finished, but on the other hand would it have been satisfactory to the apostles, if Jesus without any final farewell had ceased to appear? Would not the life work of Jesus have been without a close? Elijah went up by a whirlwind into heaven in a chariot of fire, and horses of fire; and the Son of God should go without anyone knowing where He went?

The ascension is only a fitting close to the career of Jesus on earth. He was doing good and being a blessing to the last, while He blessed them, He parted from them.

Jesus' last words were a promise and a charge: "Ye shall receive power, when the Holy Spirit is come unto you: and ye shall be witnesses both in Jerusalem and in all Judaea and Samaria, and unto the uttermost parts of the earth." "And when He had said these things, as they were looking, He was taken up; and a cloud received Him out of their sight."

Closely connected with the ascension of Jesus is the promise of His return. "And while they were looking steadfastly into heaven as He went, behold two men stood by them in white apparel; who also said: 'Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.'"

This was not a sad parting, for Luke says: "And they worshiped him, and returned to Jerusalem with great joy." We have Christ's promise: "If any man serve me, let him follow me; and where I am, there shall also my servant be." Let us strive and follow Him here and we will follow Him and be with Him there.

v. d. S.

## Correspondence.

Richfield, Pa. Editor Mennonite and Readers:—Greeting in Jesus' name. We thank God for the blessings He has bestowed on us. On Saturday Elder Jacob Snyder of Roaring Spring, Pa., came into our midst and on Sunday morning preached at Freemont church and on Sunday afternoon at Richfield, also each evening during the week with the exception of Friday eve-

ning, when he was called home on account of the death of his little niece, daughter of Rev. H. G. Snyder. Our minister, Rev. E. W. Graybill, accompanied him home and officiated at the funeral. Bro. Snyder returned on Saturday, evening with Bro. Graybill and remained here over Sunday, when we observed communion, being reminded: "That as often as ye eat this bread and drink this cup ye do show the Lord's death till He come." We observed the ordinance of feet-washing. During the week the brotherhood was visited by our aged elder and Bro. Snyder. The attendance was good, the church at times was not large enough to accommodate the people. Rev. Philip Apple conducted preparatory service and received two young brethren into the brotherhood. On Friday evening one precious soul sealed her vow by the act of water baptism, Bro. E. W. Graybill officiating. On Sunday afternoon we listened to a discourse on the home, and Sunday evening to a temperance sermon. Those from a distance were Bro. Irwin Graybill and wife of Harrisburg, Bro. Geo. Apple, Bareville, Pa. and sister Snyder, wife of Rev. Snyder and daughter, Erie, Rev. Jno. Rehl and wife, also Bro. Warren McClure of Roaring Spring. We expect to hold a Bible conference at this place Sept. 6-7 for which we extend an invitation to all. We were made sad by the sudden illness of our aged Elder Solomon Graybill, who was not able to be present at the communion for the first time since the church has been organized. We pray that he may recover and be found at his accustomed place.

Yours in Christian love,

Fanny Graybill.

Bluffton, Ohio, April 28, 1913.

At the last Vesper service the Teachers' Training class of the college was graduated, seventeen in number. The class address was delivered by the teacher of the class, Rev. Butler, who spoke on the subject, "The Teacher and His Task." The members of the class wrote themes on the subjects, "Graded Lessons," "The Gang and How to Win It," and "The Duty of the Sunday School in the Rural Church." The County Teacher's Training Secretary, Mrs. Kups, also gave a short class address.

Sunday evening the Mennonite church choir, numbering about sixty, assisted by the Sidney Hauenstein orchestra, gave a splendid rendition of the cantata, "Come, Let Us Sing," by Mendelssohn. This cantata is taken

from the ninety-fifth Psalm, a Psalm of praise.

An evangelistic campaign is to open here Sunday, May 4, and is to continue for four weeks under the leadership of Rev. Manly Wilson, who has been actively and successfully engaged in evangelistic labors for ten years. He will be assisted by Walter Rogers, chorister, who will be here Tuesday night of this week to organize a tent choir before the opening of the meetings.

Rev. W. S. Gottshall, president of the board of Home Missions, is at present visiting in Iowa and Kansas. The object of this trip is to look after the affairs of the board. Rev. Elmer Basinger and Drs. S. K. and Eddison Mosiman occupy the pulpit of the churches during his absence.

The Mennonite Missionary society will do an all-day sewing in the First Mennonite church Thursday of this week.

Sunday the Junior C. E. societies of the Reformed and First Mennonite churches held a union meeting in the First Mennonite church, a short address was given the Juniors by Bess McCreery, of Lima. The Junior work for the coming state convention, to be held at Lima this summer was also discussed.

Altoona, Pa., April 28, 1913.

Editor, Mennonite:—I thought I would write a letter from this place. There are now four families of our people living here in Altoona. We have joined hands with some Christian in this community and have organized a union Sunday School in the suburbs at Cresswell school house with the following officers:

Superintendent Bro. James Tapp; Asst. Supt., Bro. Louis L. Shaw; Secy. and Treas., Bro. Cane; organist, Mrs. Cane. Bro. and Sister Cane are members of the church of the Brethren. Teachers: Bible class, Brodous Shaw. Teacher, Girls, Junior, Mrs. Cane, Boys Jr., R. F. Orr. On Sunday, April 27, in the absence of Bro. Tapp and Bro. Shaw, the writer acted as superintendent, as Bro. Shaw was called to Newry near his old home, to hand out the bread of life at the Lutheran church, since they are without a pastor. But we hope as the school continues, that it will grow in attendance and that the boys and girls may learn to know Jesus Christ as their Savior and so we ask an interest in your prayers that God may bless the work at this place.

I remain your brother in Christ.

R. F. Orr.

## Editorial.

The meetings of nearly every state legislature are flooded with bills which in common parlance are referred to as "snakes." The vigilance of the attorney-generals, the governors and the members of these legislatures, even when they honestly try to do their duty is often severely tried by these so-called "snakes." The legislature of Penna. defeated a bill this week which illustrated the dangerous uses to which law may be applied when even church bodies support them. It appears that there is a Roman Catholic parish in Pennsylvania holding property in the name of trustees instead of having title in the name of the bishop or arch-bishop. The Catholic priesthood has been defeated in court in its effort to secure title to property held by these parish trustees much to the chagrin of certain high officials. The bill in question required that all church property and all contributions be held and administered according to the canons of the denomination to which the church belongs. Such a law, were it to go into effect, would only apply to Catholic churches. Its purpose was to secure to the Catholic church something which the courts had denied it. If it were to become a law the Commonwealth of Pennsylvania would be committed to support the Roman Catholic Authorities in their effort to deprive their parishes of what the law hitherto allowed them as their right. It is a fortunate thing that the vicious effort was defeated. We have been wondering in this connection what would happen to the Protestant churches if Catholic majorities controlled our legislatures. If they do not hesitate to hold the legislative club over their own people it is not to be expected that they would hesitate long in using such a club upon people not in their fellowship. History shows us time after time how the church of Rome never misses an opportunity to use the political power of the state to suit its purposes.

## A RABBI DEFINES THE POSITION OF THE JEW.

To pass through a crowded Jewish district, say like the East side of New York or South Fourth street in Philadelphia, or any other Jewish section in one of our great cities gives the visitor strange impressions. He is among a strange people of strange speech with strange customs. The whole atmosphere is foreign. One feels that he is

imported to some ancient Oriental city instead of being on the side of modern America. The number of people crowded together in these communities is amazing. They say that East River Street in New York has ten thousand of them in a single block, enough to be called a fair sized city in West or Middle West. We were taught in school that the Jewish race numbered about twelve millions. Somehow one begins to feel that they are all here. We wonder what is to become of them all. Often when we come into competition with them in the business or industrial world we begin to wonder what is to become of us. They begin poor. Centuries of oppression and poverty in Europe have taught them the secret of getting along on what would mean starvation to other races. They work and save. Soon they acquire property and attain business success, then they begin to wear diamonds and make a display of their prosperity. As they become a power they begin to monopolize things and their American neighbor who first regarded them a nuisance begins to feel that they are a menace. A large Jewish community is indeed a menace to Christian institutions. They violate the Sabbath laws and fight the Bible in the public school. Recently they have used efforts to make the impression that America is not a Christian nation. There is but one way of meeting the Jew problem. It is by Christianizing the Jew. When we say "Christianize the Jew" we introduce one of the most difficult tasks confronting the Christian world. He comes from countries where so-called Christians have been killing and oppressing his people for hundreds of years. He cannot be brought to realize that the Christian has a message concerning his destiny for him, or that a Christian's intentions toward him are well-meaning. It is not an uncommon thing for a Jewish mother when she wants to frighten her children, to say to them "Jesus will get you," When an occasional Jew is converted he finds himself altogether cut off from his people and regarded worse than a plague. The task of bringing the Jew to Christ will require patience and an intimate knowledge of him that we do not possess in sufficient quantity to insure very great immediate results. We believe that ultimately the Jew will accept Jesus as his Messiah, but before we can do our part in bringing him to that point we

must understand him more intimately. How many of us realize that there are almost as many sects among the Jews as among ourselves? How many Christians have taken the trouble to master the dialect the Jew speaks? Our ministers spend three years in the seminary acquiring a smattering of the tongue of the ancient Jew but few, if any, ever trouble themselves about the speech of the Jewish neighbors. They know what took place in the synagogues in our Lord's or Paul's time but who of them knows anything about what is going on in the synagogues today?

That the Jew still hopes for a Messiah and that he still regards himself the chosen of God we only need to quote from a late speech of a prominent Rabbi, Dr. E. G. Hirsch:

Let me ask to disabuse your minds of the notion that the modern Jew belongs to a race distinct and different from the race to which you belong. I emphasize the word "Jew." We are Jews and wish to be known as such. We are not Hebrews; at least we have no certainty that we are. "Hebrew" is the race term and you, my friends at the reporters' table, take this lesson with you tonight: That whenever you speak of me or my co-religionists you use the name which is our religious name—"Jew"—and leave the "Hebrew" name to the archaeologist.

We are not Hebrews. From the beginning of our history down to the present time elements that are not Hebrew have been mingled with our blood. If you read the account of the exodus from Egypt in the biblical description you find that many non-Hebrews accompanied the Jews out into the desert, and all throughout the biblical period many non-Hebrews were absorbed by both the Judiac and the Israelitic nationality. And later, in our dispersion we have authority for the statement that very many Proselytes were admitted; and this again the pure racial character of the Jews was rendered less pure than it is generally supposed to be. At least we do not desire to be known as a race. The racial affinity does not constitute a bond which binds the Jew to his fellow-Jew throughout the world. Nor are we a political nation.

We Jews are a religious community, and the bond that unites the Jew to the Jew is a religious tie. Being a religious community, we have not escaped the fate of

other religious communities. We are divided, not into sects—for all of us have been careful to protest that the divisions are not so strong as to constitute lines which would separate us into different sects—but we are divided into parties, and, neglecting minor differences, we may be grouped into three grand divisions: First, the Orthodox Jews; second, the Conservative Jews; third, what we call Reformed Jews, or, as the conservative and Orthodox calls us the Radical Jews.

The Orthodox Jew believes that ultimately he will return to the land of his ancestors. Far away from Jerusalem while the temple is in ruins, he cannot practice the whole law. Sacrifices and other priestly ordinances cannot be carried out away from Jerusalem. He bewails this fact. He is sorry for it, and he explains the dispersion of the Jews throughout the world as a punishment for the sins of their fathers.

But he has a hope that one day a scion of the House of David will come, will gather the dispersed of Israel and will take them back to their own country. There will be re-established a Temple, and re-founded the independent Jewish nationality. In other words, the Orthodox Jew expects and prays for the coming of a "Messiah."

## THE PIT INTO WHICH THE DIGGERS FELL.

The money power is so accustomed to dictating in the affairs of the community that when, as sometimes it does, an occasion arises to show that the dollar is not almighty, those who use the dollars to gain their ends find themselves in pretty bad ways. Money is not necessarily an evil in itself. It may be the means of doing a great amount of good and the possessor of wealth, if he is a conscientious person, may as God's steward, so administer the trust in his hand that many will rise up and call him blessed. When the money powers and the powers for evil are allied you have a combination that is sure to defy God and man because it supposes that the thing we sometimes speak of as the "Almighty dollar" is really almighty. Sometimes, too, wrong-doers think that the use of money for charitable purposes condones the wrong they may do. It is a notorious fact that the liquor element in this country depends largely upon the power of money to keep it alive. The arguments with which they come before the public for their existence are usually money arguments. They tell how much money is invested in

## THE MENNONITE.

property, how much is spent in wages, how much tax they pay and how much good the rum-seller does with his money. Were we to show how much money the business of murdering people by the wholesale involves we might advance arguments of the same kind. Indeed the rum-business spells murder of both body and soul. When it resolves itself to a question of using and making money or of protecting life and soul should there be any doubt in the mind of any sane person on which side he should be?

Events which recently have attracted the attention of the public involving the right and religion on one side and rum and money on the other, have taken place in the city of Elmyra, N. Y. which we believe should have the fullest publicity in order that the reading public may be fully acquainted with the methods to which a desperate rum-selling power does not hesitate to resort. The unexpected "Flare-back" to which the corrupt political powers, dominated by the liquor element in that city, was subjected goes to show how that even with every power but the power of God and righteousness on their side liquor rings are not above law and cannot always carry their campaign of rum to the extent they plan to carry it.

It appears that in Elmyra a certain Mrs. Rathbone is the owner of a principal business as well as brewery which controls the 58 saloons of the town. The brewery has such control over the granting licenses to sell that it virtually amounts to a beer trust. Mrs. Rathbone, through her brewery, controls some of the worst dives in the city—which have been doing a profitable business in spite of all the Christian sentiment of the city. This woman has for her manager and personal agent a clever young lawyer, one of the kind who finds the rum-business and crooked politics just suited to his abilities as a shark in the legal profession. Mark Twain once observed that lawyers and courts and all that goes with them are an invention of the devil to defeat justice. When these instruments of justice become corrupt we agree that he has rightly stated the question, but he has not made it strong enough, they become the powers which defy God and man and enthrone the devil.

Mrs. Rathbone has been doing some charity on the side. She established and endowed a hos-

pital and liberally contributed to another benevolent enterprise. She may be a tender hearted woman in private life but the greatest good she could ever do would be to close up the "booze factory," turn the stock on hand into the sewer and look about for investments that would add to the wealth of the community, instead of destroying its homes and corrupting its manhood and womanhood. She has been expecting the people of Elmyra to show a proper appreciation of her liberality by keeping quiet about her business and tolerating the dives without a protest. Was there ever a nerver attitude for any one to assume toward a community anxious for righteousness rather than iniquity?

An element of the population of Elmyra could not bring themselves to approve of the saloons and dives even though they were owned by a very charitable woman but until lately this very influential person had a controlling influence in the minds of the majority of voters and of course that seemed to settle it.

(To be concluded.)

### NOTES ON THE C. E. TOPIC.

May 11.

#### Love Not the World.

1 John 2:15-25.

Jesus came to establish a kingdom. His kingdom is not of this world. He calls us to leave the world and come into His kingdom. The kingdom of Christ and the kingdom of the world are opposites, they have nothing in common. The citizen of the kingdom of Jesus proves his loyalty by the love he bears to King Jesus. Because he loves Jesus and is a member of His kingdom he hates the things of the world.

There is a temptation to divide affections. Yielding to this temptation is fatal. "Ye cannot serve God and Mammon"; the "house divided against itself" must fall. Like Lot's wife, it is useless to try and flee from a world that still commands our affections. To try to do so is but to invite a miserable doom.

The Scripture set aside for our lesson warns against three types of worldliness, the lusts of the flesh, the lusts of the eye and the pride of life. They are the things of the world that hold their victims in chains that can only be broken as we have God's help. The lusts of the flesh are those things which appeal to our enjoyment through our senses and are manifested in immorality, drunkenness and gluttony. The body and soul both perish miserably

when one is given to them. The lusts of the eye involve our looking upon unholy things, delighting in the sight of the things which are sinful and suggest sin. Often the misery with which the lusts of the flesh end begins with the gratifications which the lusts of the eye bring. Remember that the look of Eve, of Achan, and of David were the first steps in their sin and a look to, when we should have looked away, has been the sin that we and millions of others have committed. The pride of life finds its root in our love of display. We want to appear as great, as rich, or as powerful as others, we want to seem to belong above the position in which God has placed us and the result is that dishonesty, untruthfulness and vain display are sure to follow.

The Scripture passage also warns us against anti-Christ's, that is the things opposed to Christ for which certain individuals stand. The anti-Christ of today as of old is the one who denies the divinity of Jesus Christ. As we read the Bible account of Christ's life, there can be but one verdict. He was the divine Son of God. If He was not divine, He was a deceiver and not even a good man, and therefore unworthy of our esteem. The world hates Christ above all things. If it can rob Him of His divinity it has made Him a mere man and a sinful one at that.

Who, with any love for Christ in his heart, could have any affection for the world that would rob his dearest friend of his character?

The folly of loving the world lies in the fact that the world can't last, it is doomed to pass away. We may set our affection on eternal things. Surely it is wisest to let go of the shadow, particularly if it involves our eternal hurt, when we may lay hold of the substantial and eternal things of God.

### NOTES ON THE S. S. LESSON

May 11.

#### Joseph Made Ruler of Egypt.

Gen. 41:25-40.

#### Golden Text—I Pet. 5:5.

For two years after the butler had been restored to his position, Joseph remained forgotten in prison. The return of prosperity created the great gulf of forgetfulness between the butler and his former friend, Joseph. Prosperity and advances in worldly position are frequently the cause of forgotten friendships. The butler's promise amounted to nothing although he probably was sincere when he promised to do what he could for Joseph. Let us not be too harsh on the butler. Have we not also forgotten

friends and broken promises to them? We should regard promises as sacred things and honestly endeavor to keep all we make.

Joseph did not realize that the years of imprisonment were an important part of his career. He was learning the lesson of patience by having his patience severely tried. He was learning the lesson of faith by having nothing to support him in his trial but faith in God. He was discovering that the strength he had came from the unseen Giver of strength who is ever ready to bestow it upon those, who by faith and patient waiting upon Him, prove their need of and desire for it. One of the hardest things for us to get reconciled to is the periods of waiting, which God sees fit to impose upon us, but waiting upon God is a much needed discipline we all require.

It was well for Joseph that the butler had forgotten Joseph. He might have succeeded in getting him out of prison earlier than he did, but with Pharaoh's dream came the opportune time for, not only opening the prison's gates, but for advancing him to the throne. God lets good chances pass us sometimes in order that He may open better ones to us.

Many of the things which seemed to go against Joseph were really in his favor. Without the murderous purposes of his brethren, the wickedness of Potiphar's wife and the ingratitude of the king's butler we cannot see how his advancement to high official position would have been possible.

It was an easy matter for Joseph to do what all the wise men of Egypt failed in doing because God was with him and gave wisdom. God's message to Pharaoh and Egypt could only be revealed by one on whom His Spirit rested. The best equipment with which to meet emergencies, when they confront us, is the Spirit of God.

Times of plenty should be improved by preparing for less fortunate times. Waste of resources no matter how abundant, is followed by periods of want and regret, unless we prepare for them as God gives opportunity. Today is the time for getting ready for the things the morrow has in store for us." Now is the acceptable time."

An advance from slavery to the office of prime minister meant a great change in condition but it brought with it the responsibility of saving Egypt from famine. It is a great advance that makes the outcast sinner the child of God, but with his advance comes his part of the responsibility of saving the world.

May 1.

1918.

## News of the Week.

### BALKAN DEAL CONTINUES PUZZLE TO POWERS

London, April 29.—Up to a late hour tonight the British foreign office has no news that Austria was actually taking separate action against Montenegro. It is understood that Austria is awaiting the result of the ambassadorial conference on Thursday and employing the interval in an endeavor to induce Italy to join her in military action.

The meetings of the ambassador in London have shown almost conclusively that a majority of the powers are not prepared to adopt war-like measures against Montenegro. It is thus practically certain that within a few days, whether Italy consents or not, Austria will dispatch an ultimatum to Cetinje, demanding the immediate evacuation of Scutari.

Not another word of Essad Pasha's doings in Albania has come through. Ismail Kemal Bey, head of the provisional Albanian government, has arrived in London to enlist British support. He and other Albanians do not regard Essad Pasha's coup very seriously but the opinion seems to be growing among diplomats here that an administration under Essad Pasha in Albania might not be such an impossible solution of a difficult problem.

It is considered that Essad Pasha, as an influential Albanian with a strong following and the prestige of a gallant defense of Scutari, might be more acceptable to Albanians than a foreign prince and that if allowed to retain his self-chosen post he might be inclined to make territorial concessions which would compensate Montenegro for the loss of Scutari and satisfy European claims.

### CALIFORNIA PASSES LAND BILL

Sacramento, Cal., April 29.—If the purpose of the visit of Secretary of State Bryan was to check further action by the legislature on an alien land law directed against the Japanese, his mission has been a failure.

The conference between Secretary Bryan and the legislators closed at 11:30 o'clock tonight. Within three minutes, and before most of the spectators knew what had occurred, Senator A. E. Boynton, president pro tem of upper house, convened the senate and an amended land bill, which provides that no alien who is ineligible for citizenship under the laws of the United States may hold real property in California, was adopted as a substitute for the pending measure by unanimous viva voce vote.

It will come up for final passage in the regular course of business on Thursday morning and probably will be approved and when it comes to Governor Johnson it will be signed. That is the opinion of the leaders.

### SEE GOES TO PRISON.

Chicago, April 26.—Evelyn Thur See, founder of the "Absolute Life" sect, was today sent to the state penitentiary, following his conviction a year ago, on a charge of contributing to the delinquency of Mildred Bridges, one of his apostles. The cult leader has been held in the county jail since his conviction, awaiting a decision by the supreme court on his plea for a new trial. This was refused.

## THE MENNONITE.

### YOUNG MISSIONARY LEAVES A MILLION FOR MISSIONS

Chicago, April 25.—Almost the entire estate of \$1,000,000 of William Chitney Borden, the young millionaire who died at Cairo, Egypt, April 9, is left to foreign missionary work, according to the terms of his will filed in court here today. His personal belongings and household goods are bequeathed to a brother. Mrs. Mary Borden, mother of the dead missionary, and his sister, living at 60 East 55th street, New York, receive nothing.

The largest bequest is that of \$250,000 to the China island missions, Germantown, Philadelphia, \$100,000 of which is to be invested, the income to be used for the maintenance of aged and infirm missionaries and mission workers.

The other institutions, beneficiaries under the will are:

Chicago Avenue church, \$100,000; for physical equipment.

National Bible Institute, New York, \$100,000, as a trust fund, also the property known as the Yale Hope mission in New Haven, Chicago Hebrew mission, \$50,000.

Chicago Tract society, \$25,000.

American Bible Society, New York, \$25,000.

Board of Foreign Missions, of the Presbyterian church, New York, \$50,000, to be used for evangelistic work, preferably in Latin America, Siam, Africa, Laos.

Board of Foreign Missions of the United Presbyterian church of North America, Philadelphia, \$50,000, Siam, evangelistic work.

Board of foreign missions of the Presbyterian church of the United States known as the Southern Presbyterian church, Richmond, Va., \$50,000, for evangelistic work in Japan or Africa.

Africa inland mission, Philadelphia, \$25,000.

The will vests absolutely and contains the following recommendations of the testator:

"That each of the bequests to be used for or in connection with missionaries and teachers who are sound in the faith, believing in such fundamentals as the doctrine of the divine inspiration and authority of the scriptures, the doctrine of the Trinity, including the deity of Jesus Christ, and in the doctrine of the atonement through the substitutionary death of our Lord Jesus Christ."

### PENNSY'S LOSS THREE MILLION

Philadelphia, April 25.—Three million, six hundred and ten thousand dollars was the amount of the damage sustained by the Pennsylvania railroad company through the recent floods in the middle west, according to a statement issued by the company tonight.

"Twenty-four bridges were destroyed and fifty were damaged," says the statement. "In order that the movement of trains should not have to await the permanent replacement of bridges it was necessary immediately to construct an amount of trestle work equivalent to 4.28 miles of single track."

"The length of road requiring repairs amounted to 163.39 miles, affecting 218 miles of track."

"Including the above and adding the cost of damage to stations, equipment, telegraph lines and other property, the total loss on all Pennsylvania lines amounts to \$3,610,000."

### CHINA'S DAY OF PRAYER WAS NOT A DAY OF PEACE

Peking, April 27.—China's day of prayer did not prove entirely peaceful, due to dissension over the five power loan. The loan, which is for \$125,000,000 was signed just before day-break, the Chinese and foreign signatories having assembled late last night to conclude the details.

A delegation from the senate and house of representatives gathered outside the British bank, where the representative of the government and the five power group met. The vice-president of the senate acted as spokesman for the delegation, and, when an opportunity was given him to confer with the signatories, he explained that the majority in the parliament considered the loan illegal.

Since the dynastic days the question of a loan had been discussed in various forms and it threatens now to bring about another revolution similar to that caused by the Hukwang loan. The situation is about as follows:

The five power bankers and the Chinese government have arranged the loan practically for Yuan Shi Kai's cabinet, which Yuan Shi Kai completely dominated. The cabinet contends that the government has a right to conclude such a contract because the permanent assembly has not yet been constituted, and, therefore, approval of the six power loan by the provisional assembly holds good, although the United States has withdrawn.

### MAIN LEVEES BREAK.

Natchez, Miss., April 27.—A long-threatened break in the main line Mississippi river levees along the west bank in upper Louisiana came early today when the Lake St. John levee, 12 miles north of Ferriday, La., went out, turning the flood waters loose upon fine farming lands and villages of Tennessee and Concordia parishes.

Approximately 20,000 persons will be driven from their homes in a region of about 900 square miles. The property damage will total several hundred thousand dollars.

People living near the break were warned two hours before the crash came. Most of the live stock had been moved to the hills.

Six river steamers and a score of motor boats were dispatched to the scene of the crevasse from Natchez and Vicksburg today to rescue people from the flooded district.

### AUSTRIAN FLEET TO ATTACK MONTENEGRO

Cetinje, April 27.—Essad Pasha, the defender of Scutari who surrendered the town to the Montenegrins and was permitted to depart with his troops, has proclaimed himself king of Albania at Alessio.

London, April 27.—According to a report published in Berlin, an Austrian naval division has left Trieste with 10,000 troops, with the intention of occupying Montenegrin ports and advancing against Cetinje.

### A GREWSOME FUNERAL.

Butte, Calif., April 25.—While members of the family and relatives were grouped about the open coffin of Mrs. J. B. Burney's three-year-old son yesterday listening to the final service the body moved and presently the child, clad in its shroud, sat up and gazed about the room. His eyes caught those of his grandmother, Mrs. L. H. Smith. The aged woman started

at the child as if hypnotized. Then she sank into a chair, dead.

As she fell, the child dropped back into its coffin, from which it was quickly snatched by the mother.

A physician said there was no hope for the boy and death came a few hours later. Today there were two coffins in the Burney home. Double segments were held, the child and its grandfather being buried side by side.

### MEXICAN SITUATION IS FAR FROM SETTLED

Washington, April 2.—The Twenty-third infantry, whose home station is Ft. Benjamin Harrison, may have to spend the summer in Texas. General Leonard A. Wood, chief of staff, who is in Texas making an inspection of the second division of the army in camp there, has advised the department that the troops ought to stay. It is pointed out that the situation in Mexico is by no means settled and it will be some time before it is possible to regard the conditions as sufficiently stable to justify a material reduction in the number of soldiers along the Mexican border.

### OPERA SINGERS CARRY FORTUNES TO EUROPE

Mr. Caruso Alone Takes \$210,000.

New York, April 29.—With the departure for Europe today on the steamer Kaiser Wilhelm II. of a galaxy of the greatest operatic stars from the Metropolitan and Chicago opera companies, the tidy sum of approximately \$630,500 representing salaries for twenty-three weeks' work, also left the country.

Enrico Caruso, the great Italian tenor, took with him \$210,000; Geraldine Farrar, \$85,000; Emma Destinn, \$75,000; Mary Garden, the famous dancer, \$70,000; Arturo Toscanini, \$42,000; and Gullie Gatti-Casazza, \$30,000.

### WORLD'S GREATEST PARENT.

Walnut, Ark., April 28.—In Thomas Ellison, better known as "Uncle Tom", who resides in Newton county, it is believed the rare champion of the progenation principles of Theodore Roosevelt has been found. Uncle Tom is 93 years old. The birth yesterday of a son to one of his granddaughters caused a recasting of Ellison's record. Here it is:

Married three times.  
Grandfather of 125 children.  
Great-grandfather of 12 children.  
Great-great-grandfather of 27 children.  
His youngest child is 11 years old, the oldest, 65.  
Ellison was born in Clinton county, Ohio.

### SUFFRAGE PLEAS TODAY.

Washington, D. C., April 26.—Arguments for a constitutional amendment to get the women ballots were made today before the senate commission by a score of women suffragettes of national prominence, including Dr. Anna Shaw, Mrs. Robert LaFollette and Helen Gardner, authors. "The real issue for equal suffrage," said Mrs. LaFollette, "is not whether all women and men should demand the right to vote, but whether it is for the interest of the home, society, and government that people as a whole shall debate over the governmental laws. Are we not people?"



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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, May 8, 1913.

No. 19.

### HEAR THE TRAMPING OF THE MILLIONS.

By W. E. Henry.

Hear the tramping of the millions,  
O, my brother, as they come  
Out from error's dark pavilions,  
Out from suffering's deadly prisons,  
Out from sin's night-blinded visions,  
Hear, O hear, them as they come.

Hear the tramping of the millions,  
O, my brother, as they come  
Out from all the tribes and nations,  
Out from all life's haunts and stations,  
Upward through great tribulations,  
Hear, O hear, them as they come.

Hear the tramping of the millions,  
O, my brother, as they come.  
Truth has vanquished their illusions,  
Peace has silenced their confusions,  
Life is freed from all delusions;  
Christ has called them and they come.

Hear the tramping of the millions,  
O, my brother, as they come  
Filled with songs and jubilations,  
Loose from all humiliations,  
With what matchless revelations,  
Of His power do they come.

### NEWS AND COMMENTS.

The leper mission in India is now responsible for the maintenance of 52 asylums for lepers in China, Ceylon, India, Burma, Japan, Siam and Korea, and of 20 homes for Untainted Children of leprosy parents. Thirty other stations are aided by grants of funds, by Christian teaching, or by support of lepers.

Twenty-seven of these asylums for lepers are managed by missionaries under U. S. A. Foreign Mission Boards. Work in these stations alone costs the Mission to Lepers \$37,000.00 annually. Of this amount, less than half has been secured in any single year from donors in our own country, the balance coming from contributors living in Canada and Great Britain. The economy of management is shown by the fact that a gift of Twenty-five Dollars will support a leper a YEAR in one of the asylums, and even a single dollar will support a leper two weeks.

### Reformation Stirrings in an Ancient Church.

Ekklesiastike Anorthosis of Athens announces that a petition which has been covered, "in the

midst of indescribable enthusiasm" with long lists of signatures, "pious laymen fraternizing with distinguished clergymen," has been handed to the highest ecclesiastical authorities. It urgently presses for fundamental reforms in the worship of the Greek Church—asks for a modification of the garb of the clergy which at present is "anti-hygienic, anti-canonical, and lacking in good sense"; requests a shortening of Divine services, the introduction of seats into the churches, and the compulsory addition of a short substantial sermon. The physical strain of standing, it avers, renders impossible any ecstasy of faith or devotion in prayer, and sermons, where they are preached, are at present "cloudy, verbose and fulfilling no purpose." The reporter declares himself certain that the memorial will be rejected as dangerous, or simply ignored, but comforts himself with the thought that ten years ago the formulating of such demands would have provoked the stoning of those making them. "Now they fly from mouth to mouth."

### The Christian Wage-Workers' Movement in Germany.

The secretary of the German Christian National Trades Unions, Mr. Hartwig, writes in the Kirchlich-Soziale Blaetter that his organization is moving on mightily. The two independent groups (Christian and Hirsch-Duncker) possess now a property of nearly 13,000,000 marks. The income of the Christian trades unions has grown from 4,612,920 marks in 1909 to 6,243,642 marks in 1911. The number of adherents in all groups has passed the first million, and is now well started towards the second.

These trades unions, are joint organizations of Protestants and Romanists who have been driven together by the intolerant atheism of the socialist party. This comradeship in arms of the old foes is, as a Romanist labor leader has written, "irrefragable, far firmer than those outside suspect. He who thinks to disturb it bites on granite."

The German Social Democracy hates and dreads this rising competitor. In its own ranks it exercises the most tyrannical discipline. Subscriptions must be paid quarterly, attendance on meetings is required and sharply controlled, special subscriptions determined by the party must be met, in public demonstrations each has his number and if he fails to be present is fined. The children must join red song unions or a red Turn Verein. They are made apostate from Christianity at confirmation time by the Socialist Jugendweihre or dedication of the youth.

Punishment is visited on those who trade at a boycotted store or consort with a boycotted workman. To belong to associations with non-socialists is characterized as class desertion. Hundreds of thousands of German workers and small tradesmen groan under the yoke of party-discipline. The cry of the red is that "outside the Social Democracy there is no working class." Employers often fear to hire members of the Christian organizations. Even in the government press in Berlin it was found, in 1911 that members of the Christian "Gutenberg League" had been either forced out of work or forced into the Socialist organization. The Regulator (No. 20, 1911) describes how non-socialists at Scharnbeck near Bremen were assaulted by socialists, how their work clothes were stolen and how they were finally beaten.

A great assemblage of socialists, organized a peace demonstration in Dortmund on the first day of May, 1911. When they had ended their denunciation of militarism they streamed to a new building which was going up on Friedenstrasse on which Christian Trades Unionists were at work. This they surrounded and then began abusing the offending workmen calling them "blacks" and "priests' slaves" and singing parodies on the chorales, "Great God, we praise Thee" and "Jesus, my confidence." Then they opened fire with brickbats and stones and beer bottles. The

foreman had to order the men to suspend work. It was remarked that the women socialists were the most extreme in their abusiveness. These laborers were not strike-breakers, but men who preferred to organize in labor unions with a distinctly Christian coloring, rather than a consort with fanatical atheists.—Record of Chr. Work.

### KNOWING YOUR BIBLE.

The question: Do you know your Bible? is a question which most Christians will hesitate to answer conscientiously in the affirmative. Only a true and consecrated Christian can say that by God's help I am beginning to learn to know it; that by continuously reading it faithfully, it has become my constant meditation and guide in my daily life, obeying its precepts, as near as I know. It, however, is a fact that we all must say, we do not know all it contains and all of God's revealed truth toward mankind.

But there is no excuse that every Christian can and ought to have a practical knowledge of his Bible. If he has been a true and conscientious Christian for some time, he may and should know the principal things it contains and that is pertaining to his eternal welfare.

The Apostle Paul exhorts Timothy (Rev. Ver.): "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

We should be concerned so much regarding the relation to our Maker, in order to live a clean and upright life, and "take diligent heed to do the commandment and the law." One must study it to know the principles laid down in Holy Writ.

The Lord's charge to Joshua was, "Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

There are many ways to become an intelligent student of the Bible. The International Sunday School Association has prepared a course for Teacher Training,

which is an excellent opportunity to get a practical knowledge of the Bible and its applications. Every Christian ought to have read his Bible several times through from beginning to end.

As long as a person is not anxious and willing to read and study his Bible in order to find out what it contains, as a guide in his spiritual life, he is not a true and consecrated Christian.

It is a fact that many of the Sunday school teachers do not endeavor to create a desire with their scholars to study the Bible; whose pupils often have no inducement regarding it whatever at home. Many, if asked whether the book of Ezekiel is in the Old or New Testament, could not answer. The superintendent should try to make the Sunday school a real practical Bible school.

M. G. Oberholtzer.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

#### THE BIBLE AND THE BLACKS.

Archdeacon Dennis of the C. M. S. announces the completion of his translation of the Bible into the Ibo tongue, which, with the exception of the Hausa and Mandingo languages, is the most widely spoken language of West Africa, being used by some four million people. The New Testament, printed in 1909, has already been sold in a 5000 edition and the Ibos are reading this and reading it loud—in their villages. One result has been a contribution to the British Bible Society of £20 from eight congregations, consisting mostly of unbaptized people. During these five years of translating work Mr. Dennis has supervised a band of native evangelists in the Ibo country who have gathered congregations and built places of worship in nearly a score of towns.

The Ibos have responded to the Gospel more quickly than any other people in Nigeria. Fifty years ago they were naked savages and often cannibals. Now large numbers of them are to be found scattered over Northern Nigeria, working as engineers, telegraphers, clerks, hospital attendants, etc. In almost every important town in Northern Nigeria the postmaster, the government clerks and probably the sergeant of police (being the only men who can read and write)

are native Christians. The Moslems are hopelessly outdistanced in this way.—Rev. of Chr. Work.

#### THE MINISTRY OF ANGELS.

"Are they not all ministering spirits, sent forth to minister for them who shall be the heirs of salvation?" (Heb. 1:14)

The writer recently read in a religious paper this incident of the miraculous defense of a Rhinish missionary, sent to Sumatra in 1856.

He was the first European missionary to go among the wild Battas, though twenty years previous two American missionaries came to them with the gospel, but were killed and eaten.

Since then no attempt had been made to bring the gospel to these people, and they had naturally remained the same cruel savages.

The first two years which this man and his wife spent with these people were so hard and frightful that for two years after it made them shudder to even think of them.

Often it seemed that they were not only encompassed about by hostile men, but also by hostile powers of darkness, for often in the night an inexplicable fear would come over them, so they would have to get up and go on their knees to pray or read the Word of God to obtain relief.

After living in that place two years they moved several hours' journey inland among a tribe somewhat civilized, who received them more kindly. There they built a three-room house. Life became more tolerable.

Some time after this a man from the district where they had been, came to them. After talking a while, he told the missionary he had a request to make. On being asked what it was, he said, "I would like to see your watchmen close at hand."

"What watchmen do you mean? I do not have any."

"I mean the watchmen whom you station around your house at night, to protect you."

But the missionary told him he had no watchmen. That he had only a little herd boy and a little cook, and that they would make poor watchmen.

The man looked incredulous and said, "Do not tell me that, for I know better." Then he asked to look through the house, to see if they were hidden there, which request was readily granted. So he went in and looked in every corner, even looking in the beds, but came out very much disappointed.

The missionary began to ask him questions, and this was the remarkable story the man told him.

"When you first came among us we were very angry at you; we did not trust you and came together to propose to kill you. Night after night we came, but there stood always a double row of watchmen, with glittering weapons, and we did not dare to attack you. But we were not willing to give it up, so we went to a professional assassin (there was among the Battas a guild of assassins, who for hire would kill any one wanted out of the way) and asked him if he would undertake to kill you and your wife. He laughed at us and said, 'I fear no God and no devil. I will get through those watchmen easily.' So we came altogether, the assassin going ahead, boldly swinging his club, while we remained behind. But he soon came running back and said, 'No I dare not risk to go through alone; two rows of big, strong men there, very close together, weapons shine like fire; so we gave up killing you. But now tell me, who were those watchmen? Have you never seen them?'"

"No I have never seen them," the missionary answered. "And your wife, did not she see them, either?" "No my wife did not see them." "But we have all seen them," said the man. "How is it?" Then the missionary went into the house, brought out a Bible, and holding it open said, "This book is the Word of our great God, in which he promises to guard and defend us, and we firmly believe that Word; therefore, we do not need to see these watchmen; but you do not believe, so the great God has to show you these watchmen, in order that you may learn to believe."

This reads like a chapter from Second Kings. Did the Lord as truly open the eyes of this savage-tribe to see the watchmen, as He did the eyes of the servant of Elisha to see the horses and chariots of fire around them? Ever since the world began, angels have taken a prominent part in carrying out the will of God in the affairs of men, and various are their offices. Numerous accounts are recorded in both the Old and New Testaments where they were sent to announce glad tidings, also warnings and rebukes, to effect deliverances, and to destroy.

And though our eyes are not

opened to see them, as in the two instances mentioned, we believe angels are still ministering to the heirs of salvation.

How else can we account for the wonderful escapes, preservation, and deliverances of God's children from evils of all kinds?

Sometimes people fall to what looks like certain death, but are unhurt or only slightly injured. Why is this? Because angels who have been given charge over them, bear them up.

Numerous have been the instances where missionaries and others have been miraculously delivered from robbers, wild beasts, and deadly serpents, since the day Paul shook the venomous beast off his hand and suffered no harm, and since the angels shut the mouths of the lions for Daniel.

They are still shutting mouths, the mouth of detraction, of envy and malice, and opening doors of opportunity, usefulness and deliverance, as they did for Peter.

They are still rolling away the stones of difficulty and unbelief, from the graves of men dead in trespasses and sins, that they may realize the resurrection power, at the command of our Savior to come forth.

Wonderful are the ministrations of angels all along the Christian journey, if only our eyes were opened to see them, and when the last battle is fought, the conflict over and the journey ends, and the angel band is sent to convey the souls of saints to their heavenly home, we can not doubt their eyes are opened to see them, for many have left the testimony that the room was full of angels, and they were singing a heavenly song. And though the eyes of others present were not opened to see them, nor their ears to hear the song, they felt their holy, heavenly presence. Some have even gone so near the gates of heaven that their ears have caught the heavenly strain and they have come back to tell the story.

—Laura A. Sill, in Free Methodist

#### TO END FOOT-BINDING.

Mr. W. H. Geller, an English Congregational missionary in Central China, was moved to write Gen. Li, China's vice-president, suggesting that, as the men were abandoning the queue, so the women of China should give up their practice of foot-binding, and adding various other pertinent reflections on the practice in question. Within a week the following edict was issued by the government:

"The weakness of our country,

is largely due to the bad custom of foot-binding. This custom should be abolished under the republican government. It is not only a curse to every family but also an injury to persons. All women who have not had their feet bound must keep them natural and those who have had them tied must untie them. Thus their appearance will be improved and, as a whole, our race will be strengthened. The following regulations for suppressing the ugly custom are to be complied with. Girls below ten years of age are to keep their feet natural without any binding. Those below twenty years are to untie their feet within three months should they have been bound. Among women of above twenty years, bound feet may be tolerated, if their feet cannot be unbound, but their husbands and parents must not hinder them from unbinding. Their fathers and brothers will be punished for any violation of these instructions."

—Rec. of Chr. Work.

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child's life; that upon her hands, strength, skill and courage in learning how to master them—Herald and Presbyterian.

A soft patter of feet steps at her elbow. Son stands by, a toy horse in one hand, its tail in the other.

"See mam-ma," he says in low tones. "How ever will we get it back on again?"

She turns to the mangled toy and forgets what she meant to have the mother's hands do, for her own are too busy. But she doesn't commit suicide.

Maybe she isn't a bread winner. Maybe she is doing her woman's work. Even then she drops the dish cloth or the dust cloth or the broom or the needle a dozen times a day to wipe a nose or tie a train or button a doll's dress or take the velociped down the front steps.

Meanwhile she runs to the window to see that the youngsters are within sight and out of danger. But she doesn't commit suicide.

Truth is, the average man knows about as much of the nerve-wearing of the rearing of his own children as the man in the moon.

—Ex.

#### Home Circle.

##### MOTHER'S WAY.

Whenever I am had all day. Until I'm really 'shamed to pray. I wait till mother comes to say "Good night, dear child." That's mother's way.

And then, somehow, I don't know why.

I tell her everything and cry. She hugs me then, and right away I feel less sad. That's mother's way.

And mother kneels down by my bed And pulls my face close to her head. And we both snuggle down and pray. That's why I'm glad for mother's way. —Sel.

#### HE DIDN'T GET THEM TO GIVE UP WITH.

Among some skaters was a boy so small and so evidently a beginner that his frequent mishaps awakened the pity of a tender-hearted spectator.

"Why, sonny, you are getting all humped up," she said. "I wouldn't stay on the ice and keep falling down so; I'd just come off and watch the others."

The tears of the last downfall were still rolling over the rosy cheeks, but the child looked from his adviser to the shining steel on his feet and answered, half indignantly:

"I didn't get some new skates to give up with, I got 'em to learn how with."

Life's hard tasks are never sent for us "to give up with"; they are always intended to awaken

strength, skill and courage in learning how to master them—Herald and Presbyterian.

#### THE HELD PENNY.

"This arm in now," said mother as Leelee twisted to get into her cloak.

"My dear what is that in my little girl's hand?"

"A penny," and the head dropped slightly.

"A penny, dear; where did you get that?" and a thought flashed to mother's mind. Monday and yesterday was Sunday.

"It's a held penny," piped Leelee, as if she had heard her mother's thought.

"I held it yesterday when the teacher passed the plate at Sabbath-school."

"Oh, daughter," and mother gave her such a look. Then she quietly took the penny and laid it flat on the palm of her hand.

"That penny is God's penny. Now, a naughty thought came to Leelee to keep that penny for herself. But she can't for it belongs to God."

"I thought there were so many pennies on the plate," Leelee commenced excusing herself. "And we had not had any candy since Christmas," and she put one finger in her mouth.

"Now, Leelee, you take this penny and we will put it under the big brass candle-stick for next Sabbath. It belongs to God."

The candle stick was a sacred place to hide pennies for Sabbath-school. After the penny was safe, Leelee said, "Mother why can't I earn money like big sister and big brother?"

Father entered just as she said it.

"Earn money," he laughed. "What can a little seven-year-old do to earn money?"

"I could dust. I could rub silver. I could go on errands," pleaded the little one.

"Well, mother, I guess she is entitled to five cents every Saturday night like the rest. Be sure, daughter that you earn it."

Father lifted his little girl high to his shoulder and she put one arm around mother's neck.

"I love father and mother the best," she said with a hug for each. "And I'll work so hard," and the little head dropped close to mother's ear, "I'm so sorry about the held penny."—Carrie Louise Burnham McMath.

Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.

#### Gifts Received in April for Foreign Mission.

General Treasury.  
Children's service, Hague, Sask., \$1; S. S. First Menn. church, Bluffton, O., \$17.50; J. A. Ruth, Hesston, Kan., \$50; Menn. church, Colfax, Wash., \$26.25; Tabor church, Goessel, Kan., \$54.12; S. S. First Mennonite church Newton, Kan., \$13.05; Herold church Resale, Oklahoma, \$54.49; Sunday school, Bergal church, Koon Oklahoma, \$3.05; S. S. Johannestal church, Hillsboro, Kan., \$47.05; Fred Aeschliemann, Colfax, Wash., \$4; Hillsboro, Menn. church, Kan., \$32.08; Hoffnussau church, Buhler, Kan., \$3.75; Alexanderwohl Gem., Goessel, Kan., \$70.32; friend of mission, Goessel, Kan., \$5; Bethesda church, Henderson, Neb., \$89.90; Christian church, Moundridge, Kan., \$80; S. S. Bethany church, Freeman, S. D., \$45.20; Bergal church, Koon, Okla., \$7.10; friend of mission, Altona, Man., \$1; S. S. Hoffnussau church, Moundridge, Kan., \$26.36; East Swamp church, Quakertown, Pa., \$30; S. S. Hoffnussau church, Moundridge, Kan., \$43.25; friend of mission, Donnellson, Iowa, \$50; ditto, Litchfield, Neb., \$13.83; S. S. Upland church, Calif., \$13.37; Salems church, Munich, S.D., \$3.40; Salems church, Dalton, O., \$80.48; Mennoville church, Okarchee, Okla., \$7.07; Menn. church, Paso Robles, Calif., \$10.30; Swiss church, Whitewater, Kan., \$32.83; Salems-Zions church, Marion, South Dakota, \$29.73; friend of mission, Plymouth, Neb., \$40; mission society, Friedensberg Gem., Avon S.D., \$39.60; Bergal church, Pawnee Rock, Kan., \$23.72; Nathan G. Roth, Quakertown, Pa., \$50; West Swamp church, Quakertown, Pa., \$20; S. S. West Swamp church, Quakertown, Pa., \$3.54; Flatland church, Quakertown, Pa., \$13.50; Bethany church, Quakertown, Pa., \$15.80; S. S. Bergal church, Pawnee Rock, Kan., \$5; Menn. church, Springfield, Pa., \$15.18; From Bernice, Ind., birthday gifts, \$12.71; anonymous, \$30; missionbox of the church, \$22.80; the tenth from Cal., \$5; Daniel Welty, Los Angeles, Calif., \$25; church, Canton, Kan., \$15.75.

#### Treasury for Special Gifts.

Dorcas Society, Wayland, Iowa, \$55; V. Pelsy, Mueckenhof near Saarburg, Germany, \$5.

#### Gratefully acknowledged:

Gustav Harder, Treas.

#### Correction.

Among the gifts acknowledged in March we find: "Gerhard Regier, Whitewater, Kan., by G. Harder, release of insurance," \$28.43; this ought to be: "missiongift from Gerhard Regier, Whitewater, Kan.," \$28.43.

#### For India.

Mountain Lake Sewing society, for church, \$25; P. J. Klassen for church, \$10; for lepers, \$5; for mission, \$5. Very many thanks to all donors. God bless them.

#### P. A. Penner, Champa, India.

From the Johannestal S.S. by J.A. Ewert for an orphan, \$25; ditto for a Bible woman, \$3.50; Ebenezer Y. P. S., by C. W. Roethlisberger for the sustenance of orphanage parents, \$40; Winkler Y. P. S. for orphanage boy, by J. Hoepfner, \$25.

#### Gratefully acknowledged.

P. W. Penner, Janjgir, India.



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## Editorial.

## THE CHRISTIAN CHURCH IN CHINA.

"The appeal of the Chinese government to all the Christian churches in China, to set aside Sunday, April 27, as a day for prayer that China may be guided to a wise solution of her problems, as officially confirmed to us by the Associated Press today, is a deep source of joy and is of the deepest meaning to the churches of Christ throughout the world.

The government of China has requested prayer for the National Assembly, the new government, the new president of the republic soon to be elected, for the Constitution of the republic, for the recognition of the republic by the powers, for the maintenance of peace, and for the election of strong and virtuous men to office.

This is, we believe, the first time in the history of the world that such an appeal has come from such a source.

The Federal Council, by action taken at its Second Quadrennial Session in Chicago, has already memorialized the president to recognize the new republic. We now feel that this action, taken last December, is justified in a most remarkable manner. The voice of the new republic does not sound unlike that of our own nation in the days of its early institution. — The Federal Council."

If we remember, that this is the same China, which in 1900 during the Boxer rebellion killed many missionaries and thousands of Christians, who died as martyrs of their faith, we must recognize the hand of God in this change. Thousands of Christians in this country have united their prayers with the Christian churches in China to pray for China's future.

China is not altogether pacified; there is discontent. The new national assembly is not sat-

isfied with the loan which the provisional president has made; so there may be trouble yet.

We can rejoice that the present government acknowledges the power and influence of the Christian churches in China and their prayers for the welfare of China. Though the Christians in China are comparatively few in number, they exert a great influence, since many of the leaders are Christians or have been educated in Christian schools. May God bless and protect the new republic that the gospel may find open doors and hearts willing to receive it, that God's Word and His Spirit can influence many for their country's welfare.

## JOHN 16:7-8.

"I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. And He, when He is come, will convict the world in respect of sin, and of righteousness and of judgment."

According to this passage the Comforter, the Holy Spirit, could not, or would not, come if Christ went not away. But the Holy Spirit, being the Spirit of the Father and the Son, would be sent by the Son to take His place; or as Jesus says: "I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth."

The hearts of the disciples were filled with sorrow, that Jesus spoke of His departure; but He tried to comfort them, promising the Spirit of truth.

With Pentecost begins the era of the Holy Spirit, the work of Christ on earth through the Holy Spirit. Jesus says of the Spirit: "But the Comforter, even the Holy Spirit, whom the Father will send in My name. He shall teach you all things, and bring to your remembrance all that I said unto you."

The work of the Holy Spirit is partly on the hearts of the unbelievers, to convict them of sin; partly in the heart of the believer in which He dwells, sanctifying it, leading the believer into all truth. The work of the Spirit which began on Pentecost, is still going on. We could not understand the Word of God, if not the Spirit of God, who wrote it, would reveal it unto us. If our hearts were more filled by the Spirit of God, our lives would be more in accordance with His will; our minds would be more open to the divine wisdom.

Christ has gone away, but has come again, not only the forty days, but to remain with His people. Christ says: "I will not leave

you desolate; I come unto you." And again: "And lo, I am with you always, even unto the end of the world."

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00.

## AN IDEAL MAN.

So far as men are concerned, the supreme pleasure of God is realized in the one who is like him — a man after His own heart. How we long to be like God, striving and struggling, pleading and planning daily to that end.

And knowing that God longs for the same result, how glad we are to serve Him, even in the hardest place. In these heart longings after His likeness we draw the outline of our own personality, and in them, rather than in the imperfect expressions of our spiritual life, the Father will find our nearest approach to Him.

A man of stainless virtue, of sterling character, of unbreakable integrity, of unimpeachable veracity; a blameless man, a consecrated man, a perfect man, is the outline of the ideal man for whom God is looking. Shall we ever rise so high that in us shall be found the elements of divine resemblance — a man after God's own heart? That means a good man, a true man; a man whose figure is fashioned after the one who went about doing good. We feel that we have a long way to go, very much progress to make before we come into close resemblance to Him. But we long to be like Him, and some day we shall. — Rel. Telescope.

## JUST LOVE.

A loving mother, whose first born and only child is her most precious possession, recently had an experience that profoundly impressed and affected her. She tells us her little story, and we will share it with our readers, for its lesson is for all.

"Not long ago my little baby girl was ill. I knelt by her side, and, grieved by her look of suffering, said: 'What can mamma do for you, dear?'

"Turning her pale face toward me, with eyes confidingly, longingly lifted to mine, she said: 'Just love baby.'

"Oh, so tenderly, I caught her up into my arms, while a flood of the love she craved filled my heart, and rushed out toward the innocent little suppliant who sought it.

"Perfectly content then, she

nested close against my breast, and laying her head upon my shoulder, went to sleep with a smile upon her lips.

"All day as I went about my work that pathetic 'Just love baby' rang in my ears, and I thought:

"Yes, that was all my baby wanted and needed — 'just love'; and it is all that we big children crave and need, too.

"Just love to ease our pain, lighten our loads, cheer our heavy hearts, help us keep to the narrow way of Christian living.

"Why then are we so disposed to give grudgingly of that which we are so eager to receive bountifully? Love always helps, never hurts any heart — unless it hurts to help and heal.

"Even God, the Lord of all the heavens and the earth, who Himself is Love, seeks the love of human souls, and Christ, the Son of His love, asks but the one supreme question of each heart, 'Lovest thou me?'

"Is not our Lord continually saying to us: 'Just love me,' 'Just love one another,' 'Just love my poor, sin-blinded, wandering children back into the fold?'

It is even so. The twin commandments, greatest of all, on which "hang all the law and the prophets," are these: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." — The Evangelical.

## SMALL CONSIDERATION

Passive kindness is good in so far as it is an indication that the individual himself is not wilfully causing suffering to living creatures, but active kindness actually goes out of its way to keep some one else from causing suffering to any living creature. Sometimes it requires considerable effort for one to be actively kind; indeed, it always requires more effort to be actively kind than to be passively kind. It requires a moral courage to interfere in the conduct of another, when that one may think his actions are not at all harmful. It requires twice the strength and courage for a man to stop the abusing of an animal that is required for him to avoid abusing the animal himself. First, he must have the moral conviction to feel that he would not inflict suffering to an animal; and second, he must have the ability to persuade the other man to have the same consideration for the animal. A modest, awkward laborer, walking rapidly down the street toward the shop where he earned

his daily bread by repairing furniture, observed a workhorse in trouble over his noonday meal. The off horse on the forward team of two brick-loaded vehicles had spilled his dinner, and he was restlessly and vainly shaking his feed-bag for the mysteriously vanished oats. As the man approached the team, he slackened his pace, hesitated, went a bit, turned and walked back a few steps beyond the horse, gave a furtive glance along the usually-deserted thoroughfare, and turning again, stopped beside the horse's head. Still hesitating he looked once more up and down the street; then gazed at the two drivers, who had emptied their own dinner pails and were enjoying a chat on the doorstep near by. Seeing them too much occupied to notice him, he finally took courage and stepped into the gutter. Scraping the scattered oats into a pail, he placed them back into the horse's feed-bag. After patting the contented animal he evaded the drivers by crossing the street, and pursued his course at a more rapid rate than before, bearing on his hands undeniable traces of dirt and on his face equally undeniable signs of satisfaction, as a result of his kind act. — Inglenook.

## PACIFIC CHRISTIANITY.

"I proceed to another method of promoting peace. Let Christian ministers exhibit, with greater clearness and distinctness than ever they have done, the pacific and benevolent spirit of Christianity. My brethren, this spirit ought to hold the same place in our preaching which it holds in the gospel of the Lord. Instead of being crowded and lost among other subjects, it should stand in the front of Christian graces; it should be inculcated as the life and essence of our religion. We should teach man that charity is greater than faith and hope; that God is love, or benevolence; and that love is the brightest communication to the human soul.

"Shame ought to cover the face of the believer, when he remembers that under no religion have intolerance and persecution raged more fiercely than under the gospel of the meek and forbearing Savior. Christians have made the earth to reek with blood and resound with denunciations. Can we wonder that, while the spirit of war has been cherished in the very bosom of the church it has continued to ravage among the nations?

"Once let Christians of every nation be brought to espouse the cause of peace with one heart and

one voice, and their labour will not be in vain for the Lord. Human affairs will rapidly assume a new and milder aspect. The predicted ages of peace will dawn on the world. Public opinion will be purified. The false lustre of the hero will grow dim. A noble order of character will be admired and diffused. The kingdoms of the world will gradually become the kingdoms of God and of His Christ." — William Ellery Channing.

## WHY CARNEGIE WON THE RACE.

When Andrew Carnegie's parents first came to America from Scotland, says Success, they went to East Liverpool, Ohio to stay with some relatives. Their son was about fourteen years old at that time, and was an object of considerable interest to the boys of the neighborhood.

On one occasion, when he was sixteen years old, he went with his cousin to visit William and Michael Fisher, who lived on a farm a half mile from town. The four boys spent some time in examining the pet rabbits, and other objects of interest, and at length, when they were all standing at the top of a grassy slope, William Fisher challenged Carnegie to a foot-race. "Well," said Andrew, "You're a lot taller than I am, and your legs are longer, and I believe you can beat me, but I will race you just the same."

The two boys started, and, as Andrew had foreseen, the Fisher boy easily outran him. The little Scotchman was by no means discouraged, because the chances seemed all against him but kept running. About halfway down the slope, the Fisher boy stopped, considering it useless to run farther. To his surprise, Carnegie continued his race, and arrived at the bottom far ahead of him. "That's not fair," said Fisher, "because I stopped."

"Yes, I knew you'd stop," said Carnegie in reply, "and that's the reason I kept on running. Have you ever heard the fable of the turtle and the hare?"

## FOR TO-MORROW.

Clouds do not always weep. And sunshine is not rare; Stars find a chance to peep. And with us light to share. Then strongly hope for good Whatever may betide, Believe God's Fatherhood, And that He's on your side.

## Editorial.

## THE CRIMSON SPOT.

There is an ancient superstition which says that when the souls of those who have shed the blood of fellowmen appear at the judgment they will still bear the crimson stains of their victims which they know will be seen immediately by their Judge. The mere sight of this evidence of foul crime will be their condemnation. Whatever the judgment will be we may be sure of this, that the crime of taking life will be dealt with by the One who declared, "Thou shalt not kill," to be a law for all the race to observe.

Some time ago the black greasy water of the Delaware river refused longer to conceal the body of the beautiful young woman who sought death in its depth and threw it upon the New Jersey shore, a swollen, festering, mud-bespattered piece of repulsive clay. That young soul had gone down in the struggle. Her employer had failed and she found herself penniless, friendless, hungry and alone in the great city often spoken of as the City of Brotherly Love. To beg, she did not know how; sell her virtue she would not, the sublime faith in the God who cares for the poor and the hungry in their needs she did not possess in a measure sufficient to keep her from a watery grave. She took her life in her own hands, because an employer could not pay an honest obligation. That employer failed and was driven to ruin because a heartless, greedy trust-manager saw fit to drive him and a number of other small dealers like him, out of business in order to enrich himself. In the judgment, dare we wonder, will the crimson spot be alone upon the weak mortal who in a moment of despair let the cold water end it all, or will the spot be seen also, in its crimson condemnation, burned upon the soul of the one who for selfish greed drove many to financial ruin and one, the weakest of them all, to self-destruction? They say the stone dropped into the pool sends its ripple from shore to shore. How true is it that the wrong done by one far away may reach the innocent to their eternal injury!

## THE PIT INTO WHICH THE DIGGERS FELL.

(Concluded.)

When the Rev. Dr. Henry W. Stough, a forceful and fearless evangelist, was invited to come to the town with his staff and conduct evangelistic services a

a special building had to be erected to accommodate the people who flocked to hear him. The meetings were a success from the first but certain persons thought it proper to warn Dr. Stough that the wealthy owner of the brewery, dives and other interests of the town must be let alone as it would never do to bring down her wrath on the movement. Let her alone was the thing Dr. Stough would not do. He had come to town to fight sin wherever it raised its nasty head, and the liquor business was one of the worst things with which the town had to deal. He was unsparing in denouncing it in tones of no uncertain sound. Of course Mrs. Rathbone and her lawyer-manager were offended. They could not stand the light and they set about silencing the Evangelist if such a thing could be done. It did not take them long to find out that it could not be done. In meeting after meeting their stenographers took down every word uttered by the Evangelist in the hope of getting a statement from him that might be used either to bring the power of the law upon him or to belittle the movement through paid newspapers. Dr. Stough's message was true. They could find no ground for suit and they could not trip him up in any statement. The gang became desperate. Dr. Stough's time was nearing its end. They had neither caught him in an untruth nor found ground for using the law upon him and they were thirsting for revenge. Finally a master-stroke was arranged by the lawyer-manager. If they could not hit Dr. Stough directly they would do it through one of his staff. They wanted something that would off-set the good that had been done and if the character of two innocent persons were to be destroyed in doing so didn't matter to them. A trap was laid. The landlady of the hotel in which the party was staying, two detectives from outside, and the Chief of Police of Elmyra were called into consultation by the lawyer-manager. In the party of Evangelists were a young woman who played the piano in the meetings and a young man who led the singing. It was determined to get a "frame-up" on them and if these two conspicuous members of the staff could be made to appear to violate the seventh commandment it was thought the whole party would be glad to leave Elmyra as quickly as possible because of the disgrace involved. The party occupied a number of rooms in the hotel, these rooms

the proprietor and the detectives watched trusting that if, even for but a few minutes the victims could be proved to have been alone together in a room a nasty scandal could be made to appear to have occurred. The detectives could not secure even such flimsy evidence but not wanting to disappoint their employers they swore that the two young people were in the room containing the piano and their music 'together alone for three quarters of an hour, on a certain day, the time being designated. On the base of these facts a warrant was sworn out but not served just then, just as the party were about to leave a spectacular raid was made by several policemen who dragged the innocent victims to headquarters without giving them a chance to communicate with the rest of the party. At the station-house the girl was given into the charge of the police matron who promised an immediate release to the girl if she would but put her name to the prepared confession she brought to her. Although badly frightened the girl declared she was a Christian and would not lie. She then ignored the matron and engaged in prayer. Dr. Stough instead of being frightened declared he would remain and continue his meetings until the matter came to a trial, being convinced of the righteousness of the people involved.

When the trial came up it was established by many witnesses that at the time charged the young people were conducting meetings, the young man in the tabernacle and the young woman in an old folks' home three miles away. Medical testimony was also introduced proving the absolute chastity of the one whose character was most severely assailed. Efforts had been made to bribe the jury and the briber was caught with the bribe money on his person. Later investigations brought out the fact that the chief of police was an immoral person and an active party in the conspiracy. He was suspended. The whole city administration is now under fire and the city is aroused to fury. Immediately after the acquittal there was a meeting by the prominent people of the town to organize for the purpose of ridding the city of its dangerous, corrupt political ring controlled by the liquor interest. The chief of police excuses his part on the ground that he had to obey the orders of his master. The lawyer-manager excuses his part on the ground of business policy and the philan-

thropic woman owner of the trust that makes dives the curse of her town has announced that she will stand by her manager. What is the good of all the charity in the world if it comes from hands soiled as are her's?

The victory was one of right over wrong. It shows the baseness to which the enemies of righteousness resort and should fire every right thinking and right living person to free our country from corrupt political rings such as this one was.

#### NOTES ON THE S. S. LESSON

May 18.

Joseph Meets His Brethren.

Gen. 42:3-17.

Golden Text—Gal. 6:7.

During the twenty-two years that passed since Joseph was stolen Jacob mourned for his lost son and found some comfort in bestowing special affection upon Joseph's younger brother Benjamin. A new trial came to test the faith of Jacob. The famine reached Canaan as it did the other countries. Herdsmen naturally suffer from famine quicker than those of other occupations because, when vegetation fails they and their flocks are immediately affected. This favored land became a land of hunger. Egypt always has been one of the granaries of the world. The most natural thing to do for the people of Canaan was to try Egypt. Perhaps Jacob remembers the trials in Egypt that his Grandfather Abraham had to meet during a time of famine and hesitated about sending there for food. The family of Jacob with his servants was large and conditions became desperate. Jacob's words to his sons give us a hint of their hopelessness. "Why look ye upon one another?"

Joseph, the viceroy, was busy overseeing the selling of corn to the many foreigners who came to secure food. Prudence required that he should know all about the strangers who came. The wealth of Egypt might tempt an alliance against her among the people who was feeding and her most exposed frontier was in the direction of Canaan. Joseph was greatly changed. They last saw him as a lad. Now he was a mature man wearing the official wig and robes of his office. It would have been impossible for his brethren to penetrate the disguise. On the other hand his brethren were easily recognized. They were men when he last saw them. Their clothes and unshaven faces indicated that they were Canaanites and their speech further showed from where they came.

Beside political reasons that prompted Joseph to conceal his

identity there were personal reasons. The brethren might still be as rascally as they were on the day they sold him. By remaining strange to them and hearing their conversation among themselves, in a language which they supposed he did not know, he could learn more of their character, as he did indeed of Reuben's attempt to save him.

When the brothers fell down before Joseph the dreams at which they had taken such offense many years before, worked out. Their interview with Joseph involved a matter of life or death. His favor meant food for them and their families, his disfavor might mean a miserable death for all of them. The prostrate brothers at the feet of Joseph suggest how that some day those who mocked, stripped and crucified our Lord and Savior, will be seen upon their faces before Him. Many a man with a less generous spirit than Joseph would welcome the opportunity to pay back with their own coin those who had wronged him. The greatness of Joseph is shown in his blending mercy with prudence. In all of the tests to which he put them to discover what kind of men the past years had made them, he did not injure any of them. It was quite natural that he should want to get possession of his full brother. He did not yet know that they loved Benjamin. Later interviews revealed to him that they had changed. In all of Joseph's life we see illustrations of God's particular providence. Events involving wicked men, a wicked woman, a king of a great nation are so ordered that God's own are specially cared for. Should this not be an encouragement to all of God's people?

#### NOTES ON THE C. E. TOPIC

May 18.

"The Stature of Christ." Growing Up Into It. Eph. 4:11-16. (Union Meeting with the Junior and Intermediate Societies.)

We know Christ under two manifestations in the same person. He is God revealed in the flesh. He is the perfect man. Always remembering that man was first created in the image of God, we must aim to become what God intended us to be, but sin prevented; we must get rid of sin. This is only possible through the atoning sacrifice of our Lord, made available to us through faith. By faith we again become sons of God and members of His household. It is impossible to become Christlike by works. Nothing that we can do will make us so, but the appropriating of the work of Christ through faith gains for us, through God's grace,

what we cannot do for ourselves. Jesus, the divine man, is the perfect man. His character is the ideal toward which every Christian should work. In conduct he should be guided by the question "What would Jesus do?" The attitude of his mind and life toward all of the problems with which he is confronted should be that of his Lord. No one can know how Jesus would regard anything unless he is in close fellowship with Him and has, by intimate association with Him, obtained His Spirit and treasured up His words in his heart.

Growth is only possible under favorable conditions. The seed may be ever so perfect, but away from soil, moisture and sunshine it will never be anything more than a seed. The influences of grace with which God surrounds us are intended to encourage our development. We are expected to grow. If we place anything in the way of growth or allow anything to remain to hinder us which we might remove, the responsibility for our lack of development is upon ourselves and not God. Observe the seed sprouting in your garden, it lifts its head through the earth, it turns toward the sun and it unfolds its leaves to take in the kindly sun-beams that come its way. It seeks for the help of nature's powers in order to grow and gets them only so far as it does its part. Can we not learn a lesson from this? With open hearts and an inclination Christward we grow more and more toward Him as the plant does toward the sun. To all the world in this day "the Sun of Righteousness" has arisen "with healing in His wings."

In caring for a tree the gardener has a certain object in view. He expects fruit and the useless or hindering branches are cut away. We must learn to have our lives pruned in order to attain proper ideals. Foolish and hurtful habits must be cut off, godless associations must be removed, energies devoted to producing merely the vain foliage of display must be trained to habits of fruitfulness.

The seedling grows up under the protecting branches of the mature tree and the child develops under the protection of his parents. The young Christian may know, if he will, that during the stage of his development toward the perfect manhood in Christ Jesus the protecting and sustaining arm of his Maker is over him.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

1915.

#### News of the Week.

##### ALIEN LAND BILL PASSED.

Measure Put Through California Senate and House by Big Vote.

Sacramento, Cal., May 3.—The alien land ownership bill previously passed the senate, was passed by the assembly late tonight and awaits only the signature of the governor to become a law.

Governor Johnson has agreed to delay signing the bill until opportunity shall be given for hearing whatever protests President Wilson may desire to make. In the governor's own words this delay will cover a "reasonable time", probably not more than ten days, certainly not more than thirty.

In Conformity With Treaty. Although the act is designed to exclude all aliens ineligible to citizenship, it is drawn in conformity with treaty obligations and guarantees to every alien his full treaty right, omitting the phrase, "ineligible to citizenship," objected to by Japan.

The principal provisions of the bill are as follows:

1. Alien eligible to citizenship may acquire and hold land to same extent as citizens.

2. All other aliens are limited to specific rights conferred on them by the existing treaties between the United States and the nations of which such aliens are citizens or subjects.

In the case of the Japanese, the bill prohibits ownership of farming or agricultural lands, while permitting them to own residences and factories and shops.

Not to Exceed Three Years. 3. Leases of agricultural lands by such aliens are permitted for a period of not exceeding three years. There is a question as to whether renewals would be lawful.

4. Aliens ineligible to citizenship can not inherit land on the death of an alien land holder, his property shall be sold by the probate court and the proceeds distributed to his heirs.

5. The state specifically reserves its sovereign right to enact any and all laws in future with respect to the acquisition of real property by aliens.

6. Present holdings of ineligible aliens are not affected except that they can not be bequeathed or sold to other aliens classified among those not eligible to citizenship.

In the closing hours of the debate partisanship was lost sight of. Democrats and progressives voted together in response to what they took to be the demand of the people of California. Their only difference was over the question of whether the bill was drastic enough.

To Invoke Referendum. Following the passage of the bill in the senate chambers of commerce and business interests throughout California are already preparing to invoke the referendum in the hope of delaying the operation of the law until the general election of 1914.

Japan Utters a Formal Protest.

San Francisco, May 4.—A cablegram for Tokio to the Japanese-American, a Japanese daily paper of this city, states today that the Japanese government cabled instructions to Baron Gihnda, Japanese ambassador at Washington, last night to make formal protest against the alien land bill enacted by the California legislature and now awaiting the gover-

#### THE MENNONITE.

nor's signature. The message adds that the position taken by the Japanese government is that the United States government is responsible for the finding of a satisfactory solution of the situation in California under its treaty obligations to Japan.

##### 'GOMPERS TO JAIL; FINES FOR OTHERS

Washington, May 5.—The contempt of court judgments on Samuel Gompers, president; Frank Morrison, secretary, and John Mitchell, vice-president of the American Federation of Labour, were sustained today by the court of appeals of the District of Columbia, which however evaded the sentences to give Gompers thirty days' imprisonment and fine Mitchell and Morrison \$500 each, with no jail term.

The chief justice of the court dissenting, held at the entire judgment should be reversed. The lower court gave Gompers one year. Mitchell nine months and Morrison six months without option of fine. All were convicted of violating a court injunction in the noted Buck's Store and Kange Case.

An appeal from the decision today will be taken to the supreme court of the United States if attorneys for the labor leaders can find ground on which to ask the highest court to review the judgment. On a previous appeal to the supreme court the judgment was effectively dismissed and the contempt proceedings were brought all over again.

##### BALKAN TROUBLE NEARING END.

London, May 5.—King Nicholas, of Montenegro, having placed the future of Scutari in the hands of the European powers, the settlement of the Albanian trouble now depends upon whether Essad Pasha and David Pasha will obey the orders sent by the Sublime Porte to withdraw their armies to the Turkish empire. It is believed that as Montenegro has abandoned Scutari, Essad Pasha will recognize the futility of his aspiration to the kingship of Albania, in the face of the threatened Austro-Italian expedition to expel him.

##### HUNDRED YEARS OF PEACE TO BE CELEBRATED.

New York, May 5.—New York formally welcomed within its doors today the delegates who have come from Great Britain, Canada, New Foundland and Australia to join American representatives in a five-day conference looking toward a centenary celebration of the treaty of Ghent—the compact of peace between the United States and Great Britain—to be held in the city of Ghent and in English-speaking countries beginning December 24, 1914.

##### INDIANS IN WAR PAID COULDN'T SCARE MADOO

Washington, May 6.—There was an attempted raid today on the United States treasury made by a band of Sioux Indians in full war regalia, who demanded money. McAdoo resorted to diplomacy and prevented bloodshed. The Sioux were from Pine Ridge, S. D. and were led by chiefs Pine Bird, Bear in the Wood and

Bear Shield. They swooped down on Secretary McAdoo's office and squatted on the floor in war council fashion.

Mr. McAdoo was asked to pay \$800,000 to the tribe, that sum being the amount due the Indians under tribal allotments. The secretary did not have that much cash in his pockets, so he referred his visitors to Mr. Lane, secretary of the interior, declaring that they must get some documentary evidence as to the correctness of their claims.

##### DIE FROM HEAT.

Cleveland, May 5.—Three deaths from excessive heat were reported today, the hottest May 5 for twelve years. John Kroveck, forty-eight, of St. Louis, was stricken in the Union Station and died a few hours later. Jacob Behring was overcome while at work and died later, and an infant son of Anton Samra succumbed to heat prostration. The temperature was eighty-six degrees but the kiosk at the street level showed a temperature of ninety-six.

##### LONDON SUFFRAGETTES BURN ANOTHER BIG CHURCH

London, May 6.—While the members of the house of commons were entering parliament this afternoon to discuss the woman's suffrage bill, newsboys thrust "extras" at them announcing what seems to be the most destructive work the militant suffragettes have yet accomplished. St. Catharines' church, at Hatcham in the southeast of London, one of the finest church edifices in the suburbs, caught fire soon after noon in a mysterious way and was destroyed.

##### BRAZIL BARS U. S. FLOUR.

Washington, May 5.—American manufacturers probably have lost a flour trade amounting to \$3,000,000 a year as well as a lucrative business in cement, machinery and other products as a result of the Brazilian government's resentment at the breaking up of the Brazilian coffee valorization scheme by the department of justice. After several conferences with state department officials, Brazilian Ambassador Dragama let this be known today that his country in the future would decline to extend the thirty per cent differential in customs duties which until April 9 was allowed on the American products.

Without the differential, it is said the American producers will not be able to compete with those in Argentina to compete with those in Argentina expected to control the Brazilian flour market.

##### WOOL SCHEDULE IS PASSED BY HOUSE

Washington, May 3.—"Schedule K", the much discussed, always disputed wool tariff, on which the democrats declare the republicans stumbled in their fall from power last fall and over which their own party is divided, brought the tariff fight in the house today to a climax after a day of agreement the house sustained the schedule of 1913 to 74 and voted down the republican substitute. Every amendment proposed to the raw wool bill yesterday and last night was defeated.

Free raw wool as projected in the administration bill was in for a three-cornered fight, the republicans demanding a duty of about 18 per cent, supported by some of the progressives and the wool insurgents of the majority demanding a 15 per cent duty, which they asserted was the original justification of the ways and the means committee until President Wilson took a hand.

Though approved by the democratic caucus after a two-day fight, the wool schedule brought out the heaviest oratorical artillery of the opposition and many predictions that free raw wool would not stand the fire in the senate, but would eventually come back to the house with a duty and receive the solid democratic support.

##### PRESIDENT INVADERS NEW JERSEY TO FIGHT BOSSES

Jersey City, May 2.—Pres. Wilson's speeches at Newark and Elizabeth, where he went to plead for jury reform, were filled with epigrams that hit the mark. His utterances were subject of wide comment among party workers today. Here are some of the things he said:

"Tell the bosses that we are their masters, not they ours."

"I have no delusions about the result of last November's election. The democracy is on trial. If it fails to keep its promises, it will be consigned to well earned oblivion."

"The gang trembles in the spotlight of publicity."

"The best weapon of the interests is to divide the honest men into kinds so that no kind can have the majority."

"The party boss does not belong in any solar system because he is an erratic comet whose fall is certain."

"The people should be permitted a look at their own constitution occasionally, say once in five years, and not compelled to exist on their by-laws exclusively so that the party bosses may benefit."

##### INDIAN PRINCE IS JILTED JUST BEFORE MARRIAGE

Bombay, India, May 3.—A sensation was caused today by the sudden breaking off of the projected marriage of Princess Indira, only daughter of the reigning gackwar of Baroda, to Prince Jitendra, son of the maharajah of Cooshehar. The wedding was to have taken place in Calcutta on Monday next. The princess announced her decision last evening and sailed this morning for England.

##### RECOGNIZE CHINA.

Washington, May 2.—The republic of China has been officially recognized by the United States. A cablegram to this effect was received today from Williams of American Legation. Yuan Shi Kai also called the state department that the recognition was read in the assembly and accepted. He expressed his appreciation and that of his people.

##### WORE OUT HER LIFE.

Kansas City, May 3.—Dr. Alice Graham, founder of Mercy hospital, an institution for the care of crippled children here, died today. It was said her health was broken and her death hastened by her indefatigable efforts in behalf of the pain-stricken waifs to whom she devoted her life. She was known as an authority on the abnormalities and ailments of the little sufferers. She was fifty-three years old.



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BERNE, INDIANA

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, May 15, 1913.

No. 20.

### THE MISSIONARY'S WATCH-WORD, "READY."

"Behold, Thy servants are ready to do whatsoever my Lord and King shall appoint." (2 Sam. 15:15)

Ready to go, ready to say,

Ready a gap to fill,

Ready for service, small or great,

Ready to do His will.

Ready to suffer grief or pain,

Ready to stand the test,

Ready to stay at home and send

Others if He sees best.

Ready to do, ready to bear,

Ready to watch and pray,

Ready to stand aside and give

Till He shall clear the way.

Ready to speak, ready to think,

Ready with heart and brain,

Ready to stand where He sees fit,

Ready to share the strain.

Ready to speak, ready to warn,

Ready o'er souls to yearn,

Ready in life, ready in death,

Ready for His return. —Selected

### THE ANNUAL SESSION OF THE FOREIGN MISSION BOARD

is to begin, the Lord willing, on Wednesday, June 11. It will be held on the mission field in Okla., at Clinton, on Bro. and Sister Ediger's station. This will make it possible for all the members of the board to visit the stations on the field, and after the session, perhaps some of the congregations in Okla.

Dear friends of mission work, remember us often in your prayers, so that it may be said of all our resolutions, "It seemed good to the Holy Ghost and to us," to pass this or that resolution. Acts 15, 28.

The labor question is one of the most important and difficult to solve anywhere, especially in mission work. It is really a double question in as much as it is also a money question. What shall we do with new applicants that are ready to be sent? Six new workers were sent out last year and, thank the Lord, we have now no debts. Shall we take this fact as a guide for next year and send out six more new workers, trusting the Lord to increase the willingness to give in our dear churches proportionately?

"Fervent prayer of the righteous man availeth much."

P. H. Richert, Sec'y.

### NEWS AND COMMENTS.

The record for 1912 of the East Swamp church gives a history of this congregation in 1912. It has 106 members; 4 were added by baptism, 2 died and one was dismissed.

From the C. M. college, Bluffton, O., comes the following news: "The resignation of Miss Matilda Basinger as professor of biology was announced at the chapel exercises last Wednesday morning. Mr. Berky, a Princeton man, has been engaged to fill the vacancy."

Bro. Peter Loewen, of Hillsboro, Kan., states that some of the statistics of criminals in Kansas as given in the Mennonite are not correct and misleading. He compares the statistics of Kansas and Nebraska and finds them in favor of Nebraska.

### At the Sorbonne.

The French physiologist Professor Abelous, is reported in La Luce to have made the following speech in the amphitheatre of the Sorbonne before an audience of professors and medical students. The occasion was the reading of a graduate thesis by M. Paul Bordreuil on the relation of soul to body.

"A thesis such as this, twenty years ago would have awakened a real university scandal. But since then all branches of medicine have made prodigious progress. Man can not be considered as a body solely—a physical organism. He is spirit as well. The influence of morality on physis is no longer rebutted, but is a postulate to-day universally admitted in physiology and pathology. It is, therefore, not possible to separate the cure of body and soul. The religious sentiment lived out, exerts the greatest influence on human personality and is, therefore, an important factor in convalescence and cure. One ought not to minimize the beauty and nobility of the attempts made by mankind in every age to lift itself above the phenomenal; one ought not to depreciate that which is good

in other religions and philosophies, but I believe that I can affirm that Christianity is superior to all other forms of religion, that it is the religion. This comes from the experience which everyone can have of Christianity. He who has truly gone through this experience, who lives the life of Christ, is raised morally to a plane on which the highest philosophers stand. Our century, dazzled by progress made in every direction, believes that it knows all. In reality it knows little. It is impossible for it to deduce from meagre scientific elements the irrefragable foundations for a scientific system of morality. Science is neither moral nor immoral. They are utopian who seek to use it for ends which do not belong to it. A morality cannot be established if it leaves the religious sentiment out of consideration. As far as morality is concerned, the supreme word does not belong to science but to Christ, Whose immortal words of hope and love will never pass away."

### "The Five Unknown."

The Parisian publishing house of F. Alcan has issued a volume entitled "Ce qu'on fait de l'Eglise" (what they have made of the church), which is causing a prodigious sensation in France. It is written jointly by five priests whose identity has not yet been revealed. The Paris correspondent of the Journal de Geneve declares that its publication constitutes a veritable epoch in twentieth century ecclesiastical history, that it is a movement of philosophical and historical polemical scholarship, yet interpenetrated with the most ardent love for the church. It was written with tremendous power, and with its 500 pages constitutes an extraordinary arsenal for the fight against the papacy. Six editions have appeared in five weeks and the seventh is at the date of writing, pouring from the press. The Archbishop of Paris has condemned it and excommunicated the five authors. These declare that they will be heard, if not

now, yet later. And that as other powers which seemed immutable—China and Turkey, for example—have been shaken to their foundations, so "there will ultimately come a change in that which is mutable in the Church of God." What they mean by this can be gathered from some of the chapter headings—The Roman Dream, Money, Heretics and Democrats, the Spirit of Hypocrisy, Spies and the Spied, The Canons of the Church.—Rec. of Chr. Work.

### Strindberg's Last M-mments.

The great Swedish poet and dramatist, August Strindberg, who died last May in Stockholm was, as many others of our day's litterateurs—volcanic, rebellious, unbelieving, revolutionary. All the more touching, therefore, was his end. He called his daughter Greta to him, took the Bible which had laid during his sickness constantly by him on his night-table, pressed it against his heart, saying: "I have finished my life; my account is closed; now all that is personal is wiped out." Then pointing to his Bible he added, "That alone is right." Bible and cross were, as he requested, placed on his breast at the burial.

Strindberg is spoken of by the Continental press as having been the most eminent personality in the realm of European poetry since Tolstoi, "one of the most universal, striking and characteristic personages in the Teutonic hands." As a boy he was a genuine Christian but throughout life has been the pride and inspiration of anti-Christian radicalism in Scandinavia. At the end he seems to have returned to the beliefs of his youth. The Titanic disaster made an extraordinary impression upon him and especially the orchestra's playing of "Nearer, My God, to Thee," at the end impressed his dramatic sensibilities. On reading the newspaper accounts he rose from his sick bed and went to the piano in order himself to play the hymn. As a German paper remarked: "He perhaps felt that his own life's ship was sinking; so much

the more earnestly did he grasp after the God-Father Whom he had so long lost."

The Berliner Tageblatt gives this further interesting incident: "One of Strindberg's boyhood teachers, Conny Burman, who is eighty-two years old, still lives, dwelling in a house near the poet's. When he heard of Strindberg's severe illness he sent his hearty greetings to him. The poet answered with the following message:

"Only One. Only One  
Can save us.  
Christe Kyrie!  
Christe Kyrie!"

"So we used to sing in school under your instruction, 1864-65. This is written on a sick bed, April 20, 1912, in reply to greetings sent by Conny Burman to the very sick August Strindberg."—Record of Chr. Work.

#### FEDERAL COUNCIL.

Gifford Pinchot has accepted an appointment as Chairman of a special Committee on the Church and County Life to represent the Federal Council of the Churches of Christ in America. Other members of the Committee are: Prof. Thomas N. Carver of Harvard and Rev. Warren H. Wilson of the Presbyterian Board.

The Council's Commission on the Church and Social Service has received the promise of a special appropriation for this purpose for the period of three years and the Committee on the Church and Country Life have secured the services of Rev. Charles O. Gill to take charge of this special work.

The Federal Council announces the immediate publication of a book published under its authority entitled "The Country Church", which affords the results of investigations by Mr. Pinchot and Mr. Gill among the country churches.

Mr. Gill has also been appointed as a special Commissioner of the Council to investigate the situation relative to the church and country life in Europe during the next few months and he sailed on Saturday, April 26th.

#### THE FEDERAL COUNCIL.

We received lately two books from the National Offices of the Federal Council, 215 Fourth Avenue, New York.

The first book of 140 pages gives the "Report of Proceedings of the Second Quadrennial Council of the Churches of Christ in America, Chicago, December 4-9, 1912. It gives the program and the minutes of the council; the minutes

and reports of the executive committee, reports of the secretaries and treasurer, records of the special conferences, list of delegates, Chicago committees, constitution and by-laws, rules of order, commission and committees 1908-1912, and officers elected and appointed.

This "Volume of Proceedings" will be sent, without cost, upon application.

The second volume is "Christian Unity at Work" and contains all reports of the different Commissions and Committees and the addresses condensed. The three divisions of the book are: "Christian Unity in Conference," "Christian Unity in the Work of the Church" and "Christian Unity in the Social Order."

Under "Christian Unity in the Work of the Church" we find a chapter on "The National Responsibility of the Federal Council of the Churches of Christ in America," the Report of the Committee on "Home Missions" and on "Foreign Missions," addresses on "Federal Unity in State and City" by three secretaries, four addresses on "Christian Unity in the Young People's Movements" and the "Report of the Committee on Evangelism."

Under "Christian Unity and the Social Order" we find "The Report of the Commission on Peace and Arbitration, four addresses on Social Revival," "The Church and the Future of Humanity," "The Uplifting of a Race," "The Church and World Diplomacy" and "The Christian Sabbath." The "Report of the Committee on Temperance" and "On Family Life" follow. The "Reports of the Committee on Literature and Education" has three parts: "Religious Education," "Theological Seminaries" and "To Consider Ways and Means to Promote Weekday Instruction in Religion." An itemized index makes the book more valuable for reference.

The price of the book is \$1.00 and 10cents postage.

#### FROM OUR CITY MISSION.

Sister Braun writes as follows: We are all hard at work in our Mission, though our whole force is physically weak, but strong in faith. We realize that it is not by might nor by power, but by His Spirit, that we are able to continue to labor for the Master. Continue to pray for us as you have been doing.

One of the most wonderful things to me is that God has so wonderfully kept me from getting discouraged since we met in conference. Discouragements have

often tried to assail me, but have not succeeded. A year ago I could not even bear the thought of giving up the work, for I love it so. Now, thank God, I am completely resigned to it. Only a few months ago I could not have said this from the bottom of my heart as I do now.

The work is progressing nicely. Wonderful how the homes are opening for cottage prayer meetings. Our labor is not in vain.

Yours in Christian love,  
Elizabeth Braun.

Though brief, this report is encouraging. We are indeed rejoicing that the Lord is prospering the work and that His grace abounds and doors are opening in a dry land. Let us pray for the out-pouring of His Pentecostal Spirit upon this field and our workers.

Fraternally yours,  
Jacob J. Balzer, Sec'y.  
Address: Jacob J. Balzer, Herbert, Sask., till June 8; thereafter: Freeman, S. Dak.

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#### Correspondence.

Napier, Pa., May 12, 1913. Dear Brethren:—The weather is somewhat cooler since Tuesday. We had a severe rain-storm and hail, and there has been ice every morning since. H. G. Snyder preached Saturday evening and Sunday morning. The Sunday school is progressing fine, the attendance being about 45 and 50 and sometimes more. The collection for yesterday was \$1.11. After Sunday school we had church, H. G. Snyder's sermon being taken from John 19:27: "Then saith he to his disciple, behold thy mother; and from that hour that disciple took her unto his own home." The sermon explained why mother's day was. It was so plain, every child could understand it. The hymns used were "My Mother's Prayer" and "Meet Mother in the Skies." After church there was one brother taken into the church by baptism, Wm. Hazelet; he was also elected assistant superintendent of the Sunday school. Our Sunday school lesson was "Joseph Made Ruler of Egypt." Golden text: "God resisteth the proud and giveth grace to the humble." J. Pet. 5:5. If a great many of us would have minds and faith like Joseph, the world would seem brighter. There was one question asked in

the lesson: "Why did God let Joseph suffer so long in prison?" Because in place of turning him out into the world a slave to evil, He made him a great man; He even ruled over King Pharaoh's house, because he worshipped a true God.

Whooping cough is prevalent here among the children.

Mrs. Henry Kline.

Wayland and Noble, Iowa, May 5, 1913. It is a long time since any correspondence has appeared from either of these two churches and if the readers should find a mixture of new and old in this letter, it is because we have a very long period to cover. During the last two years the Wayland church building has been enlarged and the one at Noble replaced by a new building. This is also somewhat larger than the former building had been. We are glad to note, however, that neither is too large even now. In fact, the Sunday schools especially could use even more room than the enlarged buildings afford. Thus we believe that the Lord is blessing the sacrifices that had to be made to erect these buildings.

The congregation at Wayland celebrated communion on the 20th of April. Bro. W. S. Gottshall had been with us during the week preceding and preached at a series of meetings. These meetings were quite largely attended and have been a blessing, both to the congregation as well as the community. On communion Sunday eighteen were received into the church by baptism and right hand of fellowship.

The noble congregation celebrated communion on May 4. The weather was a little against us for the day, although the rain itself was very much appreciated by all. The attendance was small because of the showers that fell every now and then, but we have reasons to believe that there were also showers of blessings for those who were able to attend. Four young people were received by baptism into the church.

There has been a great deal of grip of more or less serious nature during the winter and spring but the Lord has blessed us even here as there has been very little sickness of alarming seriousness. Now that spring has come to stay and summer will soon be at our door we can not help but count up our blessings. There probably has never been a time when fruit and other crops have showed more promise than they do right now. May the Lord

grant us that our blessings may not be only material but that they may be spiritual as well. S.M.

#### TRIBULATION AND PATIENCE

In our experience much that perplexes us is often but the answer to our prayer. Sometimes we pray for patience and God sends us tribulation, and we forget that He has said, "Tribulation worketh patience." Sometimes we pray for submission and God sends us suffering, and we forget that our Savior, though He were a Son, yet "learned obedience by the things He suffered." We must be careful to try to interpret our experiences as God's answers to our prayers. When Mr. Gladstone was once asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to as the power that will enable manfully to confront his afflictions, his answer was, "I must point to something which in a well known hymn, is called 'The old, old story' told in an old, old book, and taught with an old, old teaching which is the greatest and best gift ever given to mankind."—Selected.

#### Home Circle.

##### MATT'S BEST BARGAIN

By Amos R. Wells.

Two boys had their heads together over a knife.

"Where'd you get it Sam?"

one asked.

"Traded my knife for it. Isn't it a beauty?"

"Your knife? Not that new knife you got for Christmas?"

"Yes. It was only a little thing, and see what a big one this is."

"I see. And I know who traded with you. It was Matt Gorham."

"Yes, it was. How d'you know?"

"Because Matt's the fellow who makes all the crooked deals in this school."

"Crooked deals? What's the matter with this knife now?"

John Greenleaf took the knife and examined it.

"See that broken place in the handle, Sam?" he asked.

"Why, no. I never noticed that."

"Mat took good care you shouldn't. He probably held the other side up all the time. See the way he has stuck on that broken piece with glue. It'll fall off, probably, the first time you use it."

"Why, that is mean in him! Why didn't you tell me about it?" "Tell you about it? You must use your eyes when you're dealing with Matt Gorham. But did you try the blades?"

"Yes; that's why I got the knife because it has such sharp blades, and so strong and big, and my other knife was so little and weak."

"That's what Matt told you; but your knife was the best make—a Peabody knife, wasn't it?"

"Yes; but what's a Peabody?" "Why, your father must have paid at least two dollars for it, while this is a Buckingham knife, worth only fifty cents when it's new. The steel will crumble up on you like paper. I'll warrant you tried only one blade."

"What's the use of trying the other? Of course both blades would be alike," said Sam uneasily.

"Well you are easily fooled! Just try the other blade."

John's experienced eye had seen a little wedge of wood driven in back of the second blade, and he guessed what would happen when Sam pulled at the blade. It came wholly out of the knife handle; the spring was completely broken.

"He's a thief! That's what Matt Gorham is!" said Sam hotly. "He ought to be put into jail."

"You're a newcomer here; Sam, or he would not have roped you in so easily. All the old boys know him and look out for him."

"I'm going to make him give back my knife," Sam declared.

"You may try," said John, "but if you succeed, you'll be the first."

Sam did try, but he did not succeed. Matt merely abused him for trying to back out of an "honest" bargain.

That is a sample of the doings of Matthew Gorham. He was a shrewd scheming fellow, who enjoyed matching his quick wits against the duller brains of the boys around him. He planned his trades as carefully as a general plans his battles. He not only had his own article of barter so tricked out as to appear at the best advantage, but he rehearsed every little speech he would make, and imagined all the objections he might meet, contriving skillful replies for each. If Matthew Gorham had worked as hard at honest labor as at these knavish operations, he would have made twice as much; but he preferred underhand methods to open ones. Not a boy in town but Matt had persuaded to a trade at some time or other, and always one of two was badly worsted;

and that one was never Matt. Therefore it was with peculiar interest that the boys in Matt's Sunday-school class listened to their teacher as he talked about the call to Matthew, the Capernaum tax collector, to be a disciple of Jesus Christ. The boys nudged one another with keen enjoyment as the teacher described Matthew's trickery—how the ancient tax gatherers extorted large sums from poor people, took far more than was right, and grew rich on these unjust gains.

"No wonder Matthew was hated and despised," said the teacher. "He was living a selfish and cruel life. He was all the time scheming to get and never planning to give. He was really a thief, though he took care to keep out of reach of the law. Christ was often blamed for having anything to do with such men, but He knew that even such a knave as Matthew had good in him, and could be redeemed."

By this time every boy in the class was grinning and giggling, and some of them were pointing their fingers at Matt, who sat there, red-faced and very uncomfortable.

The teacher saw what personal application of his words the boys were making. Very likely—for he was a wide-awake young man—he had intended such an application himself long ago. At any rate he stopped short with a laugh and said: "Why to be sure we have a Matthew right here in the class. Let us hope that he will always be like the original Matthew, when he was Christ's disciple rather than when he was a taxgatherer."

(To be concluded.)

#### YOU AND I

All letters of the Alphabet  
The righteous way should choose.  
But two of them, especially,  
Should mind their P's and Q's.  
A deal of trouble in this world,  
And much that goes awry,  
Could be prevented easily  
By these two—U and I.

If U and I are cross, you see,  
There's bound to be a fuss;  
If U and I unity are,  
Somewhere there'll be a muss:  
If U and I are selfish, there  
Will some one suffer wrong;  
If U and I rob birds' nests, why,  
The world will lose a song.

If some one feels dejected, or  
'Tis cloudy for a while,  
The sunshine may come back again  
If U and I but smile.  
If U should grumble, whine or pout,  
Or I should snarl and fret,  
A storm would soon be raging that  
We could not soon forget.

So U, look out and mind your ways;  
And I must likewise do,  
And keep a cheery corner where

The sky are always blue.  
The A's and B's and E's and O's  
Do work that's good and great.  
But U and I can do the most.  
To keep this old world straight.  
—Sabbath-school Visitor

#### Deaths.

Amstutz, Francis Christian, second son of Philip and Katherine (deceased) Amstutz, died at his home near Pandora, O., on April 28, 1913, at the age of 7 years, 7 months and 6 days. Funeral services were held at the St. John's church on the afternoon of April 30th.

#### Contributions.

##### Contributions to the Emergency Relief Commission:

Suffering From Storm and Flood: G. D. Peters, Windom, Minn. \$2; Peter S. Voth, Goessel, Kans. \$2; San Marcos Mennonite congregation, Paso Robles, Cal., per J. J. Duck \$10.65; Alexanderwohl congregation, Goessel, Kans., per B. H. Friesen \$78.95; Alfred Wiehe, Lame Deer, Mont. \$15; Tabor congregation, Goessel, Kans., per J. S. Schmidt \$25.43; groceries and dishes, per M. Hirsch, For Flood Sufferers:

Deer Creek congregation, Okla., per J. H. Hohman \$22; Hereford Mennonite church, Balby, Pa., per Rev. A. S. Shelly \$19.04; Salems-Zions congregation, Marion S. Dak., per Rev. John J. A. Schrag \$50.

Where Needed: "A friend," per D. W. Friesen \$1. For Suffering in Omaha and Vicinity: Mennonite congregation, Beatrice, Nebr., per I. H. Penner \$84.38.

Gratefully acknowledged,  
Harrison Landis, Treas.,  
Emergency Relief Commission.

##### FOR HOME MISSION IN APRIL A. General Treasury:

Menn. church, Beatrice, Nebr. \$64.43; West Zion church, Moundridge, Kan., \$23.17; Burrton church, Kan., \$5.77; Emmaus church, White-water, Kan., \$50; Y. P. S. First Church, Phila. Pa., \$20.

##### B. City Mission:

Birthday's gifts from Anna Lehman's S. S. Class, Halstead, Kan. \$3; S. S. of the Salem church, Krupp and Warden, Wash. \$19.60; Sewing Soc. Burrton, Kan., \$9.39; Y. P. S. of Deer Creek church, Okla., \$6.30; Emmaus church, White-water, Kan., \$50; Y. P. S. of the Christian church, Moundridge, Kan., \$17.27.

Gratefully acknowledged,  
M. Horsch, Treas.

The following gifts were received for city Mission in March and April: 11. E. Wiens, \$7; Geary Sewing Society \$5; "Your co-workers," \$15; Ina Feigner, \$5; J. B. Epp, groceries and dishes; per M. Horsch, box clothing, Newton, Kansas. E. F. Grubb.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00.



## The Mennonite.

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Rev. C. van der Smasen, Editor, Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor, Berne, Indiana.

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## Editorial.

### THE CHOICE OF A LIFE WORK.

Now is the time when schools close and many young people enter upon a new life work.

When I first came to this country and heard the Americans call the close of a school course "commencement", it seemed queer to me, since in Germany the close of the college curriculum was called "Abiturium" or "Abiturienten-examen", the examination of those who are leaving school.

But there is a great truth in calling the last day of school the beginning of life; since the object of the school is to fit us for life.

Those who close the school course and enter upon life, have to decide what career they will enter. What shall determine the choice?

Christian young people will, above all, prayerfully seek the guidance of the Holy Spirit, because their chief question will be: "Lord, what wilt Thou have me do?" The next to consult are the parents. They have lovingly brought up the children, guided them, trained them, prayerfully educated them. They generally understand the children and their talents better than the children themselves. Though now it is the children's duty and right to choose, while formerly the parents decided the future calling of the children, yet the loving, sympathetic advice of the parents ought to be carefully, lovingly appreciated and considered.

Some times the Lord gives special talents to people and thus decides not only the inclination, but the ability to enter a business or profession; but many are not specially talented for one career or another, so that they have to

decide what life-work they will choose.

Many are influenced by the thought: "Where can I quickly and most easily earn much money?"

But money is not the main thing. We ought rather to ask: "Where can I do most good to others?" "Be a blessing to them for time and eternity?"

There are so many fields of usefulness, that it is sometimes not easy to decide: "What is God's will for me to do?" The highest calling is that of leading souls to Christ as an ambassador of Christ; but many teachers also lead many young souls to Christ; the physician can be the means of God's hand to save lives and souls. The farmer is, as my old teacher, Prof. Beck, used to say, the Lord's favorite child, since he ought to live nearest to God, receiving directly from His hand the bounties of nature. The farmer has one of the most interesting, many-sided occupations that there is.

Many a young lady will take post-graduate work in mother's kitchen, sewing room and nursery, and will thus be the better fitted for life.

Whatever you choose, do so prayerfully, consulting your loving parents and perhaps your sympathizing pastor.

**Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.**

### ADDRESS AT THE UNVEILING OF THE ANNIE C. FUNK, MEMORIAL,

At Bally, Pa., on May 4, 1913.

It was Washington Irving who said, "Sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal, every other wound we seek to heal, every other affliction to forget, but this wound we consider our duty to keep open."

Were you to ask, What mean ye with this memorial? The answer would quickly come, That we might not forget our sister's love and work. She is with us no longer, but her work remains; and we still love her as of yore. Now that she is no longer with us, our love for her burns even brighter upon the hearthstone of our hearts than ever before. We could not cease to love her if we would. We would not cease to love her if we could.

The love which survives the tomb is one of the noblest attributes of the soul. The tomb has woes, but it has also its delights. There is a voice that comes to us from the tomb that is sweeter than song. There is a recollection of the dead to which we turn, even from the charms of the living.

Those we have loved and cherished while they were with us can never be dismissed to the chamber of forgetfulness and death. What we admired, and prized and venerated in them can never be forgotten; Though they are with us no longer we know they are not dead. Our dear old ones who lived and walked with Christ while here, are not dead. They are living more really now than they were with us. Theirs is now the life of perfection, the life of unmingled happiness. The life for which their life service here had prepared them. They, such as our sister in whose memory we are here today, live yonder in heavenly bliss. But have they ceased to live here? Ah, No. Their life as they lived it here is lived over in those lives that were moulded and fashioned by their influence. They still live here. Though dead, they still speak to us.

The spirit breathed into the children and women in India, by our lamented sister, and the character stamped upon their hearts will live on. Are we not assured that "Blessed are the dead which die in the Lord, Though they rest from their toil, their work shall follow them." Our sister Annie now rests from toil and self-sacrificing service, but the result of that consecrated toil will abide, it will widen and deepen as it flows on and on into the destiny of heathen darkness, and will become a part of that unresisting current that will finally sweep India with its teeming millions into the kingdom of God, and crown Jesus King of kings and Lord of lords.

How real to us are the words of Victor Hugo, when he said, "I feel myself in the future life. The nearer I approach the end the plainer I hear around me the symphonies of the world which invites me."

"When I go down to the grave I can say like many others, 'I have finished my day's work'; My day's work will begin again the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes in the twilight, to open with the dawn."

On a transatlantic steamer several years ago, on as beautiful a July afternoon as was ever

known in mid-ocean, there sat by my side at the dinner table a gentleman who had spent the winter and spring in America and was now returning to his home in old England. He had just finished his dinner and was as happy as any one could be, cheered by the thought that in a few days he would again be in the circle of his own loved ones. Ten minutes later he sank to the floor by my side, a corpse. The following day I was present to see the casket which contained his body, tenderly lowered over the side of the vessel, and amid the tolling of bells consigned to the deep. Just one week later in the harbor of Liverpool, two of his sons who had come one hundred and fifty miles to meet their father, were informed that their father had suddenly died and was buried at sea. At the same time the sons were handed a memorial prepared by the ministers on board the vessel, his fellow passengers. This memorial bore testimony to the conduct and character of their father as his fellow passengers had learned to know him. This memorial was signed by some thirty ministers,—Christian, Jew and Catholic ministers, Rabbi and Priests. The disappointed and heart-broken sons perused the document in silence, then with tear-dimmed eyes and faltering speech, they thanked the ministers for their kindness, and said, "This will help us to keep the memory of our dear father fresh in our hearts, and in the hearts of his friends in old England."

So may this memorial help us to keep fresh in our hearts the memory of our dear sister, whose life was given in our stead; for we may well say that Sister Funk sacrificed her life for us. Was she not our missionary and representative among the benighted heathen in India? Did she not go for us and in our stead? Did we not send her?

In the sense of human relationship she belonged to the family which was so sadly and deeply bereft of her by cruel fate. But in a deeper sense of spiritual relationship, because of her consecration in answer to the call from the foreign field, and because of her loving, faithful service under the direction of our Mission Board, she became ours in an especial manner. And now not to perpetuate her memory in some such manner as we do today, would be cruel, and in the highest sense ingratitude.

Now such thoughts as these and the memory of her sweet life, and her tragic death, should touch our inmost souls and awak-

en in us a deeper sense of obligation to the benighted heathen, for Christ's sake, who gave His life that they should not perish; and in obedience to His last command, "Go ye into all the world and preach the Gospel to every creature." How it should compel us to self-sacrificing giving, and earnest believing prayer; yea, agonizing prayer, that His kingdom may speedily come in all its fullness, more and more. How it should inspire us with deeper love for the poor unsaved and especially those to whom Sister Funk has consecrated her life, and gave her all that the redeemed by the blood of Christ might know it, and be led to obtain that salvation which by the grace of God is offered to all who believe. How it should animate us with the true missionary spirit that the light and life of Jesus might shine forth from our life, undimmed by any earthly thought, penetrate into the deepest heathen darkness, to seek out and to save them that are in ignorance, sin and death.

There is a fresh water fountain near the mouth of the Columbia river where there is a large rise and fall of the tide. Twice a day the salt tide rises above the beautiful fountain and covers it over; But there it is, down deep under the salt tide, and when the tide has spent its force and gone back again to the ocean depths, it sends out its clear waters fresh and clear as ever.

So may this memorial inspire us and open up the fountain of love for the heathen, down deep in our hearts, and may that fountain of love unceasingly flow and send forth the life-giving stream from underneath the ebb and flow of worldliness and selfishness.

### MEMORIAM.

She sleeps, not here, but far removed,  
Down in the silent deep;  
Where angel guards their vigil keep,  
And watch her while asleep.

There was no long funeral train,  
No hearse with waving plume;  
Unseen she sinks to ocean depth,  
Amid the midnight gloom.

God laid her there, the hero fair,  
The guileless, cherished one—  
In vain loved ones awaited her;  
But, say, God's will be done.

Like to the flowers, she lived and bloomed,  
As bright and pure as they;  
And like to the flowers the frost had touched,  
She sadly passed away.

No one had known her but to love,  
None her name, but to praise;  
She only love for others knew,  
Through life's brief busy days.

The ocean deep her body holds,  
Her spirit Homeward fled;

The Master, whom she loved and served,  
To Father's House has gently led.

In granite chiselled stands her name,  
Inspiring those who yet remain;  
In memory we hold her dear—  
Cherish and revere her name.  
N. B. Grubb.

### THE SUNDAY SCHOOLS IN OUR CONGREGATIONS.

The Sunday or Bible school is one of the church's spheres of activity. Its object is the dissemination of Bible knowledge among young and old. It stands next to the preaching of the gospel. While it can never supersede the latter it is of equal importance with it. While in a sense it is an auxiliary to preaching it at the same time prepares the way to a better understanding of the word among the hearers.

The Bible school is an established institution of the church without which a church can not expect to prosper. In order to fulfill its mission it must stand in close relation to the church. It must not be an adjunct to nor an auxiliary of the church but an institution within the church. It must stand in the same relation to the church that other spheres of church work hold. It can no more be separated from the church than missions and other church enterprises can be separated from it. The Bible school must be the church at work. It belongs to the church and should be patronized by the church. It stands in such close relation to the regular church services that it deserves an equal attention with them on the part of the church members. When Sunday schools were first introduced, they were intended for neglected children who did not attend the week-day schools in order to give them an opportunity to procure a general knowledge. While no doubt the Bible was one of the text-books other text-books were also used. We still remember the time when even in our own Sunday schools the smaller children brought their primers and spellingbooks from which they were taught to read. This, however, is not the object of the Sunday school today nor does it accord with the object of the Sabbath day. The Sunday school has now become exclusively a Bible school where nothing but religious instruction is to be given. And while it formerly was intended for children only it now has become an institution for the benefit of all, both young and old. None are too young to belong to the Bible school nor too old to be members thereof. By the introduction of the so-called cradle

roll even the infants can be enrolled as members and by the so-called home department those who can not attend the sessions can be members of the school and take part in the study of God's Word. The ideal Sunday school of today is the one where all the members of the church, with their children, are members and where all the members of the Sunday school attend and take part in the regular church services. It is an equally sickly condition where church members absent themselves from the Sunday school and where the members of the Sunday school are not present at the church services.

But the Bible school is also a missionary institution by which those outside of the church are to be won for Christ and His church. While it should never become a proselyting institution to draw people away from one church to another it should decidedly be a saving institution for those who stand in no church connection. The aim of the church should be to bring all such into the Sunday school and thus bring them in contact with the Word and the church of God.

The Bible school is a spiritual institution. All worldliness should be kept apart from it. It is a mistaken idea, held by some, that in order to make the school attractive and draw those from the outside it must conform to the ways of the world and make use of different kinds of worldly attractions. The church never wins the world by lowering its own standard and coming down to the level of the world. Even men of the world see this. In order to draw the people we must show them that we have something better than they have, something that is worth while.

I fear, that in connection with the many blessed improvements for the better accomplishment of its real object, the Sunday school has lost some of its influence for good by the introduction of periodical picnics, socials, entertainments, etc. If Sunday schools must have their summer outings and social occasions, why not make them more of a religious character? Why, instead of listening to the rag music of some third-class brass band, not have music and singing of hymns appropriate to the object of the Bible school and thus entertain the people?

As the sole object of the Bible school is the study of God's Word; it is necessary to have teachers who have been and are Bible students themselves. In order to be an efficient teacher, one must necessarily have a knowledge of the subject he or

she is to teach, while at the same time he or she ought to have some knowledge of the art of pedagogy. But as not all schools are so fortunate as to have access to teachers who have had the privilege of a preliminary training for the work, it becomes necessary that Teachers' Training classes are conducted in connection with the school, whereby teachers are prepared for more efficient work. As the intellectual standard of our people in general has advanced, the standard of Sunday school teaching must be equally advanced. None but fervent Christians, students of the Bible, should be employed as teachers, and to such an opportunity should be given to make themselves acquainted with the modern methods of imparting knowledge.

The office of the superintendent of the Sunday school stands next to that of the pastor of the church. And as the pastor is the ex-officio head of the Sunday school, as well as of all other church enterprises, the superintendent and he should stand in close relation to each other and act in harmony with each other. The pastor should always be consulted as to the introduction of methods and should at all times have a voice in the appointment of teachers. It is the pastor's duty to look after the welfare of the Sunday school and if possible to be present at its sessions. The pastor who willfully neglects the Sunday school neglects an important part of his calling and loses thereby the hold on his people.

The Sunday school is such a vital part of our church work that it ought to be a part of our conference work as well. Since October 1876 we are having our annual Sunday school conventions for the furtherance of the Sunday school work in our churches. Originally these conventions stood in closer proximity to our conference than they do at present. They were held in connection with the conference sessions. While we would not advocate a return to this method, yet it is a question whether it would not be in the interest of the Sunday school work in our congregations if a closer relation existed between the Sunday school conventions and our church conference, not in the sense that the conference should become legislative and dictatorial, but that it might be looked upon as an advisory body in this sphere of church work as well as in others. Our conference found it necessary to have standing committees or boards for missions, for publication, for education, etc., and would it not be equally advisable

and important to have Sunday school committees to represent this part of our church work?

Our conference congregations were the first Mennonite congregations which engaged in Sunday school work. One of the congregations represented in this conference has a Sunday school record from the year 1850. While this school afterwards was closed for a number of years so that it has not an unbroken record, another congregation has a continuous record since the year 1857—for a period of 56 years. While formerly Sunday schools were only held during the summer months in the rural districts, of our own schools were among the first to be kept open all the year round. So our Sunday school workers were among the first to hold periodical Sunday school conventions and to introduce the International Sunday school lessons. While there was no little opposition against the Sunday school cause even among the members of our own churches and still more so among the members of other branches of the Mennonite church, the time has now come when the Sunday school cause and the good emanating therefrom is universally recognized by all classes of our Mennonite people. Some of those formerly most in opposition to the cause are now making the most rapid strides of progress in the work. While our churches formerly, in a sense, formed the vanguard of the great Sunday school army we must be up and doing if we are not to be outstripped by others in this work of our Master.

We hear and read much in our day of "frontline Sunday schools". Without discussing the point: assigned as a condition to become a "frontline Sunday school" we would humbly and sincerely advocate a frontline in a somewhat different line, by making our schools more spiritual, by supplying them with live, consecrated and efficient teachers, whose principal aim is to lead their pupils to Christ and prepare them for the church and church work. Teachers who are ready always to give an answer to every man "who asketh a reason of the hope that is in them," and who, when it comes to doctrinal teaching, are not afraid to stand up for the doctrine of the church which they represent. While this is not the sole and principal object of the Sunday school the Sunday school should be made the feeder of the congregation to which it belongs. Hence the officers and teachers should be in entire sympathy with the doctrine of the church. And while in our day great numbers

of lesson helps are published and used, it is of the utmost importance that great care should be exercised in the selection of helps for teachers and pupils. While we can not too strongly advocate the use of the Bible in the hands of both teacher and pupil in the class we would not discard the use of lesson helps in the preparation of the lesson, but would advise superintendents and school officers to see to it that only such helps are used as are in accord with the doctrine of our church.

A. B. Shelly.

It is never foolish to do a thing because we want to do it. The folly lies in doing a thing because other people think we ought to do it, and we do not.—Ellen Thorncroft Fowler.

#### NOTES ON THE C. E. TOPIC May 25.

##### Mission Work at Home and Abroad. V. Industrial Missions. Acts. 18:1-6.

Christianity emphasizes the dignity of labor. Our Master spent the greater portion of His life in earning his support at his trade as a carpenter. The men He called to be His special messengers were largely recruited from the fishermen along the Sea of Galilee. The great apostle to the Gentiles followed his trade of tent-making, working with his hands while he preached the gospel from place to place. With such examples as these we do not wonder that idle and useless lives cannot be tolerated. Idleness breeds mischief. The worst sins are the children of idle minds.

The missionary generally finds idleness to be the common vice of the heathen. He endeavors by precept and example to teach him the dignity of labor. He teaches him not only how to help himself but how to better himself. If the convert can build his house more securely, if he is taught how to cultivate his fields more successfully, if he can learn how to clothe himself decently and comfortably and if he can master some useful craft he becomes a more valuable person in the community and therefore a more influential one for Christ.

The new convert in some countries finds himself in a very difficult position because of his conversion. In all likelihood his friends and relatives have cast him off. He is generally poor, if he is a man of family these depend on him and he has their living to make. The missionary feels that this man and his family must be taken care of and so if he cannot employ him as a

house servant or in some kind of work about the mission he tries to find work for him to do. With the development of missions there has been a development of the mission press. Bibles and other literature are needed. The printing of these gives a means of livelihood to a great many converts.

The care of orphans and deserted children falls upon missionaries as well as the care of the children of lepers, who, if they are separated from their parents, remain untainted. These must not only be fed, taught and cared for, they must be prepared for making their own living. Good policy makes it necessary that they have a trade. In different missions in different parts of the world various trades are taught. An orphanage in Lalitpur, India, teaches the weaving of a special kind of cloth; at Hasson, also in India, there is an institution in which caps are made, another orphanage makes spring mattresses and rope. While the orphans are thus learning useful trades they are also contributing to their own support by the work they are doing.

Industrial missions are making civilized communities take the place of savage communities. Mackay of Uganda did more by his special skill with tools for the cause of Christ than any one can estimate. He found Uganda a misruled, bloody country, and taught the natives how to do things. Today it is an orderly, well governed part of the British Empire, ruled over by a native Christian king and a native Christian prime minister.

Some of the trades taught by missionaries are house-building, iron, copper and tin smithing, brick-making, printing, telegraphing, cooking, book-binding, weaving, tailoring, farming, etc.

#### NOTES ON THE S. S. LESSON May 25.

##### Joseph and Benjamin.

Gen. 43:18, 19, 23-34.

##### Golden Text.—1 John 2:10.

With Simeon a hostage in Egypt and the famine increasing daily there remained nothing for Israel to do but send again to Egypt for more provisions. The necessity under which the brethren were of bringing Benjamin with them, made the lot of Jacob harder. Having lost his one beloved son years before he now felt the loss of the other, the youngest of his children. The feelings of the brethren must have been unusual, indeed, as they journeyed toward Egypt. They were to go to the ruler who held their brother Simeon a hostage and had spoken harshly to them and demanded their youngest brother from

them, and now they were to ask further favors. Imagine their surprise when they are escorted to the house of this ruler. They think of the money they found returned in their sacks, they think of the bondage into which they sold Joseph and fear a similar fate, then they think of the present Jacob had sent with them. Once Jacob appeased the wrath of his brother Esau by giving a present, now, through his sons, he tries the same method again. The sons, like Jacob, pin their fate on the effect of a gift. It is a sign of meanness when one persuades himself that favors can be bought, both the one who is bought and the giver of the bribe prove their unworthiness by having anything to do with a bribe. The coming to Joseph's house was with fear, they were to be treated with special favor. When once the sinner approaches his Lord in fear he finds that favors are awaiting him. The greatest pleasure no doubt was the reunion they were permitted to have with Simeon.

When Joseph enters they again fall on their faces before him. Again the dreams they despised so much, work out in spite of all their wicked efforts to prevent them from doing so. No matter how wicked or desperate men are they cannot defeat the purposes of God.

Only a few months, at most, must have passed, but how anxiously must Joseph have thought of his father? Concern for parents is a sign of true manliness. Those in our day who neglect or despise them are guilty of the worst type of meanness and ingratitude.

The sight of Benjamin was too much for Joseph. He must relieve his feelings. Benjamin was his true brother, the son of his mother. Joseph's tears are not the tears of a weakling. They are the tears of a strong man who feels strongly. Tears are manly at times but there is a manly way of shedding them. Notice that Joseph concealed himself to weep. A certain suspicion is sure to arise in our minds concerning those who make a great display of their weeping.

The feast provided added to the strange things which the sons of Jacob could not understand. Joseph was still studying them. His special gifts to his brother were in keeping with the customs of the age and country. His brotherly affection must show itself. So should ours.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

## News of the Week.

### CONDITIONS IN MEXICO CAUSING GRAVE CONCERN

#### American Interests Suffer in Northern Part—Huerta is Losing Ground.

Washington, May 12.—The situation in Mexico is beginning to give the administration grave concern. Secretary of State Bryan is now devoting a good deal of his time to a study of conditions beyond the border as reflected by the reports from Ambassador Wilson and the consular offices throughout Mexico. If the representations that are being made to this government are to be relied on the situation has never been worse than it is today.

The entire northern part of Mexico is in revolt against the Huerta government. It is this section of the country in which most American money is invested, and the investors are representing that if things continue to go from bad to worse they will lose everything they have put into the industries of the country.

The reports to the state department show that there are at this time nine distinct factions in Mexico. Each one of these factions has determined that others shall not govern the country. They are united against the Huerta government and the best information obtainable here is that if the military should desert President Huerta his regime would quickly end.

#### Peace Out of the Question.

The point is that peace seems out of the question, and all the information coming from official and unofficial sources indicates that conditions are likely to go from bad to worse.

According to representations being made to this government the Huerta government is at this time exceedingly anxious to receive recognition from the United States in order that it may borrow money abroad. The only thing definitely settled so far as the United States government is concerned is that the troops will be held in Texas indefinitely. It is also practically settled that there will be no recognition of the Huerta government unless conditions improve, and apparently improvement seems to be out of the question.

### TO PROBE PEONAGE IN WEST VIRGINIA

Washington, May 12.—Charges of peonage, "medieval feudalism" and oppression of workers in the Paint creek and Cabin creek coal fields of West Virginia were laid before Senator Kern today by representatives of the State Federation of Labor and miners' unions. The senator expected to use the charges in support of his resolution for a congressional investigation of the situation. Copies of resolutions adopted by the miners, declaring "that a Baptist church could not be organized without consent of the mine managers," were left with the senator.

Senator Kern said he was confident his resolution providing for the investigation would be adopted. He was preparing to present statements as to the charges of peonage and denial of constitutional rights, on which his resolution is based. Miners and labor officials were at his office this afternoon, conferring and planning their fight.

### ROPE BREAKS, MAN FALLS 300 FEET TO HIS DEATH

Salem, N. J., May 12.—William Crispin, a collector of birds' eggs, lowered himself one hundred feet by a rope in the Poconos mountains, near Easton, Pa., last Friday, in quest of eagles' eggs and fell two hundred feet to his death. News of the accident became known today, when his body was brought to his parents' home near here.

Crispin, who was thirty-three years old, had collected birds' eggs all over the country. Last week he had an order from New York for a certain kind of eagle's eggs, and set out for the Poconos to find them. He was last seen alive Friday afternoon, near the place where he was killed. On Saturday several women, who were picking wild flowers, came across his body. High up on the perpendicular mountain side they saw the end of the rope, and later they found Crispin's body.

Papers of identification were found on the body, and the police learned by long distance telephone from Crispin's father the object of his mission into the mountains. Crispin left a widow and three children. His father is a former member of the New Jersey legislature.

### TREATY TO END BAL- KAN WAR FINISHED

London, May 13.—The proposed treaty to end the Balkan war, which will be laid before the plenipotentiaries of Turkey and the allies for their consideration when the peace conference is resumed here soon, is in seven sections, it was learned today.

The first article promises lasting friendship between the sultan of Turkey and the kings of Greece, Bulgaria, Montenegro and Serbia.

Turkey agrees to abandon all Ottoman territory in Europe west of a line running from Enos on the Aegean to Midia on the Black sea, except Albania.

The exact frontier lines and the final disposition of Albania are to be left to a commission jointly appointed by the kaiser, the Austria-Hungarian emperor, the king of England, the president of France and the czar of Russia.

Turkey will yield Crete to Greece and leave to the commission appointed by the powers the disposition of the Ottoman islands in the Aegean, and the peninsula of Gallipoli.

The sultan leaves to the powers the matter of finance, cash indemnity and the Ottoman public debt against the territory to be ceded.

The last article relates to prisoners of war, arms and ammunition.

### PICTURES STEEL TRUST INDUSTRIAL BENEFACTOR

New York, May 13.—The United States Steel corporation as an industrial benefactor was the subject of today's testimony by James A. Farrell, its president, in the government suit to dissolve the corporation under the Sherman anti-trust law. It was Mr. Farrell's second day on the stand for the defense. He testified that the corporation manufactured cotton ties for the cotton growers of the south because its competitors found the business unattractive and had practically abandoned it. The corporation, he said, always gave preference to government work and at the recent

instance had neglected other business to rush an order of steel pilings to New Orleans in order to save the levees from the flood. It used its enormous stocks of pig tin to prevent speculators from cornering the commodity and sold it to its competitors at cost when attempts to corner it caused a scarcity. Since its organization, he testified, the corporation had raised the wages of its employees 28½ per cent, adding \$400,000 a year to its pay-rolls. Average wage of employees in 1901 was \$717.88 and last year it was \$856.70.

### SEVEN CARLOADS OF STOCK CREMATED NEAR FT. WAYNE

Ft. Wayne, Ind., May 13.—The explosion of a tank car, filled with oil, as a rapidly moving stock train passed it on a siding five miles east of here early today, caused a spectacular fire in which seven carloads of cattle were burned to death.

A brakeman was blown from the top of the stock train and badly hurt. The blazing oil showered the stock train. It was brought to a stop and trainmen attempted to liberate the imprisoned cattle. Their bellows and the light from the burning wreck attracted the attention of half a hundred farmers who helped fight the fire. The explosion and wreck caused a blocking of traffic on the Pennsylvania for several hours.

### DR. ABBOTT TO PRESIDE AT ARBITRATION CONFERENCE

Mohawk Lake, N. Y., May 13.—A buzz of comment among the three hundred delegates to the nineteenth annual Lake Mohawk conference on international arbitration which opens here tomorrow was caused by the announcement tonight that the Rev. Lyman Abbott, lately reported disallowship by the American Peace society at its meeting in St. Louis, is to be the presiding officer at the first session. The general query was whether Dr. Abbott's address will deal with the recent incident.

Tomorrow afternoon a memorial service to Albert K. Smiley, founder of the conference, will be held under the direction of a committee, consisting of Dr. Lyman Abbott, Hamilton Holt, Dr. Elmer Ellsworth Brown and Dr. George W. Kirchwey.

### LESS WHEAT IN CANADA

Winnipeg, May 11.—Wheat seeding in almost all portions of Canada's three prairie provinces has been completed and reports show that the area in wheat will not be as large as last year. Last fall, owing to wet conditions, farmers were not able to do much plowing and this spring conditions were just as bad. The big plow tractors were not able to get on the land owing to excessive moisture having softened the soil.

Last season's wheat crop totaled 180,000,000 bushels. It will not equal these figures this year.

### PASSED IN THE HOUSE.

Washington, May 10.—To prevent crippling of the new parcel post the house today passed an emergency resolution appropriating \$600,000 for hire of additional postal clerks. The postmaster-general reported that this money must be on hand May 15, or it would be necessary seriously to curtail the operations of the parcel post. A bill providing for the admission to the United States free of duty, exhibits at the Panama-Pacific exposition in 1915, was passed today by the house.

### 32,000 ACRES OF WHEAT PLANTED ON ONE FARM

Walla Walla, Wash., May 11.—Henry Vincent, Eureka flat wheat grower who harvested 12,000 acres last year, has increased his holdings until this season he will have 32,000 acres in spring and fall wheat, the largest wheat farm in one place in the United States. All the wheat is up and the prospects are good.

To manage such a farm requires executive ability and untiring ambition. Vincent, a six foot four sturdy man of exemplary habits, is on the job sixteen hours every day. He rarely takes more than five hours' sleep.

Automobiles, auto trucks and modern steam machinery are used on this wheat farm, and a stone office building houses the force of clerks who attend to mail, pay rolls and other affairs.

To seed this extensive wheat farm there were used thirty-nine drills and forty-two harrows and five steam plows, each with a capacity of sixty acres a day turned over last year's stubble.

### Many Men and Horses

On the farm, 600 teams of horses and mules worth from \$450 to \$500 a span. There are employed the year around 250 men, eighteen women and thirty boys and girls. At harvest the force is tripled for three months.

The work of harvesting 32,000 acres will be a huge undertaking. Five combined harvesters and thrashers, ten header machines and four separators will be used. One combined harvester and thrasher has a capacity of from seventy to ninety acres of wheat a day. This machine cuts the swath thirty-five feet wide and another cuts a swath twenty-eight feet wide.

All wheat is sacked. More than half a million sacks will be needed if an ordinary crop is harvested.

### FRIEDMAN IS CRITICIZED BY U. S. SURGEONS

Washington, May 9.—"We are in a position to say that the effects thus far observed do not justify that confidence in the remedy which has been inspired by widespread publicity."

This is the judgment at the present moment of the United States public health service, as to the value of the Friedmann anti-tuberculosis turtle serum. It was expressed by Dr. John F. Anderson, one of the surgeons

whom the public health service assigned to investigate and report on the German physician's discovery, in a report read before the National Association for the Prevention and Cure of Tuberculosis in session here. The report was the first formal word of the health service. It was signed by Dr. Anderson's colleague in the investigation of the Friedmann culture, Dr. A. M. Stone.

### HUNDRED YEARS OF PEACE WILL BE CELEBRATED

New York, May 11.—The nations of the world are urged to join the United States, Great Britain, Canada, Newfoundland and Australia, and the municipality of Ghent in making the celebration of one hundred-years of peace among English-speaking peoples signalize a new era of international good will.

The invitation was issued today by the international conferees now in this country arranging its celebration. The American secretary of state and the British secretary of state for foreign affairs are asked to transmit the invitation to other governments.



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BERNE, INDIANA

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, MAY 22, 1913.

No. 21.

### THE TWO ANGELS.

By Clara Broughton Conant.

God sent His angel Joy to me,  
After long months of pain,  
I heard the songbird's notes of glee,  
The sunshine followed rain,  
And hope and love unfolded sweet  
Their petals on the air.  
I saw life's pathway for my feet  
Stretch onward, verdant, fair.

God sent His angel Pain to me  
With the white fall of snow.  
A morn of joy was quickly dimmed  
By a grey eve of woe.  
White as the snow that angel's face,  
And yet with tearful awe  
The tokens of the Savior's grace  
In those kind eyes I saw.

Softly he whispered, "Sink not down,  
But raise thine eyes above;  
The Man of Sorrows wore the crown,  
After a life of love.  
His love, His grief, a boundless sea,  
Swept o'er this earthly shore;  
Now myriads flock to His dear feet,  
With tears and smiles adore.

"Rise, speak the message of His love  
To weary hearts that moan.  
The angel Pain is sent to all—  
Thou dost not weep alone.  
Speak to those weary ones of me,  
Of the 'eternal years';  
Some day the hand that chastened thee  
Shall wipe away thy tears."

—Ann. Messenger.

### NOTICE AND INVITATION

The Lord willing, Bro. and Sister H. T. Neufeld will be ordained as missionaries to the Cheyenne Indians, in Montana, on Sunday, June 8, in their home church, Bethel near Inman, Kans.

They have been studying the Cheyenne language since last fall with good success under Bro. Petter's instruction, and have a good start in this language. But they need the intercessory prayers of all our dear mission friends for a full and rich blessing upon their installation and their mission work. Pray for them, remembering that prayer is a labour of the soul.

P. H. Richert, Sec.

### NEWS AND COMMENTS.

Bro. P. J. Wiens writes from Naini Tal, April 24, 1913: "We wanted to let you know that since April 18 we are in Naini Tal in the Himalaya mountains for three months. Ferdinand and Rudolf go to school, Kindergarten,

and enjoy it very much. We have very cool weather here, while it is hot for our co-workers in Janjgir, Champa and Mauhadei. How glad and thankful we feel that there are cool places yet."

### A Call to Renewed Prayer.

The Executive Committee of the Laymen's Missionary Movement — the chairman of which is Mr. S. B. Capen—ventures to request to set afresh before the Christian men of North America the fundamental need of a new life of prayer in connection with the work of missions as the providence of God is now pressing that work upon the Christian church.

It is clear that the missions of Christianity in foreign lands are moving forward with widening success. This is evidenced by the increased membership of the native churches and their advancement in self-dependence and vitality, and in the pervasion of the life about them with Christian principles. It is clear, also, that the missionary interest at home has become more intelligent and sympathetic, and that it is more widely diffused than ever before. For this we rejoice and give thanks. It is clear, also, that God is stirring the nations as they have not been stirred before in our time, and that the mind and heart of the non-Christian world have been opened to the entrance of the Gospel as they have not been opened before at any time. For this, too, we rejoice and give God thanks.

"But it is also clear that neither the measures of our efforts abroad nor the depth of our missionary interest at home is sufficient to ensure the immediate discharge of the duty of the Church of our generation to the non-Christian world. Something more is needed—a deep and transforming invasion of our Christian character and service by the love of Christ and by the sacrificial life to which we are called by the Cross.

"The Laymen's Movement has sought for six years to awaken the laymen of the American and Canadian churches to their missionary duty, and its experience has convinced it that the greatest need of the present hour is not

organization, or education, or agitation, but prayer and the depth of life in God which flows from prayer and from which prayer flows. The executive committee of the movement, therefore, appeals to the missionary boards and societies to lay before the churches which they represent this supreme and primary need, in the hope that the men of all communions may come to God in the devotion of a richer love and a fuller faith and in the actual practice of believing and persistent prayer, and that the withholding and sacrificial devotion of our lives may be given to Him Whom we call Lord and to the accomplishment of His will for the evangelization of the world."

—Rec. of Chr. Work.

### An American Mission to Balkan Students.

Mr. Sherwood Eddy gives, in the Missionary Herald some account of his work among students in Southeastern Europe during 1912. A Students' Christian Association was organized by Mr. Mott at the University of Athens last year, and Mr. Eddy was asked to visit and strengthen the interests already established. The meetings were extremely well attended.—On the second night there were 200 students standing. Mr. Eddy also addressed the students of the theological seminary where the priests of the Greek church are in training as well as a society of elder priests, and received a cordial approval of his mission from the Metropolitan Bishop. His interpreter was an olympic champion, the leading athlete of Greece, and an earnest Christian, who spoke "with the force and fire of a pugilist." Greek athletes crowded the meetings. Just before leaving Athens Mr. Eddy was received by the Queen, who asked with deep interest about the organization of Bible Classes among the University men of Greece.

At Sofia, the University of Bulgaria (with 2500 students) opened its large hall to the American visitor. The meetings were crowded and the interest very

marked. Some 500 stayed to the after-meeting, when Mr. Eddy spoke on personal purity, and over a hundred gave their names as desiring to join Bible classes as a means of coming into closer personal relation to Christ. These meetings at the University were followed by others at the government gymnasiums (or high schools) for boys and for girls and by one at the Military Academy, where 400 cadets are in training for the Bulgarian army. After this the Servian University at Belgrade was visited. At first there was considerable opposition in the student body, "but God seemed to send the message with power" and the defiant spirit disappeared. The Servian archbishop declared that he had been praying for the meetings and invited Mr. Eddy to speak to his theological students on "Preparation for Leadership in the Church." The cordiality with which Mr. Eddy has been received portends remarkable developments in the future. The Eastern churches seem to be opening up to more cordial relations with those of Protestant Christendom and awakening out of their long lethargy.—Rec. of Chr. Work.

### Conversions Through Waste Paper.

As is well known, the Chinese have an inordinate respect for the printed page, and one of the favorite methods of making merit among Chinese Buddhists is to go about collecting scraps of printed paper which are later burned in a Buddhist temple furnace. They hope in this way to escape the horrible Buddhist hells of the life to come.

A Buddhist priest, so the Illustrated Missionary News recounts, was, some years ago, sitting in front of such a furnace, burning the papers which a devotee had brought in, when his attention was struck by the title of a little booklet, "The Glad Tidings of the Great Horse" (Ma-Tai, Matthew—the two characters stand for "the great horse" in Chinese). Instead of burning it he laid it aside for future reading, became deeply absorbed in the stories,

and told his friends about them. But these latter insisted that it was a dangerous and magical book, that the foreign devils from across the seas had placed a subtle drug between the leaves, and that whoever inhaled this drug lost all love of country and of ancestors and religion. Nevertheless, the priest was not to be deterred. He hunted up the nearest mission station, received instruction, threw off his Buddhist robes, and took work as a timber coolie. Later he became a colporteur and at present is traveling all over North China, preaching the Gospel and selling Scriptures.

A similar case is mentioned by the Rev. Mr. Wennborg, Swedish missionary in Machenghsien. "On my last visit to our outstation, Sungpu," he writes, "three people were baptized, among them an old man aged ninety-two, who from his youth had been a believer in Chinese geomancy. In the year 1909 he came across a man who was emptying a basket containing slips of printed paper. In the heap of waste there was a small book with a pretty green cover. The old man picked it up—it happened to be a copy of St. John's gospel. He could not understand much of its contents but our native teacher, Mr. Wan, instructed him. The old man became more and more interested, and would often stay all night to learn. One day he handed over to the evangelist all the books which he had used in the performance of his profession (to the value of \$20) saying, 'I will have no more to do with the curious arts.' At the same time he asked for baptism, and on the third of November was admitted to the church. When people ask him how old he is he answers, 'One year,'—the previous ninety-two in heathenism are not counted."—*Rec. of Chr. Work.*

#### EASTERN DISTRICT CONFERENCE.

##### Unveiling of Annie C. Funk Memorial.

The meeting of the Conference was one of the most impressive held for a number of years. The services on Sunday were attended by a throng that crowded the spacious church, including the Sunday-school annex, at each of the services. Communion services were held at 10 o'clock, at which Rev. A. B. Shelly preached in German, his text being Romans 5:8. Rev. H. G. Allebach also preached in English from Luke 23:16. Communion was adminis-

tered by the pastor, Rev. A. S. Shelly assisted by the elders present. The local congregation, as well as the ministers and delegates, numbering over two hundred, participated.

##### Unveiling the Annie C. Funk Memorial.

The afternoon was set apart on the program for the unveiling of the memorial to Annie C. Funk, missionary to India, who perished in the sinking of the Titanic in April, 1912, on her way home on furlough.

The Sunday school led in the procession from the church to the cemetery, where, on the family plot, the beautiful granite monument was erected. The Sunday school sang "Work, for the Night is Coming." Members of the special memorial committee of Conference unveiled the monument, and the chairman, Joseph B. Bechtel of Philadelphia, read the resolutions, recounting the tragedy causing the death of the esteemed missionary, her success and faithfulness making her "a true ambassador for the Master."

The monument stands on a base five feet wide, is four feet high and three feet wide. The inscription is as follows: "Erected by the Eastern District Conference of the Mennonite Church, in Memory of Annie C. Funk, Missionary in India, 1906-1912 Daughter of James B. and Susan Funk. Born April 12, 1874. Died April 15, 1912. Aged 38 years and 3 days. "She was returning home on her first furlough when death overtook her in the wreck of the steamship Titanic, off the coast of Newfoundland. "Her life was one of service in the spirit of the Master—not to be ministered unto, but to minister."

After the cover was removed, Mr. Bechtel said: "I take pleasure in the name and behalf of the committee, to present this memorial erected in memory of our departed sister and friend, Annie C. Funk, to you the officers and representatives of the Eastern District Conference. May it serve us and our posterity as a reminder of a life sacrificed while in the Master's service. May it likewise inspire us to be filled with enthusiasm, more loyalty and deeper consecration to finish the work begun by her in the Master's name in far away India."

Rev. A. S. Shelly on behalf of the Conference, accepted the memorial and in turn presented it to the family, her father, James B. Funk and daughter, Cora, and son, Oswin, being those present. The mother, whose illness was the

reason for the furlough of Miss Funk, died several months ago and her remains rest within a few feet of the beautiful memorial.

The unveiling was attended by a thousand or more people from the immediate vicinity, and many came from other congregations belonging to the Conference.

The services were continued in the church. Mrs. Oiver Landis sang a solo, "One Sweetly Solemn Thought." Rev. A. S. Shelly spoke on Prov. 10:7, "The Memory of the Just Blessed." The choir sang "Fading Away Like the Dew in the Morning." Revs. N. B. Grubb and Dr. O. S. Kriebel made addresses, and all were eagerly listened to by the large congregation. Many could not find room in the church.

In the evening a song and praise service was held, after which Rev. A. M. Fretz delivered the Conference sermon. Text, Gen. 32:30 with the supplemental text, John 14:9-11. 1 John 1:3.—The transforming vision of the Lord. The vision is a special revelation following that of Bethel. It is an advanced experience in Christian life. It is a very important and necessary experience, for workers, churches, conference etc. It does not supplant prayer, but gives prayer real opportunity and value.

The business sessions were opened on Monday morning with devotional services, Rev. A. S. Shelly the retiring president reading as an introductory lesson the account of the first church Conference on record. Acts, 15:1-35. The roll of churches and delegates showed a full representation. The newly organized congregation at Smith Corner, Blair county, was admitted to conference with elder Jacob Snyder as representative. Organization of Conference resulted in the election of Rev. S. M. Grubb president, A. M. Fretz secretary and John L. Bauer treasurer. The new custom to have the deacons give the parochial reports was very satisfactory. The reports show a general good feeling and prosperity in the various congregations.

The following committees were named by the president: Auditing.—Frank K. Moyer, William Gehman, Alvin Musselman. Appropriation.—J. B. Bechtel, John L. Bauer, J. W. Schantz. Resolution.—A. B. Shelly, Ellwood S. Shelly, Victor B. Boyer. Tellers.—D. M. Landis, Peter Kline, Wm. Gehman. A. S. Shelly, N. B. Grubb and M. C. Gottshall were re-elected on the board of managers of the Mennonite Old Peoples Home.

The Home Mission and Church Extension Committee reported concerning the work at Pottstown, Bowmansville and Napier in Bedford county, also the need of opening a mission in Lansdale. A. S. Shelly was elected a member of the committee. N. B. Grubb was elected to represent the Conference at the meeting of all Mennonites looking to a closer fellowship among the various branches, to be held at Berne, Ind., in August.

An excellent paper was read at the evening session on "Why Am I a Mennonite?" by Rev. S. M. Grubb. This paper is to be printed in pamphlet form for distribution in all the congregations. Brief remarks were made by many of the ministers. Rev. J. W. Schantz, of Schwenskville, read a paper on "How to Supply Our Churches with Ministers in the Future."

Rev. A. B. Shelly read a paper on "Our Sunday Schools." The historical committee was abolished and Rev. N. B. Grubb elected conference historian. Schwenskville, was chosen as the next place of meeting May 1914. A. M. Fretz.

Report of Resolution Committee. 1st. Resolved that we express our gratitude to our Heavenly Father for the pleasant weather and for the blessings bestowed upon our work. 2nd. Resolved that our thanks be extended to the sisters and brethren of the Hereford church, for the bountiful entertainment provided for the conference delegates and visitors. 3rd. Resolved that the appreciation of Conference is hereby expressed to the committee appointed for the erection of a suitable memorial in memory of our departed Missionary sister Miss Annie C. Funk, for the very appropriate memorial erected and for the fitting arrangement in having this memorial unveiled and dedicated in connection with our conference session. 4th. Whereas it has pleased an allwise Providence to remove from our midst the most aged minister from this conference, Bro. Solomon Ott, for fifty-three years the shepherd of the flock at Bowmansville, Lancaster Co., Pa., resolved that we bow in humble submission to our heavenly Father and express our sympathy for his bereft companion and the flock left without a shepherd by his demise. 5th. Resolved that we heartily regret that the business of a number of conference delegates was of such a pressing nature that it called

them away from conference before the close of this session, and we hope that in the future delegates will endeavor to arrange their matters in such a way that they are able to remain to the end of conference.

A. B. Shelly  
Ellwood S. Shelly  
Victor B. Boyer  
Committee.

Home Circle.

#### MATT'S BEST BARGAIN

By Amos R. Wells.  
(Concluded.)

Matt went home with a solemn face, and did some real thinking that night. He actually felt a little ashamed of himself, and a little inclined to imitate the disciple Matthew rather than the taxgatherer Matthew. But the lesson after all was too mild to complete the reform. A few days afterward Matt was driving his horse on a country road, going after the eggs of a new kind of chicken which he intended to raise; for Matt ran a good-sized and fairly profitable hen yard. He was planning, as he went, to get those eggs in change for a worthless old hen in his flock, and he was putting arguments in array, after his custom. Behind him a man was driving in a smart wagon and was with difficulty holding in his horse. Matthew turned to one side that he might pass, but the stranger merely drove alongside and entered into conversation.

"Your horse?"  
"Yes," answered Matt. "Bought her with my chicken money. At a bargain."  
"I've been watching her," said the man. "About on her last legs, isn't she?"  
"Not a bit of it!" said Matt indignantly. "She's a good horse yet, if she is old."  
"She's safe anyway," said the man, chuckling. "Yes, I warrant she's safe. What I want just now is a safe horse for my children, and I'm willing to trade horses, if you'll give me fifty dollars to boot. You'd get the best of the bargain then, by a hundred dollars; but this horse is too fast for my children to drive. You see, I can hardly hold her in."  
Matt did see. The other horse was prancing and acting like a thoroughbred.

"This horse," said the man, "is worth three hundred dollars, if she's worth a cent, and I don't believe you paid more than a hundred and fifty for yours."

Matt chuckled to himself. He had paid only seventy-five dollars for his horse. What a greenhorn this fellow must be!  
"I don't want to trade" said Matt coolly.  
"Oh, come now! I've just set my heart on that horse for the children. See what you're getting. It's just like picking up a hundred dollars in the street. I tell you what I'll do. I shouldn't do it, but you're a smart boy, I see that you're bound to have the best of the bargain; so I'll trade even. Yes, sir! I'll trade even. What do you say to that?"

Matt's heart jumped with delight. The fellow was even more of a greenhorn than he thought at first. However Matt hesitated, and pretended to be very reluctant; but at last he agreed to the bargain. The horses were transferred from their respective wagons, and the stranger drove away, turning down the first cross road, while Matt, exulting, set off for the farm for which he was bound. It was indeed a speedy animal he had obtained! Matt pulled on the reins with all his might, but in vain. The horse leaped and plunged, and dashed along the road, all but running away. "Why" thought Matt, "it is a regular racehorse! That man must have stolen her." With extreme difficulty he turned the horse into Farmer Brown's barnyard, and stopped the wagon, the horse still pawing and starting. "What's the matter with her?" asked Mr. Brown, scrutinizing Matt's bargain with a critical eye. "Where's your old mare?"

"I just traded her for this one," said Matt, proudly, expecting to be praised for his acuteness. "Hold on to her a minute."

Thereupon Mr. Brown went up to the poor beast and pulled a sharp, bristling mass out from under her tail where the rascally stranger had put it.

"Now," said Mr. Brown, "I don't think you'll have so much trouble in driving her."

Indeed the mare at once quieted down, and looked immediately like a different animal. Her head fell, and she appeared old and decrepit. Matt's heart sank as he observed the change.

"The commonest of all horse tricks," said Mr. Braun, quietly. "ever tried except on the greenest of the green."

Matt's return was very different from his coming. Only by constant urging could he get the wretched horse home. And the worst of it all was the fusillade of sarcastic comments with which he was assailed by his acquaintances all the way. This was Matt's first experience in being

cheated. Up to that day he had always been the cheater. But that horse trade was the best bargain he ever made. To show you why, I will relate a conversation that took place the next day between Matt and Sam.

Matt (shamefacedly): "How'd you trade knives, Sam?"  
Sam (indignantly): "Trade knives? I guess not! One trade with you is enough, Matt Gorman!"  
Matt: "But I want to trade back your knife for the one I gave you. I really want to, Sam."  
Sam: (incredulously): "What are you up to now, Matt Gorman?"  
Matt: "Nothing mean, Sam, truly. I want my old knife back; and I tell you what I'll do. I'll throw in this mouth organ, if you'll trade back. Will you?"  
Sam: "Will I? Rather! Why that mouth organ looks new. I guess you've changed to a disciple kind of Matthew, haven't you?"  
Matt (earnestly): "Yes, Sam, I have."—The Visitor.

#### HOLD-ONS.

1. Hold on to your hand when you are about to do an unkind act.
2. Hold on to your tongue when you are about to speak harshly.
3. Hold on to your heart when evil persons invite you to join their ranks.
4. Hold on to your virtue—it is above all price to you in all times and places.
5. Hold on to your foot when you are on the point of forsaking the path of right.
6. Hold on to the truth, for it will serve you well and do you good throughout eternity.
7. Hold on to your temper when you are excited or angry, or others are angry with you.
8. Hold on to your good character, for it is and ever will be your best wealth.—Sel.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

#### Deaths.

Rosenberger.—On May 9, 1913, died at Millford Square, Pa., Henry R. Rosenberger, aged 74 years, 9 months, 20 days. Funeral services were held and interment made at the West Swamp Mennonite church, where the deceased had been a member for the period of 55 years, on May 13. Rev. T. Bachman of the Reformed church

spoke at the house of mourning from Job 5:26. A. B. Shelly preached in German from Rev. 21:7 and Ellwood Shelly in English from 11 Cor. 4:17 in the church. The deceased is survived by one sister, his second wife, 4 sons, 5 daughters, 35 grandchildren and one great-grandchild. His first wife and one daughter preceded him to eternity.

Stauffer.—On May 9, 1913, died at Quakertown, Pa., Enos S. Stauffer, aged 83 years, 11 months, 26 days. On May 14 his remains were buried within the cemetery of the West Swamp Menn. church, where the deceased had been a member for upwards of fifty years. W. H. Grubb spoke in English at the house of mourning, and A. B. Shelly in German at the church, taking for his text 11 Tim. 1:12. The deceased is survived by two sons, two daughters, 10 grandchildren and five great-grandchildren. His wife died three years ago and four sons preceded him to eternity.

Camp.—Thomas Nathanael Camp was born March 11, 1859, at Troy, Ill., and died May 8, 1913 at Anna, Ill., at the age of 59 years, 2 months and 3 days. In his early years he attended public school at Lebanon, Ill., and graduate from McKendree College. He taught school for a while and was on the newspaper staff in St. Louis for a number of years. On December 30, 1888, he united in marriage with Mary Brand, one of our active church members. To this union were born four children, who survive their father. The departed was a member of the Presbyterian church. On account of a mental affliction Mr. Camp was detained 11 years at Anna Hospital, at which place he departed this life. Funeral services were conducted by J. B. Baer, pastor of our church at S. mercersburg, Ill.

Hunsberger.—On April 22, 1913, near Plumsteadville, Pa., Charles M., son of Harvey D. and Annie (Myers) Hunsberger, died of pneumonia, aged 2 years, 3 months and 9 days. Interment at Deep Run on the 26th. Rev. Jacob Rush spoke at the house and A. M. Fretz at the church.

Bishop.—On April 24, 1913, at Naac's Corner, Pa., Claud Edwin, son of Floyd and Lizzie (Harding) Bishop, died of pneumonia, aged 1 year, 11 months and 17 days. Interment at Blooming Glen on April 28. Services by A. M. Fretz, assisted by Henry Rosenberger.

#### Contributions.

##### Emergency Relief Commission.

For Flood Sufferers: Mrs. L. Leisy, Cleveland, Ohio, \$25; Per John Hirslein, Sumnerfield, Ind., \$10; Hirslein, \$2; Gerhard Vogt, \$5; Lizzie Schwallier, \$2; John Hirslein, \$5; A. Zurluch, Bluffton, O., \$5; Anonymous, \$1.04.

Gratefully acknowledged.  
Harrison Landis, Treas.  
Emergency Relief Commission.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00.



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## Editorial.

## WHAT IS A CHRISTIAN?

Christ means "The Anointed". A Christian is one who is anointed with the Holy Spirit. 1 John 2:20: "And ye have an anointing from the Holy One." 27. "And as for you, the anointing which ye received of him abideth in you."

When we ask ourselves, Are we really Christians? we can find the answer when we ask: Is God's Spirit in us? We know the Spirit of God by His fruits. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, self-control," Gal. 5:22. And verse 25: "If we live by the Spirit by the Spirit let us also walk."

The Christian belongs to Christ and the Spirit of Christ is in him, for "If any man hath not the Spirit of Christ, he is none of His," but this Spirit which leads the Christian into all truth, is also the Spirit which enables the Christian to follow Christ. Our Savior says Matt. 16:24: "If any man would come after Me, let him deny himself, and take up his cross, and follow me." And "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28.

If we want to be sure, whether we are Christians, we have to see what is in us the governing power. If in us "self" reigns supreme, we are not Christians, for we have not learned to deny ourselves. If Christ reigns in us through His Holy Spirit, then we are Christians, for Rom. 8:14: "as many as are led by the Spirit of God, these are the sons of God," and by the Spirit of adoption we cry, "Abba, Father. The Spirit Himself beareth witness with our spirit, that we are children of God."

We show that we are Chris-

tians, if we do the things which Christ commands us.

But here is the trouble, here is where the doubt creeps in. We do not always do the things which Christ commands us, we are sometimes self-willed and do not allow God's Spirit to guide us and govern us. Does that not show that we are not Christians? It shows that we are not perfect Christians, but what is our desire? Are we willing to serve and follow Christ, even if we sometimes do not His will? John says 1 John 3:2: "Beloved, are now we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is." So we are not perfect yet, are not like Christ, but the more we learn to know Him, we become more like Him. It is a constant growth, a constant sanctification as John says: "Every one that hath his hope set on him purifieth himself, even as he is pure."

v. d. S.

**Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.**

## Correspondence.

Philadelphia, Penna., May 18. —The Sunday school and congregation of the First church observed "Mother's Day" on Sunday morning, May 11th. Most of those present wore the white carnation, the official emblem of the day. We had expected to have Rev. Asher Hess of the Evangelical church with us to give an address on "Mother" to the Sunday school, but almost at the last moment received word he could not come. Miss Hoover sang, "My Mother's Prayer" and our Superintendent, Prof. Rosenberger made some brief remarks to the school. At the morning service our pastor preached a special sermon very appropriate to the day.

In the evening the 45th anniversary of our Sunday school took the place of the evening service and was in charge of the Supt. of the school. One of the features of this service was an address by Bro. John Egly, one of the first Supts. of our school. For forty-three years he has been with us and was for many years the teacher of the only German class in our school. The Bro's. remarks indicated that he has been keeping his eyes on the progress of our

school and were quite complimentary of the good things taken up in our work.

The secretary's annual report showed an enrollment of 371 in the attending departments (exclusive of Cradle-Roll and Home departments) with an average attendance of 55 per cent during the year.

Our superintendent paid a high tribute to the hearty cooperation of all the members and especially the teachers. He emphasized the problem of leakage in the teen age in particular, and the necessity of stopping it. He suggested making our school so helpful and so attractive, spiritually and socially as well, for we dare not forget the social side, so that we can hold our members when they come to the adult age. He also suggested a good canvass of the neighborhood for all such who do not attend any Sunday school. He especially emphasized Teacher Training, the Junior choir, the Junior Christian Endeavor and the Efficiency Committee as helpful new features of our school.

The address of the evening was delivered by Maxwell Kratz, Esq., a member of the Second church. He delivered a splendid address clustering his thoughts around this question, "Have we departed from the simple faith of our fathers?" In a way we have, in another we have not. The simple faith of our fathers, is the most beautiful statement of the principles of Christ we have seen. Love binds the nation, the family and the church.

These principles are still in us even though we have changed our outward appearance, though we do not adorn ourselves with the plain and simple garb of our fathers.

We are in the world and should be a part of it—not apart from it. If the world is so full of evil, get in it and help improve it. The force that drove the Titanic on the iceberg, is also driving thousands of ships across the ocean in safety each year. The same forces that make for evil, also make for good. The man who must face evil, who is buffeted by forces of evil, may deviate slightly at times, but his course of life is true. Each one must bear his share of the burdens of life. Aspire to use all the power God has given you. Go into life holding before you the picture of Christ. The world is progressive and we betide the church which stands in the way of progress. The closing number of the service was the installation and consecration of the officers and teachers of our school, by the pastor. These formed in a semi-

circle around the platform and our pastor with well chosen words installed them into their high office and with an earnest prayer consecrated them to their work.

The grim reaper, death, has visited our school during the past month, taking first our oldest attending member, brother Christian Fryer and next one of the members of the Young Men's class, brother Isaiah Clymer. Both will be much missed as they were very regular in attendance and always ready to help when needed.

We are planning for a new departure on Sunday, June 1, when we shall observe "Father's Day." This will be preceded by a round table social for all our scholars between the ages of 10 and 20 years and their fathers. This idea was first suggested by our two organized Adult classes and they will provide all the entertainment for the social.

Sunday, June 15, has been selected for Children's Day.

A. S. Bechtel.

If you want to be gloomy, there's gloom enough to keep you glum! If you want to be glad there's gleam enough to keep you glad.

## THE FORMATIVE YEARS OF LIFE.

If parents could but remember that the best years of character building in their little ones are the earliest years; if they were not so busy over the things of time that they overlook the things of eternity, the world would move faster toward the higher standards of moral ideals. The wise mother begins to form the table manners of her child as soon as the tiny hand can hold the spoon. The wise father remembers that if he would help his son to the right building of character he will himself set an example of honor, self-restraint and right living before the boy while he is in the primary school. That "example is more than precept" has almost been worn threadbare, but the basic fact remains, and with all that we may be able to do by improved methods of teaching, we are far from the point where we can dispense with the old proverb. Atmosphere and environment have much to do with the development of the morals of the child, but rules and teachers also hold an important place in the formation of the future woman and man. The teachers who have most to do in determining as to whether the boy or girl shall turn out good or bad are the parents themselves. The par-

ents must be teachers if they expect to give their children a true conception of honorable manhood or womanhood. The trouble in many homes is that the parents are content to hire a teacher to do the very things that they themselves ought to do. Is it any wonder that so many of our boys and girls go wrong, when parents prefer to spend their time in making money instead of giving some attention to the proper raising of their children, and then spend that money in hiring some preacher or teacher to try and persuade their children to do the things that should have been taught them much earlier in life?—Inglenook.

Some folks—many, indeed—rebel against the drudgery of every day life. But rebellion will not reduce drudgery. It may increase its burden. The best antidote for drudgery is joy. Be happy in your work, and your tasks will seem light, heavy though they may be.

## The Horrors of Chinese Medicine.

Mrs. Arthur Smith describes in the Medical Missionary the suffering caused by ignorant native doctors in China. "If a wound is discharging pus a plaster is put on to keep the discharge in. If the pus works through this, a second plaster is superadded. For dog bites a circle is described around the wound and a picture of a tiger drawn on the skin within the circle; the tiger being stronger than the dog will overcome it and the man will get well. Ear troubles are treated with a puncture in order to let the pain out. The insane are commonly tied to stones and kept out of doors in all weathers. The heads of the sick children are seared with hot irons to let out the devils. A woman had a hip sore which was discharging freely. Her well-meaning husband came to the doctor and described a curious white string which he had been attempting to pull out. This proved to be the sciatic nerve. When little children are dying they are thrown out into the street for the dead-cart to pick up. If a child should be allowed to die in its bed its spirit would come back to haunt the home.

No wonder the skill and mercy of a Christian hospital make people, who are accustomed to such horrors, friendly to Christian teaching. In one place a mother and daughter, both blind, having never seen each other, came to the same hospital. They were both cured and the interest

awakened by this case led eventually to the founding of a church of 100 members. One man visited the hospital seventeen years ago; as a result of his contact with Christianity seven congregations with from 30 to 100 people each, have come into being. This hospital reaches some 1300 different villages yearly.

## HOW TO SUPPLY OUR CHURCHES WITH MINISTERS IN THE FUTURE.

(A paper read at the Eastern District Conference May 5.)

It is a matter of grave concern that there should be a tendency among the young, able men of our church to branch out in all kinds of vocations except the gospel ministry. A layman in reading this topic remarked, "Tell them to give the ministers a more decent living and more would engage in it?"

By the ministry we mean the service of a Christian preacher in the church. If men of intellectual power are not at the same time of high moral ideals and intense moral enthusiasm, the ministry has no claims upon them. It does not want them; they are not fitted to teach religion because they lack spirituality. They lack spirituality because they are without first hand, abundant and joyous knowledge of it. A strong man is one whose chief interest in life is moral and spiritual; otherwise his training and education is narrow, one-sided. The right type of manhood is one whose governing aspiration is for excellence of being, high bearing in his relations with men and with God. A man of intellectual power may be sure of his fitness and feel the impulse of the call if his whole heart kindles into flame as he reads and ponders these words: Blessed are they that hunger and thirst after righteousness for they shall be filled.

The first reason why young men should enter the ministry is the fact that religion is a fundamental human interest and should receive first attention. We know what happens when other great human interests are left to suffer. What should become of the community without the practice of medicine? She would have a dismal outlook for the future. Here we are swift, and yet none too swift to see the calamity that would follow. The same would be true of art, science, government and philosophy.

The second reason why young men should enter is the fact that strong men have been in this service from the beginning and

strong men are in it today.

The apostolic succession in the past pleads for renewal in the best youth of today. This company of brave contemporary servants sends forth its appeal for reinforcements.

## The Call.

This is usually understood to mean a conviction "That God summons a man to the work of the Christian ministry." Can our modern men believe that God does ever "call" a man to the ministry or any other life work? and if God does, how shall a man recognize the summons?

One way is to listen to the inner voice. Many men, I am sure, have heard the voice of God calling but paid no heed to it. When they see the work needing to be done and feel in themselves the ability with God's help to do it, the sense of obligation should come and settle the question.

In all the process by which a man tries to recognize the call of God, the main thing is the honest heart. If the matter is laid before God in prayer month after month, it seems to me he must repeatedly and with sincerity say, "What ever be my life work, I will enter upon it because I believe it to be the one in which I can make my largest contribution to human welfare as Jesus conceived it."

If such a spirit could be cultivated no one would enter the ministry for the sake of opportunity afforded by it to gratify intellectual tastes and secure quick social recognition. Neither would he turn away from it because it affords no opportunity for making money and getting the things that money can buy. The ministry has its hardships, of course.

A great opportunity anywhere almost always involves correspondingly great difficulties, and calls for correspondingly strenuous endeavor and glad sacrifice of lesser interests. But it brings with it correspondingly ample rewards.

To the man who bears his Lord's call to the Christian ministry and heartily obeys it, there comes the unique and unexpected satisfaction that belongs to those only who do their Lord's will at a cost. In very few occupations can men win the tribute paid by John Watson to the pastor of his youth.

"People turned to him as by instinct in their joys and sorrows: men consulted him in the crisis of life, and as they lay dying committed their wives and children to his care. He was a head to every widow and father to the orphans and the friend of all

lowly, discouraged, unsuccessful souls.

"Ten miles away people did not know his name, but his own congregation regarded no other, and in the Lord's presence it was well known, it was often mentioned. When he laid down his trust and arrived on the other side many whom he had fed and guided and restored and comforted till he saw them through the gates, were waiting to receive their shepherd minister, and as they stood round him before the Lord he of all men could say without shame, "Behold, Lord, Thine undershepherd and the flock Thou didst give me." Such a minister hears the call of God sounding with increasing distinctness in his soul through all the years of his ministry, until summons enter him fully into that joy of his Lord which in lesser measure, has long been the habit of his soul. If one can justly convince himself that the almighty God is actually calling him to the Christian ministry he has reason to rise and be ordained. Why a scarcity of willing men to take up so noble a work?

Are our teachings in church loyalty faulty? Do our parents back the real interest which should be found there to influence the brightest son to take his steps? Does our pulpit urge this point? Every minister having sons should at least have one in the Gospel ministry, if he has none of his own an adopted one should be sent.

Our pastors should preach upon this subject. In the Eastern District Conference churches, there are many families who could amply afford to educate one or two sons for the ministry.

The money part should be no obstacle for an ambitious young man. A highly gifted young man, a graduate of a great American university, remarked one day that his mind was clear on one point, namely, that the noblest callings are those which pursue the study of men and life. Said he: Some devoted themselves to insects, others to fishes, others still to rocks and fossils, and yet others to planets and stars but none of these appeal to me as do those callings which have to do with human life, human character and the human soul. The ministry is not the place where the earning of a living is to be considered as firstly, but an opportunity for doing work.

To redeem an individual from sin is a task that well might occupy an angel's hand.

The service of humanity for love of Christ. This is the appeal.

The service is noble and the motive compelling.

The thing is big enough to do and the motive for doing it big enough to warrant either Master or men giving life to it.

Every age has its gospel. Ours has tried several—the gospel of science, wealth, pleasure. Our age cares for none of them. Now when the age reacts who will lead it into truth. Who will preach the eternally living God to the men of today and tomorrow in modern speech? Who will get such a hearing in our modern Babel and change it to the Pentecost? Who can make room for himself and get a hearing in our modern crowd?

Who will lead among so many leaders? Who can effectually preach to modern men of culture the truth that frees?

Who can fill the modern social and political spirit with the mind of Christ?

Who can face and conquer the monster evils of current life? Who is willing to help God? He waits for such men that they may help Him in the finest struggle His kingdom has ever seen.

Does our Conference have such men? Yes we have them by the score if they only would be willing. Experience has taught us that the Pennsylvania German and High German are poor mixers or co-laborers. We need the men from Pennsylvania to fill the Pennsylvania pulpit. There are fields right around us and even where churches today are located, where strong, active consecrated, earnest men are needed, men who have learned how to deal with fellow men, who know human nature. A good pastor is a stronger factor than a good preacher. Our people are scattering into boroughs and cities where no Mennonite church is found and thus are eventually lost. We could name such where many families are residing that belong to the church and where the right kind of man sent could organize and build up flourishing congregations. To do this we need men who are able to cope with competition, who have given time and effort to gain efficiency and whose moral standing is beyond reproach. We need a training school for this end. The General Conference needs a Theological seminary and should have had one the last score of years. Other Seminaries open their doors, but the study of other dogmatics and church policy is not what we need nor want. Dr. Mosiman, in an article in the Mennonite several years ago suggested a union Theological Seminary of the different branches of the Menn. church.

Should that be impossible to materialize, the General Conference should consider that before opening up any more stations in Foreign lands, Foreign Missions must be maintained and supported by Home work. We surely dare not allow this to become weak.

To fill the pulpits of the Mennonite church in the future we may say:

1. A seminary is needed, free and endowed.
2. More encouragement of ministers and parents.
3. More earnest prayers for the sending of laborers for the harvest and for the men of the future.
4. Better inducements to aid young men in their preparation.

#### NOTES ON THE C. E. TOPIC June 1.

##### The Ideal Christian. VI. His Bible Study. Deut. 8:1-9.

Some one has said, "Beware of the man of one book." He meant that the one who had mastered a book is well able to take care of himself in matters having to do with the subjects with which that book has to deal. When you find a person of one book and that book happens to be the Bible you have found a person prepared to meet every serious problem with which he is confronted. Our Lord met the devil's suggestions in His temptation with the Word. It was more than a match for the evil one. The humblest and weakest child of God is more than a match for the devil when he has a ready command of God's Word.

Our Mennonite ancestors, in the days when it meant persecution to be a Mennonite, were not as well equipped with the learning that the world made possible for others at that time, but they had the Word, they knew it and knew how to use it. That was sufficient. It gave them a power with which to successfully combat their opponents. As Christians, grounded in the Word we may be confident of holding our own against those who oppose us today. The Bible is the best answer to unbelief. It is the best rebuke to worldliness. It presents the highest ideals. It holds forth the brightest hopes and the greatest assurances. Trouble, losses, misfortunes and disappointments are sure to meet every one, but the one who has the Word at his command knows how to meet and master them.

The study of the Bible is no mere intellectual exercise. Men have known its letter, but have been ignorant of its spirit. To them it was no more than an ordinary book. To rightly study it, one must be in sympathy with it, approach it prayerfully and seek

for in the things which the soul needs. While it does incidentally contain history and science and while it is a wonderful piece of literature, the Christian turns to the Bible to find the story of his redemption and to know how to be edified in the faith.

Some books are read for the instruction or pleasure they give. The Christian is to teach. In the Bible he finds the things he is to teach. As long as he lives he will need all the information and inspiration he can draw out of it. To neglect the Bible is to unfit one's self for his great calling, namely, the teaching of his fellows of the way of life.

In the study of the Bible we have the enlightening assistance of the Spirit. No other writing bears so close a relation to the Spirit. But there is an abundance of assistance one can get in his Bible study from the studies of other devout students. This is given for our benefit. To neglect the help that others may give is folly. It is a closing of the eyes to truths that the spirit has revealed for mankind's benefit.

An evidence of true Bible study is found in the life of the student. If he has learned it rightly he will live it. The ideal Christian's life is a Bible life. Until we live the precepts it teaches, all of our study is so much waste of time.

#### NOTES ON THE S. S. LESSON June 1.

##### Joseph Tells His Brethren. Gen. 42:1-17.

##### Golden Text—Jos. 5:16.

When the company of Jacob's sons left the house of Joseph early in the morning it must have been with a feeling of considerable satisfaction. They had been splendidly entertained by this great man. He had specially favored the youngest of them, and, besides, he had shown an unusual interest in their aged father. With their well filled sacks they must have felt that, for a time at least, they could snap their fingers at famine. But it is one of the trying things in life to discover that troubles often overtake us like a bolt of lightning out of a clear sky. In our happiest and most prosperous moments we must be prepared to meet the most unexpected troubles and difficulties. The Christian is prepared to meet hard conditions, when they come, by living close to God.

The charge the brethren had to meet was one that would surely bring despair to the heart of any one who feels certain of his innocence. They were under a cloud. They had stolen a valued treasure from their liberal benefactor. They had returned evil

for good. Many of us have in some way been guilty of base ingratitude to our fellow man we must confess to our shame. All of us have been particularly ungrateful to our heavenly Father, who has not only supplied us with our daily necessities but has also given us the benefit of his provident protection and offered us free salvation. A child of God should, by his every effort, endeavor to show his appreciation of God's blessing.

The lesson presents us two surprises; first, in Joseph's use of divination which God forbids, and second in the great change that has taken place in the character of Judah. Just how much Joseph placed in cup-divination we do not know. He had become an Egyptian and conformed to Egyptian custom. The law forbidding its use came centuries later and Joseph was not a perfect man. The Bible does not excuse or conceal the errors of good men. It presents but one perfect man, Christ Jesus all others have their shortcomings. Judah was a changed man. The youngest and favored son is no more the object of his hatred but has become the object of his special concern. He confesses himself as having a part in the iniquity of (vs. 16). He is willing to become a slave to atone for the wrong that was done. These things must become a part of our character if we are to advance in God's favor, we must show a disinterested love for others, we must confess our iniquity and must be willing to suffer for others even when innocent ourselves.

The remaining verses (vs. 18-34) of this chapter present one of the most eloquent passages in Scripture and should be studied in connection with this lesson. "Sincerity and depth of feeling are not more remarkable than the skillful selection and disposition of the points most likely to appeal to the governor: (1) a recital of the interview in which Joseph had insisted on Benjamin being brought down (vs. 19-23); (2) a pathetic description of the father's reluctance to part with him, overcome only by the harsh necessity of hunger (vs. 24-29); (3) a suggestion of the death-stroke which their return without Benjamin would inflict on their aged parent (vs. 30-31); and, lastly, the speaker's personal request to be allowed to redeem his honor by taking Benjamin's punishment upon himself (vs. 32-34)."—International Critical Commentary.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

## News of the Week.

### U. S. STEEL HAD ALL ORE IN OWN HOPPERS

New York, May 21. — Because the United States Steel corporation owned some seventy-five per cent of the ore reserves of the country, it would have been impossible in 1910 to have organized another corporation its equal, Charles M. Schwab, first vice-president of the corporation, testified today in the government suit to dissolve the corporation as an illegal combination. The testimony was adduced in cross-examination by government counsel.

Mr. Schwab said, however, that ores could have been imported from foreign countries and a corporation as big as the United Steel organized provided its plant were located in the east. He conceded, on the other hand, that there were no other financial interests in the United States as strong as those which went into the corporation, namely J. P. Morgan & Co., the Rockefeller and Standard Oil interests, the Carnegie interests and the W. H. Moore (group). Mr. Schwab completed his testimony today and in the face of persistent efforts on the part of Judge Jacob M. Dickinson the government attorney, to get in admissions tending to show that the corporation was organized chiefly to prevent destructive wars among competing steel concerns, defended the company at every point.

In his conversations with J. P. Morgan, that led to the organization of the corporation he had never, he declared, discussed the alleged threat of Andrew Carnegie to build a tube plant in competition with the National Tube company, one of the concerns afterward taken over. This alleged threat, the government maintains, was one of the factors which precipitated the organization.

In connection with present conditions in the steel industry, Mr. Schwab testified that, "if I live long enough and have the money" the Bethlehem Steel corporation, of which he is now chairman, would manufacture every product now produced by the steel corporation.

### INQUIRY IN WEST VIRGINIA.

Washington, May 21. — Federal investigation of the strike of coal miners in Paint Creek region in West Virginia was practically assured today when the senate education and labor committee agreed to report tomorrow with amendments Senator Kern's resolution authorizing an inquiry. The resolution redrafted by a sub-committee with the understanding that it be laid before the senate with the indorsement of the other members, would allow a "thorough and complete" inquiry into conditions in the Paint Creek region preceding, during and after the strike. The committee would be authorized to conduct hearings as a whole or by sub-committee either in Washington or West Virginia and to subpoena any witnesses it desires. It would investigate questions of alleged poenage; interference with the mails; violation of the immigration laws; violation of the laws for the trial of accused persons; cooperation of the Sherman act by the coal operators, and the causes that led up to the conditions existing in Paint Creek.

### JOHNSON SIGNS LAND BILL

Sacramento, Cal., May 19. — California alien land bill became the law of the state today. Against the protests of Japan and the representations of President Wilson and his personal envoy, Secretary of State Bryan, Governor Johnson signed the bill and ninety days after the adjournment of the legislature or on August 10, the act becomes operative.

### JAPAN'S SPIRIT EASED BY BRYAN'S NOTE

Washington, May 21. — Reassuring advices reached the state department from Japan, indicating that the reply to the protest against the California land law was received in good spirit by the Tokio government and that the situation had taken on a much more favorable appearance than at any time since the negotiations began. Officials here admitted their satisfaction over the turn of events. The dispatches related also that the Japanese government realized fully the difficulties under which the Washington administration had labored in handling this situation, understanding the dual system of government in the United States and the powers of legislation held by California.

### DAVID STARR JORDAN TO WORK FOR PEACE

Stanford University, Cal., May 19. — Dr. David Starr Jordan, president of Leland Stanford university, resigned his position today to accept the office of chancellor, which will be created by the board of trustees next Friday, for his special benefit. The announcement was made by Dr. Jordan today. John Caspar Branner, professor of geology and since 1899 vice-president of the university, will become president.

President Jordan's retirement as active head of the university will leave him free to devote his time to work in behalf of world peace. He will receive the same salary he is drawing.

### ROYALTIES MEET FOR WEDDING

Berlin, May 21. — "The Hohenzollern weather"—brilliant sunshine and cloudless skies—has set in for the wedding festivities of Princess Victoria Luise, daughter of the German emperor and empress, and Prince Ernst August of Cumberland, which takes place on Saturday.

King George and Queen Mary, of England, when they alighted from the train, were greeted by the customary cordial embraces by the emperor and the empress and the other members of the imperial family.

### CANNIBALISM UNCHECKED IN NEW HEBRIDES

Sidney, New South Wales, May 17. — Cannibalism in its worst form exists among the natives of the New Hebrides islands, in the South Pacific, according to the statement today by the Rev. Thomas Gillan, at the Presbyterian assembly of New South Wales, in support of previous statements made in connection with the islands. Human flesh is looked on as a luxury and tribal wars invariably end with a "banquet" unchecked by the authorities he declared.

### BATTLE SHIP BUILDERS BACK OF WAR SCARE

Washington, May 18. — Vigorous denunciation of a "subsidized patriotism which seeks to create war because of the profits in armor plate and battleships" and of the "sensational and mercenary newspapers which prefer big scare headlines to the truth," marked an address by Secretary Bryan here today at the Hague anniversary meeting, held under the auspices of the Washington Peace society. It was in celebration of the fourteenth anniversary of the first meeting in The Hague.

"War is in the interest of a few people, not of all," Mr. Bryan declared. "The profits are garnered by a few, while the masses pay the taxes. A few men gain glory, while the mothers of the nations furnish the sons who make food for battle-fields. War rests upon feeling, not upon necessity. Back of much of the furor for war is a selfish interest in the manufacture of battleships. And there are men so unparliamentary that they try to stir up trouble in another country against their own so as to make personal profit therefrom. Is there any baser use for money?"

Secretary Bryan expressed the belief that in time this country would have treaties with all other nations providing for efforts to arbitrate all questions of dispute, and that other nations would follow this country's example. These agreements, he said, would make it "almost impossible to bring this country into war with any other contracting nation."

### AVIATOR FLIES FROM KEY WEST TO HAVANA

Havana, May 17. — Domingo Rosillo, the Cuban aviator, arrived here in his Moisant aeroplane from Key West, at 8:30 this morning.

The city of Havana offered a prize of \$10,000 to the first aviator accomplishing the flight, and sent a cruiser and two gunboats to patrol the route. Rosillo flew from the Florida East Coast railroad terminal at 5:35 o'clock in a Moisant aeroplane.

### U. S. MUST PAY DOCTORS.

New York, May 17. — A decision handed down today by Judge Mayer in the United States district court will cost the United States government about \$1,000,000 a year from now on. It holds that the government must pay for medical treatment to aliens brought to this country and found, after their arrival at Ellis Island, to be suffering from some temporary, contagious disease.

The government sought to collect from the Holland-American Steamship Company \$2,167 for such treatment, but the court, in finding for the defendants, declared that the immigration laws made no provision for the steamship company to pay for medical treatment for aliens. Unless overruled by the higher court, the decision will apply to all steamship lines.

### FIFTEEN KILLED IN OHIO MINE

Belle Valley, O., May 18. — Burned and blackened the bodies of 15 miners who lost their lives early last evening when an explosion of fire damp partially wrecked the Imperial mine were brought to the surface today by rescuers, working under the direction of Deputy State Mine Inspector Abel Ellwood.

### "I WANNA TALK TUH JESSIE," SAID THE VOICE

Washington, May 17. — Secret service men, after a five weeks' hunt for the origin of a mysterious midnight telephone call to Miss Jessie Wilson, one of the president's daughters, found out today that it was only a mischievous page boy of the house of representatives, bent on a lark during a dull moment, and he is now safe at home in Texas, where he can not even be officially spanked.

The White House telephone tinkled late one night, while the house was in session and a voice said: "I wanna talk tuh Jessie."

Then, it developed, the little chap lost his nerve and hung up, while the secret service men began a weary chase, finally tracing the call to the republican cloak-room of the house. Before leaving for home the boy "fessed up."

### WATERS OF PACIFIC LET INTO CANAL

Panama, May 18. — The waters of the Pacific ocean were today let in the Panama canal. A giant blast, composed of 32,750 pounds of dynamite, was shot, demolishing the dike to the south of the Miraflores locks and allowing the water to flow into an extensive section in which excavations have been practically completed. The blast was successful in every way and the vibration was felt in Panama City as though there had been a slight earthquake.

### KERN WINS BATTLE FOR MINERS' RIGHTS

Washington, May 18. — Senator Kern has won his fight for an investigation of the conditions in the Paint Creek and Cabin Creek districts of West Virginia, where it is said unspeakable outrages have been perpetrated on the miners under the operation of martial law.

A favorable termination of the long struggle came unexpected today, when, after a series of conferences, a tentative basis of agreement was reached. The deluge of letters and telegrams demanding that the investigation be made undoubtedly has had its effect in melting down the opposition.

### "SMUT" SONGS FORBIDDEN

Chicago, May 20. — M. L. C. Funkhouser, deputy superintendent of police, went to work vigorously today to enforce an ordinance against suggestive songs passed by the city council last night. Funkhouser stated that he had already succeeded in obtaining the co-operation of moving picture people, who promised to withhold films from any theater permitting the singing of "smut" songs. He expects all the film supply houses to join in the movement and will next attack cafes and other places of amusement. The ordinance provides fines of \$5 to \$100.

### TO BURY BARBARA FRIETCHE.

Frederick, Md., May 20. — The remains of Barbara Frietche, the heroine of Whittier's poem, and those of her husband, J. C. Frietche, which were recently exhumed in the old Reformed cemetery here and placed in the mausoleum at Mt. Olivet, will be buried with appropriate ceremonies on Memorial day, May 30.



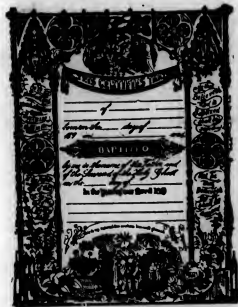
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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, MAY 29, 1913.

No. 22.

LET US BE KIND.  
Be ye kind one to another. Eph. 4:32.

Let us be kind,  
The way is long and lonely,  
And human hearts are asking for this  
blessing only—  
That we be kind.  
We cannot know the grief that men  
may borrow,  
We cannot see the souls storm-swept  
by sorrow,  
But love can shine upon the way to-  
day, tomorrow—  
Let us be kind.

Let us be kind;  
This is a wealth that has no measure.  
This is of heaven and earth the high-  
est treasure—

Let us be kind.  
A tender word, a smile of love in  
meeting,  
A song of hope and victory to those  
retreating,  
A glimpse of God and brotherhood  
while life is fleeting—  
Let us be kind.

Let us be kind;  
Around the world the tears of time  
are falling,  
And for the loved and lost these hu-  
man hearts are calling—  
Let us be kind.  
To age and youth let gracious words  
be spoken,  
Upon the wheel of pain so many  
weary lives are broken;  
We live in vain who give no tender  
token—  
Let us be kind.

Let us be kind;  
The sunset tints will soon be in the  
west,  
Too late the flowers are laid then on  
the quiet breast—  
Let us be kind.

Let us be kind.  
And when the angel guides have  
sought and found us,  
Their hands shall link the broken ties  
of earth that bound us,  
And heaven and home shall brighten  
all around us—  
Let us be kind.

—The Evangelical.

### PROGRAM OF SUNDAY SCHOOL CONVENTION

Of the Roaring Spring Charge of the  
Mennonite Church, Roaring  
Spring, Pa.

To be held June 14 and 15, 1913.

SATURDAY EVENING, 7:45.

1. Devotional Exercises, Rev. Abram Snyder
2. "The Inspiration and Power of Holy Scripture".....James Stuart and Bishop N. B. Grubb
3. General Discussion.
4. Adjournment.

SUNDAY MORNING, 9:30.

1. Devotional Exercises, L. A. Walter

2. Address of Welcome, W. W. McClure
3. Response.....Grant Snowberger
4. "Growth and Development of the Sunday School," Bishop Grubb

5. "The Ideal Sunday School Worker".....Wm. Moyer and Miss Olive Clark
6. General Discussion.
7. Adjournment.

SUNDAY AFTERNOON, 2:00.

1. Devotional Exercises, Frank J. Walter
2. Children's Hour, Harry Kensing

3. "Things That Count in the Sunday School".....Rev. A. P. Huper and Lewis Shaw
4. "My Personal Responsibility to the Sunday School," R. F. Orr and Rev. J. F. Reihl

5. "What Can the Sunday School Accomplish in Mission Work?" J. Blair Burkett and O. H. Hicks
6. General Discussion.
7. Adjournment.

SUNDAY EVENING, 7:30.

1. Devotional Exercises, Bishop Grubb
2. "Benefit of Sunday School Conventions,".....Aden Kephart and Clayton Burtram

3. "Whole-Hearted Service," Dalton Black, Miss Irene Heppner
4. "The Mission of the Sunday School,".....Rev. S. C. Yoder and Rev. H. G. Snyder

5. Lewis L. Shaw, Deacon, Daniel Snyder, Deacon, A. Kephart, Deacon, R. F. Orr, Deacon, Committee.
6. Blair Burkett, Secretary.

7. Adjournment.

8. Blair Burkett, Secretary.

### NEWS AND COMMENTS

Bro. P. A. Penner writes from Champa, C. P., India: "Dear Bro. It's very, very hot. Day and night no cool breeze. At least not what I call cool. All well. Plenty to do at all stations. Yours fraternally."

The Moody Bible Institute of Chicago, offers some specially strong attractions this coming fall. It announces Rev. G. Campbell Morgan, D.D., the great Bible expositor, of London; Sir William Ramsay, the distinguished Archaeologist, who is at present at Antioch in Pisidia, and who will lecture on the value of his work to New Testament problems; and Mr. Dan Crawford, the most famous missionary to Africa of modern times, the David Livingstone of the twentieth century. These lectures, like all the other work of the Institute, are absolutely free to

students, both men and women. Catalogs and other information are freely sent on application to any part of the world.

For the year ending February 28, 1913, the American Sunday School Union has commissioned 245 missionaries. 68 of these, however, have served but part of the year. As a result of their efforts, 1,703 new Sunday Schools have been organized and 736 re-organized. Into these schools have been gathered 8,820 teachers and 80,043 scholars. Nor have these missionaries failed in helpfulness to the general Sunday school cause. In addition to their pioneer work, they have visited 11,824 schools in which 61,229 teachers and 701,506 scholars were being influenced. 24,095 sermons and addresses were delivered, and while exploring new territory, or working in the districts covered before, 189,626 families were visited in their homes. While engaged in this work, opportunity has come to the missionaries to distribute 9,727 Bibles and 34,606 copies of the New Testament Scriptures. 88 churches of various denominations have grown out of the Union Sunday Schools in the past year, 37 of its schools that have developed into churches have erected houses of worship.

449 Young People's Societies and prayer meetings have been established and as a crowning glory to the work 8,799 conversions have been reported.

Further information will be cheerfully furnished. Address, The Amer. Sunday School Union, 1816 Chestnut St., Philadelphia, Pa.

J. H. Davies, Gen. Representative.

The ancient Abbey of Citeaux near Potigny, with its tomb of St. Edmond of Canterbury, has been bought and partially rebuilt by M. Paul Desjardins and his friends of the "Union for Truth."

Here a large hall for lectures and some thirty modernized and furnished cells are utilized for "lay retreats." Lectures are given on such subjects as "International Law," "Education and Apprenticeship," "Romance and Mysti-

cism." A period of ten days is thus occupied. But do these free-thinkers believe that they can arrest the moral decline of France in this way?—Rec. of Chr. Work.

Among the interesting finds which Dr. Butler, of Princeton, has made in his Sardis excavations and reported on in the American Journal of Archeology, has been that of the very early Church building, constructed wholly of brick and extraordinarily well preserved. The wooden roof alone had disappeared. A large block and sandstone serves as altar in the apse. It is a striking fact that this church is built to the southeast angle of the ancient temple of Artemis. This close proximity to the center of Lydian paganism may perhaps be the reason why the Church of Sardis had "a name to live" and was yet "dead." Rec. of Chr. Work.

On Thursday afternoon, June 5th an interesting, mixed musical program will be rendered, while on the evening of the same day the great religious cantata "Glad Tidings," will be rendered by a trained chorus under the supervision of Prof. U. S. Amstutz, which cantata will be accompanied by the Mitchell Orchestra, special soloists, etc.

A great day is expected as usual. Come and bring your friends along. The Committee.

You can't keep a good man in bad business.

One gets an impression of the check which Islam has been on the Christian and cultural advance in the Levant from the fact that before Caxton first set up his press at Westminster to print Bibles, the Montenegrs had a press at Obod and were issuing copies of the Gospels for all Slavic countries. This press was destroyed by the Turks in 1566.—Rec. of Chr. Work.

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## FROM OUR CITY MISSION.

From a recent report of sister Anna Penner we extract the following for publication:

Brethren of the Board:—Greetings in Jesus' name! It is with a feeling of unworthiness and yet of gratitude that I write this letter. Unworthiness, because I realize that, within the past year, God has lavished an amazing amount of grace upon me, in spite of many failings on my part. Gratitude, because of the marvelous keeping and strengthening power of our Lord, and of the love He has for me.

This past year has indeed been a wonderfully rich one for me. Not only physically has the Lord blessed me, but spiritually as well, and I feel like singing the 103rd Psalm with all my heart. And now for the last few weeks I have been facing a decision which I knew must be made. I must choose some work for the coming year. Sometimes it is hard to know what to do, but although I spent much thought and prayer upon the matter, I did not feel the burden of the decision because I had placed it upon the Lord, and I knew that He would open some door for me. When that letter of Brother Balzer came asking me to stay in my present work another year, I recognized it as God's call. If God sees fit to use me here with all my shortcomings and imperfections, and if you, the members of the board, are satisfied with my work, I am willing to work in the city mission of Los Angeles for another year, by the grace of God.

In regard to our work we have no brilliant victories of recent date to record, but we believe that God is working at some hearts in our district.

Let me tell you, before I close, of one experience I had recently. One of my little Sunday school girls wished to be baptized. I spoke to her mother about it and she consented, but I did not see her father. The next day little "Violet" came to me with a sad countenance. She said, "My mamma told papa last night that I wanted to be baptized, and he got very mad." Then she impulsively dropped her head on my bosom and cried. We went to the closet where I tried to console and encourage her. Then we knelt down to pray. She began, "Oh, Jesus, I want to come to you,"—and then she broke down, sobs choking her voice. I could not restrain my own tears at her fervent cry. I am sure the Friend of the children heard her and He will be with her. I do pray that somehow God might

make Violet the instrument that will bring her Catholic father to Christ.

But now I must close. Soon it will be time to go to the mission for our sewing class.

Wishing you all the blessings of the Spirit I am Yours in the Master's service,

Anna Penner.

## FROM THE MISSION FIELD.

"Our Indians for Christ and Christ for our Indians," is our motto. May the Lord, our Master, help us in this work. May soon all the Cheyennes be won for Christ, yes, and Christ for them; for, oh, they need Him so much!

These Indians belong also to the Master, they are His. This field belongs to our Master, the devil has no right here, he is only an intruder. May he soon be driven out, never to come back.

At times it seems as if the enemy is so powerful that it is impossible to face him. But with the Master leading us we fear him not, we bravely face the foe.

Our meetings in our church were not so well attended as formerly. Nice weather is keeping them away on account of visiting. Lame Deer and Busby, and some going to Sheridan, 70 miles from here, to meet friends from Oklahoma, also sickness among children and mourning for the dead, kept some at home. But we had many visitors at our home. In eighteen days 350 Indians called on us. One day 31 visitors called, some remained over a half day. They come with various complaints, letters to be read and written, calls to the agency per phone, medicine and also asking for money, bread and milk.

One little girl died last week. I often went to see her during her illness.

Often met as many as seven medicine men present. I found out afterwards that the father had promised the great Spirit to believe and trust in the medicine, if he would save or spare his child. The government doctor was called, but too late. They had waited too long, he could not save the child, it died towards morning. I went over after it was dead. The father said: "I have no one to make the coffin." The medicine men had all left, no one there to help them. The mother lying flat on her face near the dead child. Before, as long as they had hopes of getting things, the medicine men were there. I told the father that I would make the coffin and give \$2 toward digging the grave. So in the afternoon they came to the church where we had a short service and then went to the grave-yard. It took a long time to bury the child

as they could hardly part with it. He cried and said: "My child, I love you so much and shall never see you again. God, I promised to believe and trust in the medicine men, so you would heal my child, but you cheated me, you made me weep." Poor Indian brother, no hope beyond the grave. You surely need Christ, the only hope for eternal life.

I tried to direct his eyes upward to the Friend of the sad and downcast, tried to turn his eyes to the hope in Christ Jesus, but in vain, his heart was filled with bitter feeling. He would not listen. May he be turned to seek comfort, where comfort may be found.

Our Christians attend service very well. John is teaching a class in Sunday school; he tells the story and explains it to the old men, after I have told and explained it to him during the week. John was in Birney the other week and met the Methodist pastor and confessed to him that he was a Christian and that he wanted to work for the Master. Others heard him make this confession and were surprised to hear an Indian make such a confession.

God bless John in his efforts. God, our Father, help our Christians to be true, for they have many things put in the way by the other Indians to cause them to fall. Pray for them, they need your prayers.

Brothers and sisters, we can not serve God and mammon, but we can serve God with mammon. Let us serve Him with whatever and wherever we can. Work makes us strong. If we should remain idle and not be active, we would soon be weak. It is our mission, the mission of the church, to give the whole gospel to the whole world. May the time soon come when this is true.

Your humble servant of the Master,  
P. A. Klewer.

The one who did his best has no occasion to waste time in wishing he had done otherwise.

—Walter A. Brooks

—Walter A. Brooks

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

## HUMILITY.

(Written for the C. E. Society of the Wadsworth, O., Church, by E. F. Grubb, Los Angeles.)

It is a result. It is not something put on as a coat but is being clothed upon with becoming raiment as a flower is clothed with beauty that is from within.

It is a result of the inward condition through the work of the

atonement, a reflection, an outshining of the character of the Humble one of Galilee, an outshining of His Spirit that dwells within.

How opposite to humanity is pride. Boasting, and self-exaltation have no place in the humble heart. The pride of man comes from the tendency of sinful man to deny his sin and his need of salvation.

There are two theories common today that make men proud of themselves.

1st, That there is a "divine spark" in every person, that is, there is some good in any man: while the fact is: There is no good in any man. Rom. 3:10 "There is none righteous, no, not one." This theory leads men to believe in the development of men in the never-proved and now exploding theory of evolution.

A second similar notion is that God is in every man and we are all a part of God. This is a leading form of unbelief today expressed largely through Christian Science.

God is in no man until that man is born anew, he must be born anew. (John 3:3), then he is in that man.

If it were true that God is in all men then we would be our own redeemers and there would be no need of Christ and His cross, and we should grow into perfection, physical, mental, spiritual. Belief in the divinity of man rejects the deity of Jesus Christ.

Pride comes through ignorance and unbelief; humanity through knowledge and faith. We should know these things concerning ourselves:

1. Our lost condition, as sinners, (Rom. 3:13) for all have sinned. Nothing so humbles us as to realize we are by nature children of the devil, (John 8:44), children of wrath (Eph. 2:3), that we are dead in trespasses and sins (Eph. 2:1) and must be made alive by God before we are able to do any good thing.

That no one of us is better in the sight of God than another.

2. Our helplessness. We are not able in any way to deliver ourselves from sin. Not wealth, nor good works, nor saying of prayers is able to deliver us from our sins. If we have good works we still have nothing to glory toward God. Rom. 4:2.

3. Our hopelessness. We are not able to save or to keep ourselves from sin nor are any of our friends able to save us. Father and mother with all their love; the aged with all their experience; the rich with all their

## Home Circle.

## UNCLE JOSEPH'S IDEA.

By Hilda Richmond.

"Here's something, boys," said Joe Bremen, bringing his feet to the floor with a thump. "In this letter Cousin Clyde says Uncle Joseph is coming to visit us in three!"

"Well we know that," growled Charlie, picking up the game with which his brother's feet had played sad havoc. "You needn't get excited and upset everything on that account. That's no news."

"But listen to this. He says uncle is thinking of taking all the boys in the family for a month to the woods down by Ford's Lake. That would be glorious," he went on to check the wild whoops of his two brothers, "if there wasn't something else to consider. Clyde says uncle is on a sort of inspection tour to see which of the boys can go and he wants this letter passed along the line to warn all the fellows. He says uncle is particularly strong on chores and if we are not hustlers we'll be left at home."

"Read it all," commanded John, "or let me do it."

So Joe read the solemn warning issued by cousin Clyde as to what qualifications were necessary to get into the charmed circle, and at the close of the letter the boys breathed more easily. "Do chores, cook a little and keep the tent in order—that's the substance of it," said Joe folding the precious bit of paper. I wonder how he found out Uncle Joseph's plans."

"I wish one of you boys would beat the rugs at once," said Mrs. Bremen from the doorway. "Sarah wants to put them down before dinner."

To her great surprise two of the boys sprang up immediately and presently the rugs on the lawn were getting a terrific pounding while the third boy was offering to go to the grocery for sugar—a task he had shirked an hour before on the plea of headache.

"I am afraid this is too good to be true," said Mrs. Bremen after four days of enjoyment.

In three other families other mothers were surprised at the sudden passion their sons developed for chores and the baker's dozen of nephews determined to leave no stone unturned to get to camp a whole month with their jolly relative. Boys who had thrown their clothes about recklessly now hung them in closets, and the mothers wondered if the reform would be lasting.

"I have been thinking of going camping for a month at the lake,"

The "Mennonite" and "Christlicher Bundebote" together to one address for \$2.50.

said Uncle Joseph at the family reunion always held on grandfather's birthday. "Let me see? School begins just one month from today, doesn't it?"

Five boys answered at once and all waited in almost breathless silence for his next words. "I want to enjoy myself thoroughly and must therefore have good company," he went on looking about him. "I have had a plan in mind for some time but didn't dare mention it till I had made a sort of tour of inspection this summer. I was surprised and pleased to find that all the boys in the family are getting to be so self-reliant and helpful that I hardly recognized them. I am sure my plan will work, and I know you will all be pleased with it. I want to take your mothers out there in the woods for a whole month of enjoyment, and I am sure you boys will be willing and anxious to help with affairs at home so they can have a good time without a care."

He talked for some time to give the boys a chance to recover and when he had finished, four of the elder lads manfully swallowed lumps in their throats and warmly seconded the plan. "I shall depend upon you boys to help persuade them to go."

After planning and working the ladies finally packed their outfits under the direction of their brother who acted like a schoolboy, and their husbands promised to come to the camp for a whole week after it was in order. The boys rendered valuable assistance and not one, from tall Charles who headed the list with his fifteen years, to eight-year old Ned, uttered a groan in public. It was maddening to see the fishing tackle and camp supplies packed, but if things got too bad to be endured there was the old barn to take refuge in.

"Good-by! Good-by!" screamed a chorus of voices as the ladies took their seats in the big wagon Uncle Joe had hired to take them to camp. "Have a good time."

"Good-by!" said Uncle Joseph in great surprise. "Amn't you boys going along? Hop in every one of you or we'll drive off without you."

"You said," began three boys at once, but their voices were lost in the cheers raised by the rest.

"I said you boys are pretty good boys, and I mean it," said the commander of the expedition with a broad smile. "I guess that letter that went the rounds of the baker's dozen fitted you for the work of the camp, so the

ladies will have nothing to do but rest and have a good time. All in place? Well then good-by, town, for four weeks!"—The Morning Star.

## Marriages.

Reichenbach-Welty. — On May 15, in Bluffton, Ohio, by Rev. W. S. Gottshall, David W. Reichenbach, of Pandora, Ohio, and Lucy Violet Welty, of Bluffton, Ohio.

Umstead-Custer. — On May 17, in Pittsburg, Pa., by Rev. W. S. Gottshall, of Bluffton, O., Wm. B. Umstead, of Fleetwood, Pa., and Neva Custer, of Norristown, Pa.

## Deaths.

Clymer. — On May 19, 1913, died at Quakertown, Pa., Jacob S. Clymer, aged 93 years, 4 months, 24 days. Funeral services were held and interment made at the East Swamp Mennonite church on May 23. A. B. Shelly spoke at the house of mourning in German from Isa. 40:31, and W. H. Grubb at the church in English from Matt. 11:28. The deceased was a consistent member of the Mennonite church from his youth, first at the East Swamp church, and when he afterwards moved to Philadelphia he became one of the founders of the First Mennonite church of Philadelphia, and when he and his family later moved back to Quakertown he again united with the East Swamp church. On September 24, 1843 he entered matrimony with Olivia Taylor, who, 90 years old, survives him. Besides her he is survived by one son and one granddaughter. A daughter preceded him to eternity about 57 years ago.

Bracy. — On May 16, in Bluffton, Ohio, after 16 months' illness, caused by a stroke of paralysis, during which time he was most helpless and bereft of his reason, John Bracy, aged 53 years, 3 months and 13 days. Funeral services were held in the First Mennonite church and interment was made in Ebenezer cemetery, W. S. Gottshall officiating.

Bixel. — On May 19, in Pandora, Ohio, of diabetes, Clarence, son of Noah and Sarah Bixel, aged 16 years, 8 months and 26 days. Clarence was a good boy and of congenial disposition, and two months before his sudden death confessed his Savior in baptism. The funeral at the St. John's church was largely attended. Services were conducted by W. S. Gottshall, assisted by Albert Schumacher, and — Thiesse.

## Contributions.

For India.

Champa, C. P.  
C. A. Reimer, for church, \$25; ditto for lepers, \$25; two sisters for church, \$5; Bethel S. S., Mt. Lake church, \$26. Gratefully acknowledged.

P. A. Penner.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00.



## The Mennonite.

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Rev. C. van der Bruggen, Editor,  
Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

## Editorial.

## OUR GIFTS. I.

Our gifts can be understood in two ways: the gifts which we have received, and the gifts which we give.

Today we will consider the gifts which we have received. These gifts are again two-fold. We receive gifts from God and we receive gifts from men.

When we say: "Our gifts" we recognize that these have origin not in us, but in some one else, who bestows them upon us. What have we that we have not received? In fact we have nothing which is not a gift. God is the first giver. He gives us life and health. He gives us ability and opportunity, which one without the other is of little value. It is well for us to recognize that we owe all that we have and all that we are to God. It will make us more humble.

But is it true that we owe all to God? Have we not worked, and worked hard, to become what we are? True, and yet, who gave us the ability to work? Who gave us the opportunity?

The gifts, the talents, are very many-sided. We never find two human beings alike, neither do we find two persons having the same gifts. What is easily accomplished by one, another can not do with all the work he may bestow upon it. Yet it seems as if every human being of sound mind has some gift. It may be bodily strength or it may be of some mental ability. The gift may be in the line of science or art, in music or in business, in oratory or in handicraft. These gifts can be developed or neglected; but the opportunity to develop the gifts is another gift of God.

If we received all from God, then one of our most valuable gifts are our human friends, which God has given us. We did not choose our parents, God gave them to us, and how much is not contained in this gift? How much love did not most of us receive from our parents? God gave us life and gave us the possibility to sustain it, but it was through the instrumentality of our parents. How they loved us, how they prayed for us, how they thought for us, how they worked and how they suffered for us. How much do we owe to our brothers and sisters! to our relatives, friends and neighbors!

The greatest gift which God bestowed upon us was the gift of His only begotten Son, the Son of His love, the gift of His love. He gave us this unspeakable gift to save us from sin and gave us life and happiness.

A gift conferred upon us brings with it a responsibility. We must give an account of the use which we made of our gifts. Therefore we ought never to envy others because of their gifts but so is the responsibility connected with them.

We owe gratitude to God, to our parents, to our friends, and we can best show our gratitude by making the right use of the gifts which we have received, by not only selfishly enjoying them, but by trying to use them for the benefit of others and the honor of God. For this purpose we have to pray that God will bestow upon us grace and wisdom for the right use of our gifts.

## Correspondence.

Souderton, Pa., May 24, 1913. Dear Friends:—The weather in this community has been rather cool and dry until this week we were blessed with plenty of warm rain.

A number of our members attended the unveiling of the Annie Funk Memorial at Bally on Sunday afternoon, May 4th, (Eastern Conference Sunday.)

On May 11th Rev. Harvey Shelly filled the pulpit in the absence of our pastor.

Sunday afternoon, May 17th, we had baptismal services in our church, when 12 new members were added to the flock, 6 by baptism and 6 by the right hand of fellowship. Sunday morning following the Lord's supper was observed, where 172 partook of the emblems. The weather was threatening and yet the house was well filled, both the main audi-

torium and Sunday school room; many of the members living quite a distance from the church and who are unable to attend regularly, attended this memorial service.

The C. E. Society is making preparations to attend the annual C. E. convention of our Conference on Memorial day at Saucon.

It has been decided by the Sunday school to have children's day some time in June, the date will be set some time later.

May God add his blessings to all that has been done.

H. A. Alderfer.

Berne, Indiana, May 20, 1913. Dear readers of the Mennonite. Time passes so quickly that we often don't realize how far we have been swept along by its powerful arms. That may explain the fact that there has been no correspondence from Berne for a long time.

This new year, which is slowly nearing its turning point when its second half will begin, has so far been eventful no less than former years have been. In our congregation, the angel of death has passed through the ranks repeatedly. A number of those who have seen the community in its earliest efforts are gone. One father was taken from his family in middle age. In still another instance the youngest member of a family was taken.

Many occasions of happiness have come into the congregational work. We think back with a deep sense of gratitude to the Union Meetings, that were held in the days just before and after New Year. The months that the choir spent in preparing "The Seven Words of Christ on the Cross" were time well spent. The rendition of this Oratorio took place on the evening of Good Friday. On the forenoon of Pentecost Sunday there was another musical program. The story of the life of Elijah in the form of a German "Declamatorium" was given at this time. It consisted of Songs by the choir, and by the congregation, solos, and declamations, although the songs by the congregation had to be omitted on account of lack of time. It was simple but none the less interesting on that account. On last Sunday baptism was administered to 43 young people. Preceding the time of baptism there had been an eight or nine months' term of instruction in religious truth, during which the young people were lead to understand the office of salvation, the claims and the requirements of Chris-

tianity, etc. Brother Sprunger, in his characteristic way admonished the young people most earnestly, pointing them to the seriousness of the life that lay before them, and especially dwelling upon the 32nd verse of Acts 20. May the Holy Spirit in God's providence, call many young men and women, boys and girls to step out definitely unto the side of Christ and may those of us that are responsible for their souls, not shrink our duties. Next Sunday the congregation will have communion services.

On the second Sunday in June the Normal classes of Berne will have their graduation exercises, with a total of about fifty graduates. On the Thursday following the Sunday school of our church will have Children's Day with all of its attending joys, as we hope.

The intermediate division of our C. E. Society that was organized this spring, has reached a membership of nearly 100 and its members have begun to do active work.

With greetings to all the readers,  
P. R. Schroeder.

## Editorial.

## WHY I AM A MENNONITE.

By S. M. Grubb.

I am a Mennonite because I am a Christian. For me to say that I am a Mennonite because I am a Christian does not imply that those in the fellowship of other communions are not Christians. One of the signs that mark true Christian life is the fellowship in which the Christian stands. Differences in race, nationality, temperament, condition in life, geographical situation and historical development, things over which the individual has little or no control, are responsible for the groups into which Christians find themselves divided, but nothing in Scripture, so far as I can discover, ever warrants a Christian's flocking by himself. There were tribes in Israel, each with their own particular traditions and sometimes their peculiar dialects. The disciples of John were noticeably unlike the disciples of Jesus. The church in Antioch differed in some particulars from the mother church in Jerusalem. Rome and Galatia, Corinth and Thessalonica had their distinguishing peculiarities. Each of these bodies, and the same may be said of the other apostolic churches not mentioned, though made up of Christians, were colored by local considerations. While it is true that the separate

apostolic churches are not to be regarded as portraying differences similar to the differences which today make Christians appear to be divided, it is also true that in primitive Christianity a confession of Christ included a fellowship with the brethren and the isolated confessor does not appear to have been a consideration. The idea of Christ as the head of the Church and the believer one of the many members of the body, excludes the possibility of any one being a part of Christ, and yet not a part of His body, the church. Therefore, first of all, it is to be maintained that those of us who are members of the Mennonite church are so because we believe ourselves to be members of the body of our Lord.

Environment is an influence which we, to be fair, must take into consideration when giving reasons for our connection with the type of Christianity of which we are a part. Environment accounts for most people's church connection. Unless their relations have been disturbed by some peculiar providences, people are most likely to identify themselves with the church of their parents, or, at least, with that church most closely connected with the religious influences brought to bear upon childhood. The hold that, paedobaptist communions have upon those born of parents in their fellowship is secured because their system makes the child a part of the church almost as soon as it is born. Such a fellowship is accidental in so far as the subject is concerned, but it gives the church a hold upon that one, which, unless some peculiar influences enter to disturb, is likely to last. The Mennonite church is committed to the doctrine of believers' baptism. One enters its fellowship, not because he is brought into it through a covenant in which he has only an unconscious part, but because by an act of his own volition he wants to enter it and assumes the responsibilities involved with a clear understanding of what they mean.

Denominationalism of every kind has to meet the charge that it is a species of caste. Only by a system that permits the subject to decide for himself whether he will or will not be identified with the church of his parents can we meet the objection that people are what they are, denominationally, because, like the colored man, they "were born that way." Ours, we believe to be a reasonable system. It, at least, waits until the one who becomes identified with it knows and has the opportunity

to act according to his knowledge. That the caste idea has a strong influence with all classes of Christians, however, may be noticed by the disappointment, or even resentment, sometimes shown when changes of denominational affiliation occur. When the changes happen to be from Protestant to Catholic or Catholic to Protestant the friends and relatives of those who make the change, even though these friends show little or no interest in matters of religion, are sure to regard the change to be an act of peculiar family disloyalty.

Providence, when placing me in a Mennonite home, designed that I should meet the responsibilities and opportunities that the church of my parents brought before me. To have been born into a family whose ancestry has always been prominent and influential in the councils of the Mennonite church, whether it was the meeting at Dordrecht that gave us a formal written confession, or the one in Germantown, that, protesting against slavery, committed us to the recognition of the sacred rights of manhood, or at the gathering which led to the separation of 1847, that spake for the rights of private judgment in matters of faith, means to me that I have inherited a part in the maintenance of principles that are worth all the sacrifices they cost. To bear the name of Mennonite means to be a representative in this generation of that church whose birth came by the fire of persecution and whose growth involved the dangers, privations and struggles of pilgrim bands in many lands. The many little meeting houses with the silent witnesses of the faith who lie under the green close by and about which cluster the sacred associations of our impressionable youth should mean to those who are called upon to struggle and sacrifice in keeping alive the truths to which these simple shrines are consecrated what the poet makes Horatius say, when called upon to guard the bridge against an enemy bent upon destroying his beloved Rome:

"How can a man die better than facing fearful odds,  
For the ashes of his fathers and the temples of his gods?"

I am a Mennonite because I believe in the doctrines of the Mennonite church. This belief, though a sacred heritage, is, after all, a thing that was born in me of conviction that came by a thoughtful perusal of the Word of God. There are types of Christianity that ignore the educational process commonly known as catechetical instruction and depend upon, or at least emphasize, the

inspirational or the emotional methods by which men are brought to reject the world, the flesh and the devil and accept Christ. Very often the difference between the inspirational and the emotional are not defined or even clearly understood. There are sometimes spiritual crises in some men's lives that mark the spiritual birth of a new man with an undeniable distinctiveness. Such was the experience of Martin Luther when the sudden death of his companion by lightning led him to exclaim, "Henceforth I become a monk of the Order Augustine." Such was the experience of Menno when, under the double sign of death, he was to notice the martyrdom of Sieke Snyder and then to feel the pang of the sword in his own breast as his own brother was led to execution for a part in the fanatical Anabaptist disorders. In both instances the subject rightly turned to the Word of God, and by diligent search found truth, solace and inspiration. There are three things that must work a subject's conversion, the Spirit of God working in him, the subject's willingness to yield to the Spirit's leading and the guidance of the Word. Emotionalism too often leads one to suppose a peculiar mental experience to be all that is required in the making of a Christian and a fit subject for church fellowship. Unless the Word has its deep lasting influence in the experience of the subject and a process of sane reasoning backs up the suggestions that the emotions present the Spirit has nothing to work upon and the conversion is apt to be only a fit of excitement. There is a subtle danger in emotionalism. People run after it persuading themselves that its frequent appearance in them is an evidence of spiritual fruitfulness. "The fruit of the Spirit," says Paul, "is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.... If we live in the Spirit, let us also walk in the Spirit." Gal. 5:22-25. Again, "The fruit of the Spirit is in all goodness and righteousness and truth." Eph. 5:9.

(To Be Concluded.)

## THE POSITION OF MENNONITES ON BAPTISM.

The editor has suggested to me that this article was to be written for the purpose of bringing information to such who are interested in the position of Mennonites on the question of baptism. This allows the writer to treat the subject constructively.

Since Mennonites in general have the congregational form of church government there naturally exist some differences of opin-

ion and also some differences even in regard to such a fundamental question as that of baptism. It is not the purpose of this paper, however, to dwell upon the differences but to give the interested inquirer some idea as to the position on baptism taken by Mennonites generally.

Mennonites look upon baptism as a divine ordinance which holds this place by virtue of the expressed will of the Master, Matthew 28:19, 20. This being the Master's wish it is but reasonable to expect that those who profess to love Him should make His wishes a prime consideration in their lives. The necessary distinction made in Mark 16:15, 16, is, of course, not forgotten, for baptism without faith would be a mere form, doing more harm than good. There have been times in the history of Mennonites when, owing to conditions, brought about by persecutions, the rite of baptism was omitted, but this was always considered an exception to the rule.

The question concerning the form to be used is left largely to the discretion of the individual churches. Some immerse, others pour and a few sprinkle. As a usual thing differences of opinion on this point are confined to localities where some other factor makes or made its contribution to the difference.

In general baptism is looked upon as a very important step among Mennonites and because of this fact in many churches the candidate is prepared for this step by means of quite thorough-going catechetical instruction. The scope of such instruction differs in various localities owing to differences in experiences and development, but traces of this principle are to be found in the most Mennonite communities, and where it has been lost sight of the persistent inquires of the younger generation almost compel a return to the same in essence if not in form because of the fact that Mennonite emphasis on some of the doctrines of Evangelical Christian churches is so different from that of other denominations that instruction becomes necessary from this view-point alone aside from the more important fact of the value of a careful introduction into the fundamentals of Christian beliefs. Many of the congregations follow the catechetical instruction up with a public examination of the candidates.

This is also conducive to placing an emphasis upon the importance of the rite of baptism. Sometimes this public examination finds a part of its purpose in satisfying

## THE MENNONITE.

the members of the church as to the candidate's eligibility to church membership, for the day of baptism usually marks the time of one's entering into church fellowship, with the congregation where one is baptised. Thus baptism comes to have a double significance of making one a member of both the visible and invisible church at the same time. This emphasis has sometimes retarded the baptism of the individual even after he is willing to confess himself to be a follower of Jesus Christ simply because he is not ready to subscribe to every article in the constitution of the local church. The natural result of such experiences was to lead some of the churches into a greater emphasis of the revival meeting type of conversion and consequent baptism rather than the catechetical preparation for the same step. This more radical method naturally became more necessary when an increasing number of young people passed beyond the age of natural religious susceptibility.

It is evident from some of the things that have been said above that Mennonites believe in baptism on confession of faith. They look upon baptism as a public confession of a right relationship to God through Jesus Christ. The candidate confesses that he repents of all his sins committed in thought, word or deed; he professes to believe that there is an eternal and sufficient salvation through the Son of God who was crucified, died and was resurrected; and that he receives forgiveness for all his sins through this salvation and he promises, through the help and the grace of God, to live and die for his Savior, Jesus Christ, and to use the Word of God and other means of grace unto salvation faithfully and to remain true to the Triune God until death. This kind of vow of faithfulness to God, Mennonites hold, should be made by the individual for whose relationship to God it stands. There have been times when this view was so strongly emphasized that those holding another were hardly or not at all considered Christians. This, however, is not the case among Mennonites in general today, even though they hold very persistently to baptism on confession of faith.

In a number of Mennonite communities child consecration is practiced. This has a significance of its own and is not to be considered equivalent to child baptism. Usually this ceremony is brief and its aim is to impress upon

on parents and members of the congregation the great privileges and responsibilities which have come into their midst through the advent of this new child and to ask God's benediction upon the newcomer. This ceremony does not make the child a member of the church and it must later on take the same steps to become a member that any other child will have to take.

Now and then there has been a tendency to invest the rite of baptism with supposedly greater significance but such a move is successful only in a small degree or leads away from the trend of the Mennonite mind. Anything that in any way savors of the magical in connection with any rite, including that of baptism, has always been met with quiet but determined resistance on the part of Mennonites generally, hence their emphasis on a consistent life that the confession was and continues to be genuine.

These paragraphs have been written as if in answer to the question on the part of some honest and interested inquirer concerning the position which Mennonites take on the question of baptism and the writer hopes that they may fall into the hands of someone whom they may benefit.

J. H. Langenwelter.

## NOTES ON THE SUNDAY SCHOOL LESSON.

June 8.

Joseph Forgives His Brethren. Gen. 45:1-15.

Golden Text—Ps. 133:1.

In this lesson we reach the crisis in the story of Joseph. It was twenty-two years since he had been sold into Egypt and subjected to all the hardships incident to being made a slave and an innocent prisoner. No doubt he felt in his dark days that he was suffering severely. His brethren were also sufferers, though free and not subjected to injustice, they were continually haunted with the thought of the wrong they had done to their aged father and young brother. When it comes to suffering, who is there who would not rather suffer innocently, like Joseph, than suffer under the load of a guilty conscience, as his brethren had to? Certainly it was no easy thing for the brethren of Joseph to conceal their crime during all of these years.

Joseph seems at first to have concerned himself about Benjamin alone. Him he wanted with

him, but when he saw how these brethren had changed, how they were willing to suffer for the sake of their aged father and their youngest brother, his heart was touched. They had been brought to a recognition of their guilt and were prepared to receive pardon. Joseph reminds us of our Elder Brother, Christ, who is ready to forgive us if we but acknowledge our sins and seek His pardon. Whatever may have been Joseph's plans, the situation now became so intense that he could restrain himself no longer. It was a holy moment which the presence of the profane Egyptians must not spoil. Alone with his brethren he could reveal himself as their savior, ready to forgive the past wrongs they had done him. Our relation with our Savior must be a personal one. Forgiveness and salvation are matters that we personally must arrange with our Lord.

Joseph could see only good coming of the evil his brethren had done him. The fact of their selling him was a wrong, but God overruled it that good might come of it. God overrules the evil that men do to suit His purpose, but no man is warranted in doing evil with the expectation that God will make it good. Notice that the brethren had been made to reap the wrong they committed in having a troubled mind so long and in being harshly treated when they came to Egypt.

"It is not surprising that Joseph was impatient to communicate to his father the happy tidings of his life and glory in the land of Egypt. He had already delayed, for prudential reasons, to cheer the heart of his parent quite too long for his own comfort. Now that everything is prepared to the satisfaction of himself, he sends for his father to come down into Egypt and proffers his brethren and all their families ample support, during the five years of famine yet to come. How great is the happiness conferred upon this pious son, to be able thus to compensate his father for all the sighs expended, and for all the tears shed in his behalf? and oh! what a rational revenge to retaliate good for evil!"—Gordon.

## NOTES ON THE C. E. TOPIC

June 8.

Seek Peace and Pursue It. I Peter 3:8-18.

There is but one place to find peace. It is with God. Every form of peace that lets God out of consideration is a failure and neither satisfies nor helps. God has provided a way by which the most troubled soul may find peace. It is through the atoning blood of Jesus Christ. Believe

that He shed His blood upon the cross for you and instead of you and peace is yours.

In seeking to establish peace one may make the mistake of beginning at the wrong place. Peace must begin in your own heart. Men and women have sought peace by hiding away in convents and monasteries, there to spend their days away from the world and its ins. They made the mistake in fleeing and forgetting that they carried with them in their own hearts the seeds of that which, robs of peace, even sin. Peace comes with a pure heart. We cannot make a new heart or do that which would cleanse it, but God can create a clean heart within us. In regeneration the new Creature alone finds peace.

The evidences of the peace we have made with God are shown in the way we keep peace in the world with both our neighbors and our enemies. The world is full of queer people, these often provoke us and try us. They make us lose patience with them, but their queerness is no good excuse for our quarreling with them. We are a little queer ourselves if we only are honest enough to admit it and, if God is patient with us in our senseless and foolish short-comings, ought we not to be patient with our brethren also? There is no excuse for a Christian to be anything but peaceful with those with which Providence has thrown him.

The hardest and the most necessary peace to make and keep in our dealings with men is peace with those who hate us. It requires grace to pray for those who use us meanly, but our own forgiveness is conditioned upon our willingness to forgive. Who can pray the Lord's prayer without forgiving those who trespass against him?

The Christian's mission is a peace mission. His business is to herald the Prince of Peace to all men. As a follower of the Prince of Peace, we must strain every effort to bring about a condition of peace between man and man and between the nations of the earth. Are we doing that?

Sometimes the unfortunate church exists that has no peace, brothers are set against brothers, instead of loving they hate; instead of building up they tear down and instead of honoring Christ they dishonor Him. Can such an organization be truly a church?

Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.

May 29.

1915.

## News of the Week.

## DR. VAN DYKE CHALLENGES PRESBYTERIANS

Atlanta, Ga., May 23. — Dr. Henry Van Dyke, professor of literature at Princeton University, and long a prominent Presbyterian, has challenged his church organization to "try a grown man" for what some members call heresy, rather than his son, who has just been ordained.

Young Tertius van Dyke and three other graduates of the Union Theological seminary, of New York, which has long had differences with the church, were ordained with Dr. Paul van Dyke, the uncle, and Dr. Henry van Dyke, the father, officiating. During the remarks of Dr. Paul van Dyke, tears streamed down the face of the father. In his address the latter had this to say about charges of heresy:

"You know that a new attempt has been made lately in the Presbyterian church to exalt the letter above the spirit in judging of the fitness of men for the Christian pulpit. Four true-hearted and devoted young men, among whom is my dear son, who is to be ordained tonight, have offered their lives to the service of Christ in the ministry. They have confessed their faith in God the Father as the almighty ruler of the universe, in the Holy Spirit speaking in the Bible as the supreme authority in matters of religion, and in Jesus Christ as the divine Redeemer. But a protest has been made against their acceptance because they cannot give a literal affirmation to certain test questions proposed by a theological inquirer. 'The Presbytery of New York has warmly welcomed the young men and disregarded the protest. But it is being pushed in public and private and the effort is made to produce a judgment that these young men are heretics and that the church ought not to receive them as preachers of Christ. 'Well, whatever comes of the protest, I wish to take my stand with these young men. They are my brothers in the faith. If they are unfit for the ministry, I am unfit.'

## STREAMER HITS MINES AND GOES TO BOTTOM.

Smyrna, May 24. — The steamer Nevada, with two hundred passengers on board, struck three mines in succession today and sank. Only eighty of the passengers and crew and reported saved.

The mines were strewn in the coast waters by the Turks to prevent attack by the Greek fleet during the Balkan war.

The Nevada was owned by the Hadji Daout Company and ran in the Eastern Mediterranean.

## MAN KILLED IN PRIZE FIGHT.

Calgary, Alberta, May 24. — Within two minutes from the start of the scheduled ten-round fight for the white heavyweight honors, Luther McCarty took the count of ten, knocked out by Arthur Pelkey's terrific drive just below the heart, and eight minutes later died from heart failure, superinduced by the blow. Late to-day a squad of northwest mounted police left this city for the Burns' arena, five miles from here, with instructions from Magistrate Crispin to arrest every one connected with the fight.

## THE MENNONITE.

## WHITE FATHER SENDS MESSAGE TO INDIANS.

Washington, May 24. — President Wilson sat in his study today and sent a message by phonograph to the American Indians. It will be translated into the various tribal dialects and will be taken on a 22,000-mile tour of Indian reservations of the country by Dr. Joseph K. Dixon, of Philadelphia, of the Red man's Wampanag expedition. It is planned to let every Indian tribe hear the "white father's" message, which will be reproduced in every government Indian school.

Secretary Lane and Acting Commissioner Abbott also made records.

## One People With Us.

"I rejoice to foresee the day," said the President in part, quoting Tomas Jefferson, when the red men become truly one people with us, enjoying all the rights and privileges we do and living in peace and plenty."

President Wilson remarked on the dark pages of history in the white man's dealings with Indians, which, he said, were "stained with the greed and avarice of those who have thought only of their own profit. But it is also true," continued the President, "that the purposes and the motives of this great government as a whole toward the red men have been wise, just and beneficial. The remarkable progress of our Indian brothers toward civilization is proof of it, open to all to see."

## Calls Red Men Brothers.

"The Great White Father now calls you his 'brothers,'" not his 'children.' Because you have shown in your education and in your settled ways of life stanch, manly, worthy qualities of sound character, the nation is about to give you distinguished recognition through the erection of a monument through the Indian in the harbor of New York.

"It gives me pleasure as President of the United States to send this greeting to you and to commend to you the lesson of industry, patriotism and devotion to our common country which participation in this ceremony brings to you."

## THIRTY KILLED AT LONG BEACH.

Long Beach, Calif., May 24. — Too weak to uphold the burden of nearly 10,000 human beings assembled for the festivities of "British Empire day" the land end of the big double-decked municipal pier in front of the city auditorium, collapsed to-day. Hundreds of persons on the top deck were plunged down on the heads of other hundreds crowded on the second deck. The lower deck then gave way, and all were dropped down chute of shattered woodwork to the tide washed sands twenty-five feet below.

Thirty persons—mostly women—were killed by the shivered timbers, or crushed to death by the falling bodies of companions and friends. Fifty more were seriously injured, while hysteria and fright caused the disabling of scores of others.

A section of the auditorium went down in the crash and the debris from this was added to the wreckage that fell on top of the injured and the dead.

## HOW THE SHOE TRUST DISPOSED OF COMPETITORS

Boston, May 23. — Further evidence of the buying up of rivals and the disappearance of the latter from the field of their former activity was presented by the government today in its suit to dissolve the United States Shoe Machinery company. During the first year of its existence the company bought up nine companies, only two of which are doing business today. Seven companies were bought up during the second year, of which only two are in operation at the present time. Some of these companies were making machines similar to those of the united while others were engaged in manufacturing tools and supplies incidental to the shoe machinery business. The government contends that all of these companies were acquired in pursuit of a plan to monopolize the shoe machinery business of the country. The defense admits the acquisition of the companies but denies the plan to monopolize alleged by the government.

## WEDDING PRESENTS WORTH \$2,000,000

Berlin, May 23. — More than \$2,000,000 is the estimated aggregate value of the wedding gifts offered and inspected today at the palace by Princess Victoria Luise and Prince Ernst of Cumberland, who will be married tomorrow. The presents, which came from every royal family of Europe, and perhaps more than half of the aristocracy of the continent, consisted mainly of jewels, furniture, pictures and rugs.

While King George of England was receiving British subjects, and before the British and Russian embassy luncheons for the king and czar, respectively, the kaiser and the czar motored out to Grunewald forest and walked in the woods.

## GIVE \$837,600 TO PROMOTE AGRICULTURAL STUDIES IN AMERICAN COLLEGES

New York, May 23. — The general education board today appropriated \$837,600 for the benefit of sixteen colleges and education in various parts of the country.

The board's appropriations include the following: All conditional—John B. Stetson university, Deland, Fla., \$50,000; Northwestern university, Evanston, Ill., \$100,000; Pomona college, Claremont, Cal., \$150,000; Union college, Schenectady, N. Y., \$75,000; Williams college, Williamstown, Mass., \$100,000.

In addition to the appropriations for colleges the following appropriations were made:

For demonstration work in agriculture in the southern states, including the Boys' Corn club work, \$18,000; for the promotion of girls' canning and poultry clubs throughout the south, \$75,000; for agricultural demonstration work in five counties of Maine, \$14,500; for beginning agricultural demonstration work in New Hampshire, \$7,500; for professors of secondary education in the several state universities of the southern states, \$30,550; for state supervisions of negro schools in several southern states, \$20,000; for three schools for negroes, \$35,000.

## THREE EMPERORS ATTENDED WEDDING

Berlin, May 24. — Princess Victoria Luise, of Prussia, only daughter of the German emperor, was married to Prince Ernst August of Cumberland, with the rites of the Lutheran church, at 5 o'clock this evening.

The ceremony, which took place in the royal chapel of the imperial castle seals the reconciliation between the dethroned house of Hanover and the house of Hohenzollern. The presence of the three most powerful sovereigns of Europe—the German emperor, the Russian emperor and the British King—emphasizes the event a demonstration of international peace.

The civil ceremony was performed half an hour earlier in the great electors' hall, a small room in the most ancient part of the castle. It was attended by only the immediate families of the bride and bridegroom.

## NEVER DRUNK; NOT A TOTAL ABSTAINER

Marquette, Mich., May 27. — In the small courtroom of this city today Theodore Roosevelt, ex-president of the United States, defended himself under oath against a charge of drunkenness, made by George Newett, editor of Iron Ore, published at Ishpeming, Mich. Roosevelt appeared as the chief witness in his libel suit against Newett, in which he demanded \$10,000 damages.

Roosevelt's direct testimony lasted about an hour and cross-examination immediately began. This lasted only twenty minutes.

In substance Roosevelt defended himself as a man of complete sobriety, although not a total abstainer. He testified he never was under the influence of intoxicating liquors.

Roosevelt said: "On speaking tours by direction of Surgeon-General Rixey, I sometimes took a goblet or two of milk before retiring and in each there was a measured teaspoonful of brandy."

## Titter Goes Around.

"Since leaving the White House I think I have tasted mint juleps twice—part of a glass at St. Louis, and a sip from a loving cup at Little Rock, Ark."

Roosevelt remarked that he might have drunk a half dozen mint juleps in a year at the White House, and a titter went round the room when Attorney Pound, on direct examination asked if he drank them all at one time, or more than one at a time. To the best of the plaintiff's recollection he had never in his life taken more than one on the same occasion.

## STANDARD OIL LOSES.

Berlin, May 27. — The imperial supreme court today declared void and against public policy the contract apportioning Germany between the Standard Oil Company's German subsidiary company and its chief competitor, the German Petroleum Sales Company. Under the contract the latter received only one-fifth of the business in Germany. The Germans declared void the contract after a losing fight. They denounced it a year ago, finding the situation under its provisions worse than before.

The costs of the suit in the three courts through which it has passed were imposed on the Standard Oil Company's German subsidiary.



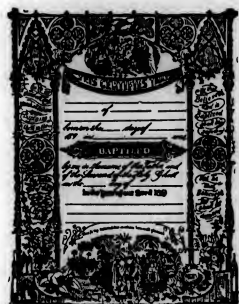
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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, June 5, 1913.

No. 23.

### THE REFUGE.

Joel Smith.  
Not in dreams I see my Savior,  
They're not wise who tell you so;  
Life's realities call Jesus,  
Just the same as long ago;  
Tis not in the warming sunlight  
That I pray for Christ to come,  
Tis when earth is wrapped in shadow,  
Tis amid the deepest gloom.

Not when friends are gathered round  
me,  
Do I seek the heavenly Friend;  
On my Lord, when most forsaken,  
I with truest faith depend.  
What though joy may thrill my bosom,  
Jesus' sweetest welcome there  
Is when sorrow's waves break o'er me,  
When He comes my woes to share.

Fancy makes not in the desert  
Wells of sparkling water flow;  
Sternest need still clings to Jesus,  
Just the same as long ago.  
Through dark years my faith grown  
brighter,  
Doubt has nothing more to prove;  
Not in dreams, but life's hard battles,  
I have tried the Lord of love!

Heart-King! love lives to quench  
Thee—  
Great of old but greater grown;  
Living suffering we have known Thee,  
Jesus, of the thorny crown!  
When no dream can cheer the darkness,  
From the world no help can be,  
Still, still are we crying, "Master!"  
On some storm-tossed Galilee.  
Rel. Telescope.

### NEWS AND COMMENTS

There is an important Brazilian rubber region in the State of Amazonas, on the confines of Bolivia reached by a two thousand mile river journey from Para in Eastern Brazil. In 1906 Senator Chrispeaniano started thither to engage in rubber culture. He was a Baptist and on Sundays, instead of working in the rubber fields as others did, started preaching and gathered large crowds. His hearers finally set to work and built a fine chapel for him, after which he returned to Bahia to receive ordination. Now he is back on the field, and has organized twenty-five converts into a Baptist church. A second preaching place has been opened where interested crowds flock to hear him.

Dr. Becker of the Central American Mission writes from Guatemala that his native preachers are much troubled by the problem of military service. Armed bodies scour the country for recruits. Romanist priests are expected. They are looked on favorably by the government because, so Mr. Becker affirms, they bring in a good revenue to the state through the sale of liquors at religious feasts and from the fines (for drunkenness) following. Evangelicos produce nothing for the government in this way and, thanks to priestly influence, it is impossible for them to keep clear of the frequent military scrimmages of Central America without paying a sum which, for such persons, is not inconsiderable.

The managers of the German orphanage for Armenian children at Urfa believe that if Moslem hatred and opposition to Christianity cannot be broken down in one way it can in another. They carry on extensive industrial operations in their institution, manufacturing cloth, shoes, rugs, etc., and seek as far as they can to sell to Moslems, since in this way the followers of the Prophet learn to respect us and our work. They wonder at our tenacious insistence in always giving them the best material for their money, and admire the substantial way in which everything is manufactured. Thus they learn not only to respect Christians, but to respect work; for the whole Levant thinks of idleness as the ideal thing in life.

Mr. Aitken of the C. M. S. was importuned last year to visit a village at the mouth of the Niger, which had been visited once before in 1909. The whole town turned out to greet him, and showed him the spot where the townspeople proposed to erect a school. They were observing the Sabbath, keeping correct reckoning by means of a board with seven holes in which a peg was moved day by day. They asked to be taught to pray. Their only prayer formula was the following: "O God, we beg you, we beg you, make you look we good to day; make you no trouble we, or do we any bad. We beg you, we beg you, we beg you."

It is stated that Mr. W. J. Bryan, after a journey around the world, in which he visited many parts of Asia, took up eight boys and girls in different mission fields, all of whom he is supporting and educating.—Rec. of Chr. Work.

The Christliche Volkshochschule of Basel vouches for this incident: "An express train between Frankfurt and Basel passed recently by a village in which a new church was under construction, whereat a young student broke out with: These pious Baden country people might spend their money more profitably than in church-building. If it had been put into a music hall or a 'People's house' it would have much better answered the needs of the day." A fellow traveler, looking up and asking, 'But what have you got against the church building?' received the reply: 'Oh it's only imbeciles who attend church nowadays.' Then I'm an imbecile, quietly answered the other. 'I, too,' broke in a third traveler. 'I go every Sunday to church, and although an imbecile, am nevertheless professor in the University of Leipzig.' Another traveler added: 'I am chief councillor in the city government of Strassburg and a church-goer.' And still another chimed in: 'I'm head of the Berne gymnasium (fitting school) and a convinced Christian.' The four imbeciles shook hands all around, and were soon engaged in animated conversation on Christian themes, while the superior youth shrunk in silence into a corner of the compartment.—Rec. of Chr. Work.

man East Africa, British East Africa, Nyassaland, the Transvaal, Natal, Cape Colony, Turkey, Russia, Cyprus, Syria, Persian Armenia, Persia, India, Java, Chinese Turkestan and every province of China.

In 1910 the Press printed 10,500,000 pages of evangelical books. In seven years its output was no less than 200,061 volumes. Among these were "Christ and Islam," "Koran Education," "The Life of Kamil," "The Proof of Christ's Death on the Cross," "The True Islam," "Christ in All the Scripture," "Brief Commentaries," Dr. Mott's "Cairo Lectures on Social Purity."

One of the special features of the Nile Press' publishing activity has been the sermons for Moslems or Khuthas, based upon a Koran text, but Christian in teaching. These are written by Sheikh Abdullah, a graduate of the Cairo Mohammedan University El-Azhar, but converted and baptized in Cairo. The press is managed by representatives of the Church Missionary Society, the United Presbyterian Mission in Egypt and the Egyptian General Mission. It is so well administered that the printing department already pays all the salaries and the heavy rent. It is, however, desirable that the Press be housed in adequate quarters in its own possession. Then its income could be expended in enormously extending the circulation of Christian literature among Moslems. A New York member of the committee has contributed a sum which will largely pay for the site.

Cairo is, according to Dr. Zwemer, a city of eighty-four daily newspapers and 25,000 merchants on its telephone list. It is the brain of Islam, the meeting-place of Moslems from all parts of the world. Such a successful Christian enterprise in this Mohammedan city as the Nile Press has proved to be should not be without a proper and permanent plant. Record of Chr. Work.

### The Mission Field.

By the River of Egypt. The Nile Press was founded in 1905 for the purpose of printing Christian literature for the Moslems of Egypt and Arabia, but its field has so immensely widened that it is sending literature now to Mohammedans in the Kameruns, Lagos, South and North Nigeria, Haussa, Morocco, Algeria, Ger-

## Little Stories From the Religious Life of Continental Europe.

One of the most striking figures among the French Protestants of the last generation was Rosseau Saint-Hilaire, professor at the Sorbonne, a man of exquisite personality and deep Christian piety. In his early days he had been a freethinker and atheist, but when making researches in the archives of the Inquisition, he had been profoundly impressed by the exalted loyalty of the martyrs of Christ. What could the Bible be for the sake of which Christians should suffer imprisonment, the loss of their goods, and death itself, often of an excruciating character? What was the great secret of life which it contained that they would not surrender it at any cost? He bought a Bible, began studying it, and consulted with Protestant Christians about it. In talking with a pastor in Lyons he said: "This book can't be a book for the people. It is too deep. The problems it deals with are insoluble. How can people without education care for or even understand it?"

"Come with me," replied the pastor, and he led him to a back street where a cobbler was living and working in a small room. "Here," said he to the latter, "is a gentleman who wants to talk with you about the Bible."

The professor, with his button of the Legion of Honor, sat down beside the cobbler and the two were soon in deep conversation. To the difficult questions put to him the brave old fellow replied with a seriousness and simplicity which astonished the professor. Here was an intelligence of spiritual things which did not fail in depth. The interview was a revelation to Saint-Hilaire and was the beginning of a chain of events which ended in his conversion and a long Christian life. But it was not easy for the man of learning to bend. A whole night through the struggle lasted. "Man was not made to humble himself so before his Creator," he said again and again in his desperation. Finally, after hours of resistance, his will was surrendered.

Thus the racked and torn Spanish saints of the sixteenth century inquisition dungeons gave the first impulse to the conversion of a nineteenth century professor of the Sorbonne.—Rec. of Chr. Work.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

## THE MENNONITE.

### THE PRAYER OF A CHRISTIAN.

(Essay read by Florence Roth at the West-Swamp Y. P. S.)

How should a Christian pray? What should prayer mean to him? What place should it have in his heart? What is prayer? All these are questions for a Christian to consider earnestly and carefully. We might give one incident after another where prayer meant a great deal to a Christian, in fact it means every thing. The Bible tells us to, "pray without ceasing". Watch and pray that ye enter not into temptation". "The prayer of the righteous availeth much." "The sacrifice of the wicked is an abomination to the Lord but the prayer of the upright is His delight."

Jesus Himself was the greatest and best authority on prayer. His first demand is sincerity. Nothing is more terrible than insincere prayer. Many people talk to God in prayer and do not mean what they say. They ask God to show them His will and yet they are not willing to do His will. They ask Him to forgive their sins, when they do not have an earnest intention to forsake their sins. That is an insincere prayer. In every day affairs we want people to say what they mean. Much more important is it that people when they pray say exactly what they mean and to mean exactly what they say. Another demand in the lesson of tonight is Humility.—"Enter into thy closet."

Prayer should not be made for show. Another demand is:—"Shut thy door" which means, shut out all other things when you pray. Prayer is always talking to God and it means, say just what you mean. He is a delightful friend to talk to, but if we want to talk to Him we must go where He is. We can not find Him in the saloons, in the dance hall, or in any other place of worldly amusement. I mean any place which is only to satisfy ourselves in a worldly way. I don't believe He answers such prayers. I think we are safe to say that very few prayers ascend to the Lord from these places. It's the other master they are serving there.

Prayer need not be long. He says, "do not use vain repetitions." Just tell the Lord what you want in a few words. Then expect to get what you ask for. The Lord knows what things we need even before we ask. The right kind of Christian will not ask what is not good for him and if he does, he should surrender his will to the Lord's will and say, "Thy will and not mine be done." He knows

what is good and what is not good for us. And if we cannot pray much, if we cannot pray in many words, and they need not be many; we can pray the Lords prayer and thats a long prayer. Every word in that prayer means something. These are not vain repetitions.

A prayer short and simple and good is better than a long prayer, that is given to be heard of men only. Some one says; "Flowery speech is often the adornment of barren ideas." There is often more in a few simple words than in a long flowery speech. The same is true of a prayer. We can plow, or while working in the mill or in the factory, wherever we may be, if it is a good place.

### SELF-CONTROL

Self-control is self-restraint and self-conquest. The highest achievement in an individual is self-mastery. To be calm, self-composed and manifest perfect mastery over oneself in the midst of excitement and severe opposition, is a fine accomplishment and wholesome discipline, as well as a commendable characteristic. It is worth any sacrifice to obtain it, it merits every laudable purpose and effort to maintain. Self-control in many instances means victory, victory over opposition and difficulties, as well as victory over self and sometimes over selfishness. Self-control is a much needed achievement in a true life. It is an essential element in a full-orbed Christian life, for without it character and life are handicapped. He who has not learned the lesson of self-control is very far from the highest type of Christian manhood, Christian character, and of the true Christian life.

Many a person has been wrecked for life and for eternity, simply because he failed of self-mastery, and the conquest over conditions and situations. Self-mastery is really a fundamental achievement in the Christian life. Many other untoward uprisings in life will be adjusted by such a conquest. But it will require patient and resolute effort, coupled with much grace and prayer, to reach this desirable goal. It is likewise a very commendable achievement. This commendation comes from various sources. A person's conscience approves and commends it. God in His word and our fellow men commend it. Such a choice and purpose are worthy of commendation. All applications and efforts in this direction are par excellence. It strengthens character, enlarges one's vision

of life, of conquering grace and of future possibilities.

Self-control is a possible achievement. This possibility is two-fold; it lies in God, and it is lodged in the individual. It is a possibility through grace divine. Paul says: "I can do all things through Christ who strengtheneth me." Read this marvelous chapter on the possibilities of grace in a redeemed soul as portrayed in the inimitable eighth chapter of Romans, in order to be convinced that the man came to be master over himself, his enemies, obstructions and even death and the grave. The "All things" of Paul cover an immense area, an immense conquest, an almost limitless expansion. Of course this gracious possibility becomes doubly sure when it is coupled with persistent and perpetual effort and unceasing prayer. Self-conquest is the individual's world-conquest, and his chief crown of glory and diadem of rejoicing.

"And every man that striveth in the games exercises self-control." "The man who cannot control himself, cannot control his fellow-men." Temperance, as used in Scripture, means self-control over the entire life. The man who loses his temper has lost power over men because he cannot exercise control over himself. Many a warm-hearted, earnest, loving Christian has done more to convince an opponent than the most learned, but harsh defender of Christianity could do. True meekness is the climax of manliness. True modesty, which religion inculcates, is always an element of power. Self-control means mastery over self and sin. "It is easy enough to conquer the world,

To beat down each cowardly elf; Would God I could vanquish half as soon

The devil within myself; For the world, when you face it, soon gives in.

And plays but a poor mean part; But who ever yet could measure the strength

Of his own bad wayward heart?" The Ev. Messenger.

### THE VEIN OF NON-BELIEF.

The most dangerous attacks upon the authority of the Christian records are no longer couched in the coarse terms of Voltaire and Tom Paine, but borrow from the language of Zion the phrases of saints and confessors. Many of the writers were trained in the school of an evangelical theology, and if they choose its most unguarded statements as the objects of their attack because these are the easiest to assail, they adopt a lofty tone, and

profess to be actuated by a sincere desire to establish a pure morality and a comprehensive altruism as the rule of life that will best further the interests of mankind.

Agnosticism itself has assimilated the virtues of Christianity; it is not seeking to discredit the ancient faith as an excuse for living an immoral life. It is simply anxious to supersede Christianity by something better, more reasonable, and constant with natural law, and therefore more acceptable to educated men. But this modern heathenism will prove as ineffective as the ancient. The only motive weighty enough to sustain men in their struggles against the temptations that address themselves to an animal and selfish nature must come from a sense of relationship to a divine Father, and from trust in the God-man who has revealed in His own person the true ideal of humanity, and in His cross the only saving force that can give peace and inspire purity.—British Congregationalist.

### BEING AS GOOD AS OUR BIBLE.

The teachings of the Bible are not only to be believed but also to be practiced. We are to live them out in our daily life. Christianity would be much more powerful and effective if all Christians were to bring their conduct into harmony with Bible teachings. A Brahman once said to a Christian Missionary: "If you were as good as your book you could conquer India for Christ in five years."

### Home Circle.

#### HIS GIFTS.

By Eleanor Allen Schroll. The springtime flow'rs are blooming, Their budding time is here; The birds again are roaming In tree-top branches near. The soft warm breezes waken New life and beauty rare, For winter leave has taken, And spring is everywhere.

In woodland fairy fingers Seem busy day and night; No trace of gloom now lingers In this gay festive sight. The birds, the trees, the flowers, The singing, rippling rill, God's gifts to us as dowers, Our lives with joy to fill. —Ex.

### WHAT STOPPED THE EXPRESS TRAIN?

"Can you make up fifty minutes' time with No. 4 to-night?" and the speaker, red-headed Dan Rogers, trainmaster of the Mid-

dle Division, looked up at the big Swede engineer who had come in to sign the orders.

"Ees she late?" said the latter, with a keen look of disappointment on his face.

"Yes, something over an hour; but the company will not be fined on the mail contract if you get into Fort Worth not over thirty minutes behind. The superintendent is quite anxious about this, as a few failures might take the through-mail contract from us. Can you make it?"

"Ay wiel do ma best, but da track be vera wet and sleek," and the big, raw-boned Swede came over to the stove to where I was sitting and put out his great, bony hands to warm.

It was a Christmas eve night, away back in the eighties. I was in the railway mail service, and would take charge of a postal car upon the arrival of the belated train. I had known the engineer for several years, and like every one else, had learned to love and respect him. He is now up on his farm in "Mansota", but at that time he was one of the most trusted men on the road. He was the only man I ever knew whose religion commanded the respect of a "newsbutch". No one ever used coarse language in John's presence.

But while we all loved him, we thought him a little superstitious. He would say things sometimes about why things happened, or did not happen, that made us smile. For instance, he had a presentiment one night that the orders to meet No. 3 at Canyon Switch were mixed, and so he wouldn't turn a wheel beyond Ranger, although the conductor tried his best to get him to go ahead. John simply sat up in the cab and said: "Yas, Ay know da orders shay mate at da next place, but soemethen say dees is da place." And just as the conductor was getting mad, the shimmer of No. 3's headlight came shooting along the rail. John said his little baby boy who had gone to heaven told him about it. We never argued the point with him, but were mighty glad he stopped at Ranger that night; for if we had gone ahead there would have been a bad smashup somewhere near the big canyon.

So, when he came over to the stove on this Christmas Eve night and told me he feared trouble on the trip, I got nervous. He said: "Da track is gude, but it be vera wet and soft for fast running; but I rakon it will be all right. We mak it on time eef notin' happens."

Then he told me of his little girl at home, who would wake up in the morning to enjoy, as only an eight-year-old can, her treasure-stocking. John had set great hopes on being present when she first opened her eyes upon the presents the Christmas would bring her. If we got to Fort Worth on time, he would rush home in the early morning and would be there unless the mix got up sooner than usual. When I caught the mellow look in his eye, I knew that if No. 4 got there on time there would be a stronger reason than through mails and superintendent's wishes tugging at the engineer's heart.

We got away sixty-five minutes late, in a blinding rain. It had rained every day for a month. Every day the Brazos got higher and swifter. The road ran along its banks for miles just east of the canyon country, and for a long distance it would round the base of the Polo Pinto Mountains. The great bluffs were on one side, and the swirling waters of the Brazos on the other. The track was perfect here. No matter how bad it was in other places, it was as smooth as a house floor here, and it was a stretch on which John used to make up time. I have seen him turn those curves so fast it almost seemed the rear end of the train would crack like a whip's end.

Well as I said, it had rained and rained; and when we left the western terminus that night it was certainly a gloomy time. The track had been overhauled and was in good condition. The ballast was all right, and the rain hadn't hurt us a bit. Well he "turned them loose" through the canyons in first-class speed, and by the time we struck the Brazos country we were assured, if no accident happened, that we would arrive in Fort Worth on time.

I looked out of the side door of the mail car as we first glided into the bottom. The headlight shot across the turbid waters, and I could see them roll and tumble not ten feet below the level of the rails. The track turned and the light was gone. The rain was coming in torrents as I shut the door, and it was lonely in the car. My work was all done, and I could only sit and think of the great, rolling river at our side, and wonder what would happen if we should jump the track.

It's a wonderful thing, this running of a great train at night over canyons, through deep cuts, across water gaps, and around mountains. The slightest obstruction, the breaking of a bolt or a switch half open, and all would be over. To sit in a great,

## THE MENNONITE.

sneaking car all alone, with the rain pelting the tin roof and the sullen swish of the river lashing the bank a few feet from you, makes you think, and, somehow, you think of Bryant and his waterfowl:

"He who from zone to zone Guides through the sky thy certain flight,

In the long way that I must tread alone

Will lead my steps aright," and it gives you comfort. (To Be Concluded.)

## Contributions.

In the Month of May the Following Gifts for Foreign Mission Were Received.

### General Treasury.

Y. P. S. of the West Zion church, Moundridge, Kan., \$8.25; Zion's church, Elbing, Kan., \$263.30; Garden Township church, Moundridge, Kan., \$23.50; legacy from widow Elis. Funk, Hillsboro, Kan., \$1000; West Zion church, Moundridge, Kan., \$70.32; Christian church, Moundridge, Kan., \$12.70; Brutal church, Hillsboro, Kan., \$68.45; John S. Klassen, Langham, Sask., \$12; Men. church, Halstead, Kan., \$41.65; Heinrich Berg, Carson, Sask., \$40; Heinrich Janzen, Langham, Sask., \$5; friend of mission, Whitewater, Kan., \$50; Gerhard Regier, Whitewater, Kan., \$3.04; First church, Reedley, Cal., \$24.25; S. S. Men. church, Escondido, Calif., \$24.12; S. S. St. John church, Bluffton, O., \$54.22; Alexanderwohl church, Gossels, Kan., \$106.38; friends at Rocky Ford, Colo., \$5; Talor church, Gossels, Kan., \$63.06; C. Frey, Coy, Okla., \$5; Friedens church, Gotebo, Okla., \$22; San Marcos church, Paso Robles, Calif., \$15; Salem church, Wisner, Neb., \$56.50; friend of mission, Howmansville, Pa., \$10; Bergtal church, Edenburg, Man., \$55; S. S. Brutal church, Hillsboro, Kan., \$19.32; friend of missions, Reedley, Calif., \$75; student mission band, Bethel College, \$10; M. M. Lehman, Drake, Sask., \$10; Hoffnungs church, Buhler, Kan., \$70; Bergtal church, Corn, Okla., \$5.73; Emmauels church, Pratum, Oregon, \$36; S. S. Salem church, Childstown, S. D., \$50; Berne, Ind., birthday gifts, 51 cents; mission box of the church, \$10.25; F. Sprunger, \$20; C. P. Sprunger, \$30; A. S. Zuercher, \$5; Cantor, Kan., Menn. church, \$17.08; Hoffnungsfeld-Eden church, Moundridge, Kan., \$74.95; Ebenezer church, Mt. View, Okla., \$6.75.

### Treasury for Special Gifts:

Y. P. S. Upper Millford church, Pa., \$11; Y. P. S. Bethel church, Perkasie, Pa., \$5; Y. P. S. Flatland church, Pa., \$5; all for A. C. Funk school. Gratefully acknowledged. Gustav Harder, Treas. J. G. Regier, Asst. Treas.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00.



## The Mennonite.

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Rev. C. van der Smeken, Editor, Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

## Editorial.

### OUR GIFTS. II.

Last week we considered the gifts which we have received from our parents, relatives and friends but the gifts which we receive are seldom given to us for our own gratification or selfish use, they are usually a trust of which we must give an account.

Gifts which we receive and do not use for others are of very little or no value neither to us nor to others. Whatever we received is entrusted to us, that we shall use it for others.

If the Lord has given us special gifts, talents, we shall not only develop them, but we shall use them for the benefit of others, to help them, to further them, in knowledge and understanding, to please them and assist them.

If we have experienced the love of God in our hearts, our hearts will overflow with love for others. If we have received money, we shall use it for God's honor and the furtherance of the welfare of others. Whether rich or poor we ought to give for the furtherance of the kingdom of Christ and its manifold activities.

How much shall we give? According to that which God has entrusted to us. For a beginning we might give a tenth of our income, which God demands in His word. When we begin giving the tenth we will seldom stop there, but having acquired the habit of giving, having experienced the joy of giving, we will continue to give in portion as the Lord blesses us.

Some Christians give the fifth, some half of their income, some even more, but they are not impoverished by giving, generally the Lord blesses them more abundantly when they give willingly,

joyously.

After having given liberally into the Lord's treasury, which every Christian ought to have, the question arises: How shall I use this money for the Lord? How can we ascertain God's will for the distribution of that which we have laid back?

It is well to begin at home and see how we can help to build up the kingdom of God at home.

In the family we can give love and show love in many ways. In the congregation we must watch for the opportunity to give love and if necessary to give money for Sunday school and church, for the poor and needy.

The home and foreign mission, the provision for schools, deaconess', old people's and orphan's homes ought to be considered. How to divide our gifts among these we can only learn by prayerful consideration under the guidance of the Holy Spirit.

Israel of old gave to the Lord and His service very liberally in sacrifices and the tenth; we can not and ought not give less than the Israelites, but more, since we have many more spiritual blessings than Israel ever received.

We ought also to use our spiritual gifts for the benefit of others, being willing to share the manifold religious blessings with others less favored. We ought to be ready to serve the Lord in the church, in the Sunday school, the prayer meeting, the teachers meeting or wherever the Lord gives us an opportunity to work.

The more we give the more we will experience the truth of our Lord's saying: "It is more blessed to give than to receive," and the other word: "God loveth a cheerful giver." v. d. S.

## Correspondence.

Hague, Sask., Canada, May 30.

If there is one thought that should be among the upmost with man, it may be this one, how may I help my brethren, or missions. We hear and read much how our heathen brethren are coming in great numbers to this wonderful call, finding rest and peace in the loving arms of Jesus. So often we hear, we read and that is the end. Something is lacking in order to induce us to go to the rescue with a helping hand. The interest for this case does not seem to be there. The zeal which should stir the human heart is distant, and yet how is the work to be a success for God's kingdom, if man does not lay his hands to the plow to move forward. But

home missions must not be forgotten. Only there where a church is, a church for missions, among its own members as well as abroad, it will grow in spirit and in number. For this reason Sunday, May 18, is a day that will long be remembered by all in league and such as were present. It was a day set aside and special preparations made for the cause of missions. One week previous to this day three young men, upon their confession of faith in Jesus Christ as their redeemer were admitted as members into the church through the rite of holy baptism, Elder Regier presiding on this Sunday. This event may be deemed as a good preparation to the great day that was to follow. Aside of this Rev. J. J. Balzer, who at present is visiting the congregations here in the North for the cause of missions arrived in our village on Friday previous to this Sunday consecrated to this great cause.

His inspiring sermons, the simple and plain Gospel of Jesus Christ Friday and Saturday evenings were further preparations for the day, aside of the uplifting thoughts brought to our hearts. We were indeed glad to have had the dear brother in our midst for this special occasion, a day for missions, and twice he spoke that day on his favorite subject missions; words coming from the heart and going to the heart. Bro. David Toews of Rosthern likewise favored us with two inspiring sermons and Bro. C. N. Hiebert of Hepburn with one sermon, since he was scheduled to be back for an evening service in his church. Every sermon did help to awaken the heart of every one, that it might realize its duty anew towards this great cause. These sermons in connection with some songs rendered by both, the senior and junior choir of our church caused the hearts and eyes to overflow. The collections of this day amounted to over \$84.

Spring time is here. The grass and trees are growing. This at the same time awakens the heart to appreciate more fully the beauty in and the wonderful works of nature. How great and good is the hand of the almighty God. How wonderful everything is made and arranged. How nature alone gives to us the proof of our almighty God, the Father of heaven and earth, through whom everything has been created.

M. J. Galle.

The world is always ready to stone the man it can not answer.

## DO NOT TELL ALL YOU KNOW.

It is to be regretted that among the dozen and one necessary things which the modern girl is taught, some deep thinking person has not added to the list that most necessary thing for a girl to learn—the art of silence.

It should be taught in every school and every home, for the absolute frankness of the modern girl is shocking. No emotion is so sacred that she will not analyze and discuss it; no family eccentricity so queer that she will not drag it forth for the delectation of her immediate clique of friends; no fact so private or so important that she will not throw it to the winds.

It seems to be established fashion nowadays to discuss everything, even one's own mother, with the most startling frankness. So universal is this habit that one looks in vain for a girl who has the nice distinction to be silent on certain subjects, and if by chance and much seeking a girl is found who refuses to share her heart secrets with every fleeting friend she is considered positively queer.

But it is a queerness that more girls should possess. Silence is a tremendous power in this day of talkative women. Besides, it is infinitely nicer to have some depths which every passing acquaintance has not sounded. The girl who confides to you the story of her past flirtations and the secret hope her heart is set upon the second day of your acquaintance will soon bore you, if she does not actually disgust you.

There is no subject in the world that cannot be discussed with propriety with the right person and under the right conditions. But few girls seem to possess the eye of discrimination for these two facts. On the contrary, they frequently seem rather to pride themselves on discussing the wrong subject with the wrong person.

Their indiscriminate and unashamed confidences sometimes make the fastidious woman shudder. No woman can hold her secrets. In every heart there are things that are better not dragged forth; fine and feeble impulses which shrivel and wither when exposed to the mocking or indifferent eye of even one's dearest chum; and when handed around the circle of one's acquaintances they become indeed a sorry sight.

The girl who appreciates the power of silence is not necessarily deceptive or secretive, two words,

the flavor of which no right thinking girl likes, but is merely displaying a proper self-respect, and protecting herself from future embarrassment that so many indiscreet talkers experience.

Nearly every woman at some time has been plunged in regret over the midnight confidences which she has indiscreetly indulged in. There is no denying that there is a witchery about the hair-brushing hour that leads straight to indiscretion.

It seems then as if all one's heart secrets rise to one's lips and cry to be told, and if one's own secrets are not sufficiently thrilling and exciting, alas! for the secrets of one's friends, for they are inevitably poured forth.

Girls should be trained to a nice discrimination about the things that they may tell. Witty, amusing absurdities, which have no touch of malice, are delicious when told; a bitter experience, which points a lesson to the person who sorely needs it, may be occasionally recounted with regret; but the dragging forth of ugly and unpleasant experiences, and the maudlin recounting of sentimental episodes, the rehabilitating and rebuilding, for they are always added to in the telling of misunderstandings between mutual friends, cannot be too strongly condemned.

Summer time is the time for visiting in the lives of most girls. And it is when visiting that the art of silence proves a girl's best friend. Don't burden your soul, and incidentally your indiscretions, to the girl who is a weekend guest at the same house with you and happens to sleep in the room with you.

The girl who knows the value of silence has nearly always a charming personality. She holds your interest, she makes you want to know her better. But the girl who pours upon you all the baubles of her treasurehouse on first acquaintance will soon find herself by way of being a bore.

The power of silence is the most alluring qualities a girl can possess in the eyes of men. Not the silence of stupidity or dullness, nor the silence of shyness, but the well-poised silence of the woman who knows when and how to be silent attractively.—Globe-Democrat.

## MINISTRY OF "SHUT-INS."

"It must be very gloomy for you always to have an invalid in the house," said the newcomer. Mrs. Ellis to little Mrs. Thomas. "Gloomy? No, indeed!" cried

Mrs. Thomas, her face lighting up with a rare smile. "Just wait till you see her, Mrs. Ellis. Why Fanny's room is the brightest and happiest spot in the house."

"I don't see how that can be," Mrs. Ellis said doubtfully. "You say that she is a hopeless invalid and that she is never without pain."

"Did I say she was a hopeless invalid? That was an awkward way of expressing it on my part. She is about as hopeful a person as it was ever my privilege to meet; and if you get the blues, she is sure to drive them away if you give her a little time."

"How long has she been an invalid?"

"Why, bless your heart, didn't I tell you? The nursemaid dropped her down the stairs when she was a little bit of a girl, only two years old. And then she never told us what she had done until weeks later. I suspect she was afraid we would blame her for it. And poor Frances! the doctors all said her spine was seriously affected; and strive as we might, nothing could ever cure her. But, bless her heart, it didn't affect her spirits; she has been the life of the house, and I do not see how we could ever have done without her ministry of love."

"I should have thought when God laid her away from all active service He was stopping her usefulness for the time, but it does not seem to have been the case," said Mrs. Ellis.

"Stopping her usefulness! Well, I should rather say not," was the answer. "And because the body is dwarfed is no reason why the soul should be as well. But come right in, Mrs. Ellis, she'll be glad to see you."

When Mrs. Ellis left the chamber of the invalid she carried with her a strange peace in her heart. "And to think," she said, "that I could ever murmur when that girl, with her body all twisted and her soul shining out of her eyes, can lie there and smile in the face of such infirmity. It is a mystery, and one I intend to solve. But of this I am assured, that there is a blessedness in the ministry of shut-ins."—Christian Intelligencer.

## Editorial.

### WHY I AM A MENNONITE.

By S. M. Grubb.

(Concluded.)

I believe that the young Christian who has been carefully trained under the direction of his pastor in the doctrines of the Word of God as his church understands them and presents them in cate-

chism is better equipped to meet the problems he has to solve in his Christian experience and possesses a better spiritual balance than the one whose emotional nature was the only object of attack when conversion was sought. I know from my experience as a pastor that simply getting additions to the church by letter or transfer is not building solidly. The youth who has been led to faithful and prayerful study of the doctrines for which our church stands may not only be led to true conversion, proved by the fruit of the Spirit in him, but will become a loyal and lasting member of the communion into which he is received.

We owe a debt to our history. History imposes upon us a responsibility to posterity. The only way a cause is kept alive is through its living witnesses. Because of the faithful witness of the people of our church and those who have agreed with them in their peculiarities we see today growing sentiment toward universal peace. The last few years have marked the only serious attention the nations of the world have ever given to abolishing the hellish art of war. For centuries our people have been regarded as harmless idle dreamers. Their consistent maintenance of peace principles sometimes gained sympathy for them, but too often contempt was the only thing given them. Today it must be admitted that they were far in advance of other Christians in this particular.

Believer's baptism always existed in the church, but it was the unpopular dogma of the minority. Sometimes it came into disrepute because heretical bodies saw fit to adopt it as something different from the existing types of Christianity against which they protested. The name Anabaptist became a bad odor in Reformation times and rational Christians who could not deny the Scriptural doctrine of believe first and then be baptized had much to endure because of it. It is comforting for us to note now how that a sentiment in favor of believer's baptism is developing among individuals in communion with pedobaptist churches. Only Roman Catholics and extreme Anglicans today champion the doctrine of baptismal regeneration without modification. With most Protestant Christians, so far as I can discover from the opinions they express, the baptism of an infant hardly means more than its consecration to God by the parents who assume the responsibility of bringing it up in the fear and admonition of the Lord. In other words, infant baptism has

become an ordinance in which the parent who vows is more the subject than the infant upon whose head the water is poured. The doctrine of baptism, as we are committed to it imposes a direct personal and voluntary responsibility upon the one who is baptized. It becomes the seal of the contract which that one knowingly and willingly makes before the world.

Sometimes people get around the duties imposed upon the confessor of Christ in the Sermon on the Mount by explaining its precepts as ideals rather than laws. To attempt a literal obedience to these commands with them is visionary. This is a type of unbelief that would say: "The law of Christ won't work out in practice."

To me the name of God is the most sacred syllable that my lips can utter. If I may honor Him in the use of His name it will only be as He directs. Now I am commanded not to take His name in vain. He forbids my taking an oath. All oaths, whether profane or judicial, are a plain violation of the words of Christ. "Swear not at all" means just what the words imply notwithstanding all the sophistry brought to bear upon the subject. That the early Christians understood the Master clearly on this point, we may discover when James, many years later, repeats the sacred command. The non-swearing of oaths which my church accepts as a law, dignifies the words of our Lord. It excludes the possibility of having His words mean the opposite of what plain language implies. When I read the confessions of the several historic churches, which teach that the oath is an institution divinely sanctioned, I thank God that I am not a part of those bodies who prefer to honor the Lord by commanding disobedience to His Word.

Church polity was once a subject much made of and indeed it is today of vital importance to the existence of some Christian bodies, they going so far as to maintain that a true church, a legitimate ministry and a valid sacrament are only possible under their peculiar type of government. Space does not permit the discussion of the Episcopal, Presbyterian and Congregational types of church polity into which the various church governments are divided. A church government, while it must have Scriptural sanction, should be flexible enough to rightly serve its purpose. The wise, saintly fathers of the church, call them bishops if you will, should have a governing

influence. The councils of the elders, call them presbyteries if you care to, are often effective in their deliberations. The voice of the congregation, call it congregationalism if you want to, is the voice of the people of God whom the Spirit directs. In my church I see a happy blending of the three systems. Do we not provide orders in the ministry according to the example of the apostolic church? Are not our conferences the bodies which guide the destiny of the church? And, after all, is not the voice of the congregation supreme? Who is there, be it bishop or presbytery, that can overrule a single congregation? I believe our polity to be flexible enough to be satisfactory in its working, yet rigid enough to conform to the New Testament type of Christian organization.

One of the first things that distinguished our church from other churches was its absolute separation from the state. This separation of church and state was advanced by Menno as a unique idea. It made the state the enemy of all who accepted the idea. With us today this is no more a new principle. The glorious history of our country proves that the church without political affiliations may be purer and more effective in its activities than the church which is a state institution. This Mennonite principle of separation of church and state has not outlived the necessity of its being emphasized. We must ever keep in mind that an ecclesiastical power under the sway of the scepter of the "prisoner of the Vatican" assumes that it has a claim upon this government as well as upon all other governments. It is never modest in its claims and will, whenever it gets the opportunity, enforce every demand it makes. One needs only study the methods of the clerical parties of Europe to discover what a menace the power of Rome may become to our free institutions. I am a Mennonite because I know that Mennonite Protestantism will not compromise with Rome in matters affecting the liberties and institutions of my fatherland.

We are sometimes sneeringly referred to as literalists. The ordinance of feet-washing, as practiced in some of our churches, the peace principles, the non-swearing of oaths, the Lord's Supper as a memorial feast, the simplicity of our organization and the absence of a dogmatic literature among us may well warrant the bearing of the name literalist, but what of it? Are we not to take the Bible for what it expresses in plain lan-

guage? Right here let me express the opinion that the Bible is safer in the hands of our people, in our pulpits and in our schools because our people accept inspiration to mean that the Bible is the Word of God and therefore cannot be a development from cleverly blended myths or hazy documents whose existence in original form must be assumed. Because it is from Him, miracles are not figures of speech and our Christ is divine. With a history such as ours and an independence of thought such as our people have always shown, I cannot imagine the possibility of our people ever surrendering the Bible to the tender mercies of destructive critics and one-sided philological experts.

The simplicity with which Mennonitism has always been distinguished makes us feel that we have something in our faith that appeals to the plain man. There may be High-church Episcopalians or High-church Lutherans, but High-church Mennonitism would be an absurdity. The tendency toward this sort of thing is decidedly marked in our day. Our mission is to preserve a faith such as the slaves and the refugees in the sand-pits and quarries of Rome could practice in primitive times when velvet vestments, bejeweled crosses, gilded altars and shining candles were out of the question and prayer, exhortation and singing of hymns were the order of service.

As a Mennonite I have a part, a responsibility, in ministering to the needs of the miserable, in testifying for Christ before the world and in carrying the gospel to the heathen. These duties I cannot shirk. I must undertake to engage in them in company with those with whom I can best work effectively — those whose ideas and ideals are nearest my own — therefore I am a Mennonite.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

#### NOTES ON THE SUNDAY SCHOOL LESSON.

June 15.

Jacob Before Pharaoh.

Gey. 47:1-12.

Golden Text—Rom. 8:28.

Joseph appeared before Pharaoh to plead for a place for his family in Egypt. The past treatment the brethren had given

Joseph did not entitle them to such a special favor but the whole transaction shows the greatness of the man. We have one pleading for us at the right hand of the greatest of all kings. The Christ who pleads for us there is our Brother and it is His great love for us that leads Him to secure blessings for us that we do not deserve.

The differences between Joseph, the high official, and his rough, rude brothers accustomed only to tending flocks might have tempted him to feel ashamed of them had he been a man of inferior character. The Savior who pleads our cause in the presence of the Great King might well be ashamed of the life and conduct of the best of us were it not that He desires to have us enjoy all that He has and all that God the Father can bestow.

What a wonderful experience it must have been for these rude shepherds to meet with the greatest and mightiest King in all the world on His throne and arrayed in all his royal splendor! The Christian has the way open by which he may commune with a greater than Pharaoh or any other earthly king. The faintest word of prayer spoken in faith by the devout soul goes straight to the ear of God and gets its blessing and answer.

Pharaoh opened the land of Egypt to the sons of Jacob. It was a generous act that his esteem for Joseph led him to do. We get greater privileges than that from our great King. The heavenly land of Canaan is open to us because our Elder Brother pleads for us. Nothing that we might do could gain us this favor but the suffering and death of our Christ are the merits upon which this favor is bestowed.

Joseph was proud of his aged father and honored him. The honor of parents is a thing that God commands and blesses with a promise. Disrespect for parents is a crime against God and society. Where it is permitted the nation weakens and religion decays. Jacob called his long life a "pilgrimage". A beautiful expression! We are on our way to another country; to higher, better and more lasting things than Earth can give. He spoke of the evils of his day. He had many of them. Most of them were the result of his own doing. But the evil ended in Egypt. In peace and plenty with all his children he was permitted to end his days in happiness. Evil days sometime must end for the faithful soul and the better things and the better country await him.

#### NOTES ON THE C. E. TOPIC

June 15.

##### Favorite Verses. II. In Proverbs. Prov. 4:10-27.

The book of Proverbs shows us wisdom practically applied, how it shapes character, moulds conduct and regulates man's relation to man and God. The truly wise person grows in manhood, makes morality a step to the high ideal of piety. This he can only attain as he obeys the law which God has laid down in the ten commandments. The Proverbs aim at producing a clean understanding, a clean heart, a pure conscience and a firm will.

Proverbs are short, pithy sayings which include or imply many words and truths. Literature is full of them. We scarcely pass a day or have part in an hour's conversation without using proverbs of some kind. Proverbs are motives that shape life and have an important bearing in history. The proverbs of the Bible associate themselves with our religion. In few words strikingly put we have often opened before us a whole career of Christian usefulness. Sometimes a proverb is an ideal toward which we ought to strive; occasionally a proverb warns us of things to be shunned; sometimes we have one that portrays character as it should not be. A study of the book of Proverbs will always provide us with material that we will find useful in meeting the problems confronting us in our spiritual career. Dr. Pierson sums up the book of Proverbs as follows: "The book is a compilation. Many of these proverbs are of earlier date, and some are acknowledged to be the 'Words of Agur', 'Lemuel' etc.; but Solomon's sayings make up the bulk of the book. His gift of wisdom finds expression in wise and witty apothegms, that show his intellectual capacity and moral sagacity, his habits of close observation and scientific thought, his common sense and uncommon knowledge of human nature. The subjects treated are such as filial piety, evil company, sensuality and drunkenness, lying and laziness, strife and greed. Chapter 31 contains a fine acrostic on the 'Virtuous woman'. What the Psalms are to devotional life the Proverbs are to practical life."

Ask nothing of God which would be dishonoring Him to grant.

Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.

New York, June 3. — Elbert H. Gary, chairman of the United States Steel Corporation, was questioned on the general subject of pools at the continuation today of the hearings of the government dissolution suit. He said his attention was first called to the American Steel and Wire company's participation in the so-called Jackson pool by a man who had come to him in 1908 and demanded a job "because he knew the wire company was in the pool."

"I ordered an investigation and found it was true," testified the witnesses, "and I immediately ordered that the wire company withdraw."

Mr. Gary denied today that there had been any other price-fixing or percentage division of output among steel manufacturers since 1904, although previously to that, he said, oral agreements had been entered into with regard to some products. The steel corporation was organized in 1901.

#### News of the Week.

##### WHEAT AND CATTLE TO GO ON FREE LIST

Wilson Makes the Suggestion and Senator Simmons Puts the Motion.

Washington, June 3. — That the democratic leaders in the senate are willing to bow to the wishes of the president with respect to the tariff bill was demonstrated again today, when they decided that wheat and cattle shall go on the free list. The subcommittee of the finance committee, to which the items of wheat, cattle and flour and fresh meats were referred, agreed several days ago that these four staples ought to be treated alike. The members of the subcommittee felt that it was not quite the thing to put flour and fresh meats on the free list, as provided in the house bill, and levy a 10 per cent. duty on wheat and cattle. The tentative decision of the subcommittee was to even up things by putting a small duty on flour and fresh meats.

The president has had in mind all along such an adjustment of the tariff as would tend to give the people of the country cheaper foodstuffs. It is well known that his feeling is that the burden of the complaint against the existing tariff is that it has in some measure added to the high cost of living. If this congress can do anything to cheapen foodstuffs, the president wants it done, and for this reason, he believes that wheat, cattle, as well as flour and fresh meats ought to be on the free list.

It is expected that the farmers along the Canadian border, as well as the cattle growers in the west and southwest, will protest vigorously against wheat and cattle going on the free list, but the administration is convinced that neither the wheat growers nor the cattle men will be hurt by putting wheat and cattle on the free list. Statistics recently compiled for the benefit of the men who are revising the tariff, show that the meat supply of this country is gradually decreasing, and so far as evidence has been brought out indicating that either fresh meats from Australia or cattle on the hoof from South America will be brought into this country in such quantities and numbers as to endanger the prosperity of the live stock industry in the United States.

##### NO PRICE-FIXING SINCE 1904, DECLARES GARY

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##### WELL KNOWN MEN ON THE DIPLOMATIC LIST

Washington, June 3. — Unofficially it is said that the president's diplomatic slate as far as completed contains the following names: Rudolph Spreckles, of California, will go to Berlin; Henry Morgenthau, of New York, to Turkey; Frederick C. Penfield, of Philadelphia and New York, to Russia; ex-Lieutenant-Governor Joseph E. Willard, of Virginia, to Rome; Augustus Thomas, of New York, to Paris; Justice James W. Gerard, of New York, to Spain; William G. Rice, of Albany, to Portugal, and ex-Governor Benton McMillan, of Tennessee, to Peru.

Thomas Nelson Page, of Virginia; Norman E. Mack, of Buffalo, and Wm. T. Ellis, of Pennsylvania, the noted Sunday school worker, are also on the list of prospective appointees. It is believed that Mr. Ellis will get the Chinese post.

Richard L. Metcalf, of Lincoln, Neb., editor of the Commoner, is to be appointed governor of the Panama canal zone, in place of W. W. Thatcher, of Kentucky. This office pays a salary of \$14,000 a year.

##### TOBACCO COMPANIES ARE CLOSELY WATCHED

Washington, June 3. — Practically the entire time of President Wilson and the cabinet at the regular semi-weekly meeting today was given over to a discussion of the recent dissolution of the so-called "tobacco trust." Attorney-General McReynolds has for some time been conducting preliminary observations to determine whether the decree of dissolution had been observed in its spirit, and, if, in fact, "a tobacco trust" still exists. It was regarded as significant by some familiar with the case that the attorney-general's attention to the situation had progressed far enough to be outlined to the president and the cabinet.

Mr. McReynolds, who was special counsel for the government in the prosecution which ended in the supreme court's opinion, did not agree with the method of dissolving the "trust" approved by former Attorney-General Wickensham and dissented to several features. Since he took office as attorney-general there have been repeated indications that he was watching closely the working of the separated units of the big monopoly. Cabinet officers declared that neither the Japanese nor the Mexican question was taken up today.

##### TRAITOR COMPELLED TO TAKE HIS OWN LIFE

Vienna, May 31. — Extraordinary revelations of treachery carried on for years by a colonel of the Austrian general staff, who sold secrets of vital importance to Russia, are made in the Military Gazette.

Colonel Redl, one of the chiefs of the military secret service department, was summoned to Vienna from Prague at the end of last week. During his absence his flat was searched and a number of incriminating documents were found. Some of them showed that he had given to the Russian government draft plans for simultaneous action on the part of the Austrian and German armies against Russia in case of war.

The war office here, on receiving full confirmation of the report, sent to Redl two of his fellow-officers. During

the night they informed him of the charges against him. As he was unable to clear himself, they warned him that they would return at day-break and arrest him.

On leaving the room one of the officers took a fully loaded pistol from his pocket, with a book of instructions as to how to use the weapon. He opened the book and placed it in front of Redl, with a meaning glance. The officers then mounted guard outside the room until the noise of a shot told them that Redl, who was only forty-one years old, had chosen the only way open for officers in such disgrace. They hastened into the room, ascertained that Redl was dead, and returned to the war office to make their report.

##### BRYAN PROCLAIMS LATEST AMENDMENT

Washington, May 31. — The seven-teenth constitutional amendment was formally proclaimed today by Secretary of State Bryan. He gave notice to the nation that hereafter United States senators shall be elected by direct vote of the people.

Harry St. George Tucker, of Virginia, former representative, chairman of a committee in the Fifty-second congress having charge of the first direct election of senators resolution that passed the house; Representative Rucker, of Missouri, chairman of the committee in the Sixty-second congress which had charge of the resolution which finally was adopted, and Senator Borah, who championed the change in the senate, were present as was Mrs. Bryan.

Secretary Bryan used four pens to sign the proclamation. The first, which he used to write "William" went to Mr. Tucker; the second, with which he wrote "Jennings," went to Mr. Rucker; the third, with which he wrote "Bryan," he kept for himself, and that with which he wrote the date he delivered to Senator Borah.

##### FRENCHMAN WINS INTER-NATIONAL SPEED RACE

Indianapolis, May 30. — Jules Goux, the Frenchman, driving his French-made Peugeot, won the five-hundred-mile international sweepstakes this afternoon. His time was 6:31:43.45. Dawson, who won last year, finished in 6:21:06. Goux's time was better than Harroun's in 1911. Wishart, a Mercer, was second to Goux.

All trophies in the race were won by Goux. He led at the finish of the two-hundred, three-hundred and four-hundred-mile marks and each century mark gave him, respectively, the Remy Grand Grassard Trophy, value \$2,500; Prest-O-Lite trophy, value \$2,500; and the Wheeler & Schebler trophy, valued at \$10,000.

Goux had no more than annexed the last trophy for leading at four hundred miles than he was twice compelled to stop for repairs.

Just before completing the four hundred miles Goux's manager obtained some wine of the speedway officials for the driver. He said Goux had to have it to finish the race.

About a hundred thousand spectators witnessed the speed. Only two men were hurt in the race, when the Mason No. 6 overturned and the driver and his mechanic were hurled out, the former suffering a fractured leg, the latter three broken ribs.

The crowd at union station in the morning was an immense jam. Speedway trains were boarded by doors

and windows, and women raised their right skirts with utter disregard of the exposure of fine hosiery, only to get the cars. Many women fainted in the jam.

##### EVER HAVE IT?

New York, June 3. — Columbia university has taken a new stand in the matter of graduation requirements. The authorities decline to award a diploma to Felix Metzger Rosenstock at the commencement exercises tomorrow unless he can prove himself cured of carnosarimusabmetu (gooseflesh).

In other words, there is a rule at Columbia that no college degree can be won unless the candidate has learned to swim the length of the pool in the gymnasium. The only exception is allowed in case of physical disability attested by a physician's certificate. Rosenstock, who has passed all the other examinations, completely halted at swimming throughout his college course, and as an excuse he declared he was suffering from a terrible skin disease known as the carnosarimusabmetu. He obtained a physician's signature to this statement. The physical director could find no visible trace of such a malady, but from a Latin lexicon he evolved this explanation of the student's affliction: "Caro meaning flesh, asnerinus, resembling the goose; almetu from fear; or, freely translated, goose flesh from fear."

##### RENEW ARBITRATION PACT.

Washington, May 31. — Secretary Bryan and Sir Cecil Arthur Spring-Rice, the British ambassador, late today signed a renewal for five years of the general arbitration treaty between the United States and Great Britain which expires by limitation on June 4.

##### ROOSEVELT GETS SIX-CENT VERDICT

Marquette, Mich., May 31. — George A. Newett went on the witness stand this afternoon and retracted the alleged libel charging Theodore Roosevelt with drunkenness. He said he had been impressed that an injustice had been done Theodore Roosevelt in the publication of the article and deeply regretted it. Roosevelt, the plaintiff in the trial here, then in person asked the judge to instruct the jury to bring in merely nominal damages. The jury later brought in a verdict awarding Roosevelt 6 cents damages.

##### NO MORE LAUREATES.

London, June 3. — Alfred Austin will have the honor of being England's last poet laureate. It was said today that King George regarded the post of poet laureate as about as obsolete as that of court jester, and that he will name no successor. The honor of poet laureate, therefore, will lapse and become one of the traditions of the British court.

Thanks to the human heart by which we live.

Thanks to its tenderness, its joys and fears.

To me the mearest flower that blows can give.

Thoughts that do often lie too deep for tears.—Longfellow.



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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, JUNE 12, 1913.

No. 24.

### LOVE'S GIFTS.

(By L. M. Montgomery)  
Love gave with Love's own royal grace  
The gift of strength to me,  
Love gave a patience pure and fine  
To wait most prayerfully,  
Love gave a glory to the task  
Of humblest ministry.

Love gave a rainbow to the past  
Of trembling hopes and fears,  
Love gave the present golden-glad  
Fulfillment of its years,  
Love gave the future benison  
In all its smiles and tears.

Love gave the gift of high delight  
To hold in faithful fee,  
Love gave the precious boon of pain  
Its guerdon true to be,  
And for these gifts, with loyal heart  
My thanks, O Love, to thee!

### NEWS AND COMMENT

The convention of the Anti-Saloon League of America to be held in Columbus, O., beginning Monday night, November 10 and running through Thursday night, the 13th, will be the greatest and most representative temperance gathering ever held on this planet.

The Mennonite Rally of the International C. E. Convention to be held in Los Angeles will meet at the mission, 1432 San Fernando street, at 2 o'clock on Thursday, July 10.

Shall be glad to hear from persons planning to attend and to give a welcome to the city.

E. F. Grubb.

Rev. Wm. H. Grubb, pastor of East Swamp and assistant pastor to Rev. A. B. Shelly, at Quakertown, has tendered his resignation to take effect the last Sunday in July, having accepted a call to the church at Trenton, Ohio, where he will begin work the first Sunday in August.

The Y. P. C. E. convention at the Saucon church on Decoration Day was largely attended and the program rendered was an excellent one. A number of papers were read, all of which were of a high order. All in all this was considered by many to have been the best as also the most helpful and inspiring convention yet held by our young people.

Mr. T. J. Simpson, who has supplied the pulpit of the Trenton (Ohio) Mennonite church for the past two years preached his farewell sermon to the congregation Sunday, May 25. Rev. Wm. H. Grubb, of Quakertown, Pa., comes to the Trenton church as its pastor August 1.

The Festival of Music and Poetry.—The two days' musical program, given on the evenings of June 2 and 3 at the Mennonite church of Trenton (Ohio) under the name "The Festival of Music and Poetry", proved to be an unbounded success. Miss Egly, of Berne, Ind., who was with us, possesses a marvelous and beautiful soprano voice, the equal of which is seldom heard in this community. Prof. Lehmann, of the faculty of Bluffton College, was also with us and his rich baritone was deeply appreciated and admired by all who heard him. Mrs. Bail, of Washington, Pa., our reader for the occasion, proved to be an exceptional artist, and her work will not soon be forgotten.

The program was not wanting in home talent, however. Miss Estella Mosiman proved her powers in her remarkable work on the piano. Miss Alma Kennel, our church organist, who acted in the capacity of accompanist for the singers, was greatly appreciated. Miss M'Della Moon, one of our own soloists, more than fulfilled our expectations with her beautiful soprano. Miss Olga Kennel's piano work was very fine, and we were very proud of her as the youngest member on the program.

This program was tried by our church as an experiment, and proved to be such a success that we hope to make it an annual occasion of our church.

Synod Puts Ban Upon Tobacco. Winona Lake, May 26.—W. W. Carithers, chairman of the permanent temperance committee, presented a resolution aimed at the use of tobacco before the meeting of the synod of the Reformed Presbyterian church today and it was adopted without a dissenting vote. The resolution as adopted forbids any officer of the

church, any Sunday school teacher, any evangelist or mission worker to use tobacco in any form. It recommended that all delegates to the synod be men who do not use tobacco.

As an overture it was recommended that one year hence an effort be made to include in the discipline an article forbidding the use of tobacco by any of the church members.

Warsaw, Ind., June 5.—The annual conference of the Dunkards in session here today decided that members of the church must refrain from the use of tobacco in any form, a resolution to this effect was adopted. A proposed change in dress for men and women of the sect was defeated and a movement to place county fairs on the "forbidden" list did not carry.

Seattle, Wash., was selected as the place for holding the 1914 conference.

The Rev. Mr. Easton, of the C. I. M., gives this touching picture of a faithful aged Chinese colporteur in the province of Shensi:

"Though Chang is seventy-two years of age, he often tramps two hundred miles in a month, carrying his load of books himself, and calling at every place, however small, to sell and explain the Gospel. A few days ago, when he was about to start out, I went to see him off. I found him in his room committing himself and his work to the Lord. I caught some sentences: 'Prepare men's hearts to receive the Word Help me to give my testimony. Don't let conceited men argue with me. Don't let the books get wet. Show me how I am to get over the swollen rivers. Don't let the dogs bite me. Take care of my wife.' When he had finished I said, 'It is very wet; you had better wait a day.' 'No,' he said, 'on wet days I can often sell books in the wet inns to weatherbound people,' and off he went."—Rec. of Chr. Work.

Credulity and Incredulity. Pastor Dallmeyer of Cassel, speaking to a conference of Chris-

tian workers, described the offensive lengths to which liberal pastors in Germany go. One such recently began a Communion talk with the words: "Three men went up to Golgotha—two were criminals, the third a religious enthusiast." Another alleged that the fifty-third of Isaiah was a description of a leper. A university theological professor wrote lately to a young theological student: "You can safely come here. We have the light. We have done away with all medieval darkness."

Along with the pride and unbelief of our time goes, as is not uncommon in history, a crass credulity. Physicians send patients, when they cannot cure them, to clairvoyants. The number thirteen exercises terror to such an extent that, for example, in the city of Hanover, it is passed over in the enumeration of electric routes. People who will not believe in Christianity still believe in these superstitious traditions and are without peace of mind. French papers relate that President Fallieres was traveling with a party of twelve gentlemen, high in French public life and therefore presumably all freethinkers. A journalist joined them at a certain station and the party could not be induced to sit down in the buffet car until a fourteenth guest had been secured.

The Eglise Libre says that the last page of many Parisian dailies contains whole columns devoted to card fortune tellers and magicians. They do a magnificent business. One acknowledged before a Parisian court that her income was 60,000 francs annually. The aviators bear talismans in their aeroplanes; and it is common for automobilists to place a little bronze bust of La Joconde (the stolen Leonardo lady of Louvre) in the forepart of their cars to save them from accident.—Rec. of Chr. Work.

A Hampton in Turkey. General Armstrong's Christian pedagogic ideas are being worked out in the Near East by American Christians. The Thessalonica Agricultural Institute is a Hampton for Greek and Turk and Bulgarian. It was organized in 1904 and

der the laws of the state of New York, and planted on a tract of fifty-three acres, some three miles from Salonica (the classical Thessalonica). In the last eight years the value of the land itself has grown fourfold, and the original caretaker's hut in a field of 4000 freshly planted mulberries has given way to a fine central school building with five subsidiary buildings. There are now 6000 grape vines, and an extensive orchard of almonds, pears, plums, apricots, persimmons, walnuts, etc., on land which ten years ago was a barren waste. The school uses modern agricultural machinery — empire seeders, Syracuse sulky plows, Acme harrows, etc., and has introduced them to the region round about; and in other ways—as, for example, in the introduction of methods of dry farming—it has had a distinct influence on the surrounding population.

The ordinary Bulgarian gymnast disdains to touch hard work, for the reason that schools have created a class of restless, dissatisfied spirits, given to revolutionary agitation, who live precariously as clerks, etc. The Thessalonian school aims to raise the reputation of hard work. Masonry and carpentering are taught. The tailoring and shoemaking department supply the schools with clothing and footwear. The school is thoroughly Christian in character. Fifty boys are in residence. They work out half the day, and study the other half. They actually do as much hard work as in the other schools, and have the additional manual training to the good. No attempt is made to advertise the school since there are always more applications for entrance than can be taken.

—Rec. of Chr. Work.

#### PROBLEMS OF THE MISSION FIELD.

##### An International Inquiry

In order to relate the work of the International Review of Missions as directly and immediately as possible to the actual needs of the mission field, the Editor is inviting missionaries to send to him, not later than December 31st of the present year, concise statements of most pressing practical problems which have confronted them in their work in the past two or three years. These problems may concern the presentation of the Gospel to non-Christian peoples; the relation of the Christian ideal for the individual and society to the home life and social institutions of the people; the edification or organization of the Church in

the mission field; the conduct of a school or hospital; or any other matter which has given rise to difficulty or perplexity and regarding which light and guidance are desired. The replies will be carefully collated and studied, and the results presented in a statement which will be published in one or more articles in the International Review of Missions. This investigation will be of great value not only to the International Review of Missions and the Continuation Committee, but to all leaders of missionary work, as it will show what are the actual problems which at the present time are most exercising the minds of the men and women who are actively engaged in missionary work, and towards the solution of which the thought and energies of the Church should be directed.

Correspondents are asked to state clearly their Society, length of service, and the nature of the work in which they are principally engaged. The replies (which may, if preferred, be in French or German) will be treated as confidential. A pamphlet dealing more fully with the whole project will be sent free of charge to any missionary on application to the Office of the International Review of Missions, 1 Charlotte Square, Edinburgh.

The above inquiry is being sent to the different secretaries of F. M. Boards for publication, and as the purpose of it seems to be a very worthy one, we publish this paragraph in our church paper, hoping that it will thus reach all our dear missionaries.

P. H. Richert, Sec.

#### YOUNG PEOPLE'S UNION HOLDS CONFERENCE

##### Eighteenth Annual Convention Was Held in Saucon Mennonite Church.

The eighteenth annual convention of the Young People's Union of the Eastern Mennonite Conference was held in the Saucon Mennonite church, along the Allentown and Philadelphia trolley line, between Coopersburg and Centre Vale. Members of the fourteen societies of this conference and their friends arrived early by team and trolley, and when the convention was called to order at 9:30 a large gathering was present.

In the absence of the president, Dr. William G. Moyer, of Quakertown, the sessions were ably presided over by the vice president, Franklin K. Moyer, of Soudertown. A song service was led by A. M. Musselman, of Allen-

town, after which devotional exercises were conducted by H. E. Hallman, of West Swamp. A business session followed which included reading of the minutes by the secretary, Miss Alda Moyer, of Perkasie; appointing of committees and reports of officers. Treasurer Jacob G. Landis, of Philadelphia, reported a considerable balance in the treasury. Of this \$15 was donated to the Eastern District Mennonite Conference. The Union helps to support several Missionaries of their own denomination in India. Among them are Mrs. Penner and Miss Brown, from whom letters were read later in the day. There were various references and testimonials to the late Annie C. Funk, who lost her life while returning on a furlough from India, on the ill-fated steamer Titanic about a year ago.

The topic, "Temperance Progress," was ably presented by Prof. S. M. Rosenberger, of Philadelphia. The sense of his remarks was that the temperance movements is gaining ground and Men 7

R despite many drawbacks in making real progress and is worthy the support of the Union. The convention was then favored with a beautiful solo rendered in her usual unaffected manner by Miss Ada M. Landis, who was accompanied by Prof. Howard Boorse, of Quakertown.

This was followed by a well prepared paper on "What Amusement May a Christian Enjoy?" by Harry M. Detweiler, of Soudertown. He took a strong stand against such amusements as dancing, theatre-going and card playing, showing by facts that these amusements lead many into sin and ruin. Amusements that do not give an uplift or raise us higher should not be encouraged. When in doubt about any form of amusement, leave it alone.

Franklin Moyer thought that among amusements that we ought not to indulge in was the ordinary moving picture show.

After reading, "Echoes from Wilkes-Barre State C. E. Convention" were given by Rev. J. W. Schantz, of Souderton. Mr. Schantz stated, though there were delegates present from every county in the state, he was the only Mennonite present. The next State C. E. Will be held in two years.

During the noon intermission the gathering dined picnic fashion in the grove of fine oak trees surrounding this little church edifice.

The afternoon session opened at 1:20 with song service and

prayer. The attendance was even larger than at the morning session. In the roll call of societies each society responded with a scripture verse or hymn.

Rev. N. B. Grubb, of Philadelphia, presented a scholarly paper on "Church History of Early Mennonites," developing the points of history, origin of Mennonites, their blood bought heritage and why we are Mennonites.

Miss Anna Moore, of Souderton, then sang a solo very nicely. The question box conducted by Allen Bleam, brought some interesting questions and discussions, on papers that had been previously read.

Rev. W. H. Grubb, of Quakertown, then spoke on "What Can This Union Do in the Line of Home Missions in This Conference District?" Among other points he emphasized the fact that the doctrine of the Mennonite is one of peace, and our people should teach the principle of peace. There is a lack of young men entering the ministry and the Union should lend its influence toward getting more men for the ministry, and also help to raise a fund to educate young men who may prepare for the ministry and need assistance. At Roaring Springs, Pa., is a congregation which does missionary work among the poor mountaineers of that district. They would be glad for donations of clothing. A hospice in Philadelphia, were the young folks of our denomination could secure safe and home-like accommodations would be well worth while.

After another business session Rev. Anna J. Allebach, of Brooklyn, conducted the "Quiet Hour," speaking impressively on the themes adoration, repentance and consecration. This closed one of the best conventions the Union has held. The convention was marked by inspiring singing by the convention and special singing by the Allentown junior choir at both sessions, which was very much enjoyed by all.—Town and Country.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

The veil of obscurity cannot long conceal true virtue, nor the mask of hypocrisy long cover vice.

I have seldom known anyone who deserted truth in trifles that could be trusted in matters of importance.—Paley

#### TRUE HEROISM.

By Rev. R. L. Macwherter.  
He is a hero. He is a grand hero. If any are worthy of medals and rewards for courage and heroism, he is one of them. The circumstances are these: A dozen years ago this man married a wife. They too established a little home. All went well. He worked hard and faithfully and she kept a bright domicile. Then she was taken sick. Doctoring did no good, and her health went from bad to worse till she is now a confined invalid. Manfully he has stood by that sick wife, anticipating her very want, nursing her day and night.

He has turned his business over to others, but his own hands care for the sick wife. Multitudes of others would have left the wife to a nurse, and taken care of business themselves. Not he. He tells others what to do with the business, and he takes care of the wife.

Then he does it so grandly. He puts such kindness in it, such gladness and joy. Many others would murmur, at least once in a while. They would complain just a little. They would look discouraged if they never said a word. They would do the thing, maybe, but as a duty, not as a joy.

The glory of this man's course is that, it being a duty to care for his wife, he does it. Alas, so many fail in their duty! But this man has gone beyond duty and transformed what would have been weary years into a gladness.

Some men perform grand deeds under the impulse of stirring emotions, but he continues on for years.

Then he is so innocent of having done anything grand. If you should mention it, he would first be amazed, then hurt. Love constrains him. Fiction paints some beautiful pictures for the mental vision, but this man has wrought in the realm of life deeds of glory. Looking upon him, our hearts are reassured. There may be infidelity in this world; some men and women may forget the marriage vows; but as we look upon this man we arise and shout, "Virtue still lives. Truth and purity have not deserted the world. Love and God do have access to the human heart and soul."

To say that we are encouraged is not nearly enough. We are quickened. We are thrilled. The man's life is a burning bush in the midst of the path of life, unless we are blind to virtue. His

face shines before Israel as he descends from God, unless we are sightless to true nobility. Decatur, Ill. Herald & Presbyter.

It is asserted of this elegant creature—the Bird of Paradise—that it always flies against the wind; as otherwise its beautiful, but delicate plumage would be ruffled and spoiled. Those only are the Birds of Paradise, in a spiritual sense, who make good their way against the wind of worldliness; a wind always blowing in an opposite direction to that of heaven.

#### Home Circle.

##### HYMN FOR A LITTLE CHILD.

O little child, lie still and sleep!  
Jesus is near;  
Thou needst not fear!  
No one need fear whom God doth keep.

By day or by night;  
So lay thee down in slumber deep  
Till morning light.

O little child, lie still and rest!  
He sweetly sleeps  
Whom Jesus keeps;  
And in the morning wake so blest,  
His child to be.  
Love every one, but love Him best;  
He first loved thee. —Exchange.

##### WHAT STOPPED THE EXPRESS TRAIN? (Concluded.)

But John was not in a car by himself that night, and he was not thinking such thoughts as these. He knew that the track was safe and that the company expected him to put No. 4 into Fort Worth on time; and from the speed he was making I did not doubt he would do it. When he struck the track that wound around the frowning cliffs of Red Bluff he was "hitting them" regularly and sure. The cars would tremble a little as he went hard against a reverse curve, but he was running like a man that was sure of his way. Sometimes the headlight would shoot far across the waters, and he could not see fifty feet ahead of him around the curve; but what difference did that make? The company kept a watchman on this piece of track, and he had just passed him around the most dangerous point. He showed the engineer through the rain and mist, the white light, and I did not wonder John put on a little more steam and "let her drive". I looked at my watch. It was two minutes to three o'clock. We were on time.

But when I went to the door, I was thrown off my feet. The engine reversed, the brakes were grinding, and the old train was shivering to the tail signal lamp.

When I got to my feet we had stopped still. As I opened the door, old Captain Taylor came trudging on his way to the engine. I joined him and we went up to the cab. We were on the worst curve on the division, and far out over the river the headlight threw a path of flame. On the left the mountain rose almost perpendicularly. I climbed into the engine for I wanted company; and when I put my hand on the engine—

he sat there, gazing at the few feet of track in sight—his hand was cold and clammy as death, and there was the look of a mad man in his eye. He said afterwards that the touch brought him back to reason. He did look queer. His cap was off, his hair wet and flying in the damp wind. The old conductor roused him by saying: "What do you stop for?"

And John said rather shamefacedly: "Ay just don't know. Somethin' said, 'stop', and Ay stopped. That's all."

The old captain's laugh was rather hollow. "Well, somebody says, 'Go ahead', and that dumbered quick," he said as he threw his lantern in the air with the "go ahead" signal.

John didn't ask me, but I sat down behind him in the engineer's seat to ride to the next stop. Somehow the mail car seemed ghostly. He released the air brakes, and, with his eye still on the track, started again around the curve. The wheels slipped a little; he gave them sand, and at we were just beginning to move fairly well when back went the reverse lever again and we stopped with a thud.

"Look!" he cried.

And I saw over his shoulder the nose of the pilot not three feet from a great rock lying across the track, that had slid from the reeking side of Red Rock.

In the blinding rain Captain Taylor made one more trip to the engine; but he did not ask why he had stopped. He just took John's hand, and in the dim light there under the engine I saw strange looks on two weather-beaten faces.

When we got to Fort Worth that evening, twelve hours late, with the fast-mail connections all gone, John's little girl was at the depot; and when he stepped from the engine the child put up her mouth to kiss his smutty lips. As she did so she said: "Papa, last night just before the clock struck three, I waked up and somethin' said you was about to gettled hurt. Mamma had been telling me about the little Christ-child, and I asked Him to send lit-

tle brother to you quick and save you."

Now that was all right for a child to talk that way, for they are young and haven't seen much of the world; but for her father—a great, big, greasy engineer in overalls—to say, "He sent heem; he deed," the world calls that superstition. Maybe the world is right, but—well, probably I'm a bit superstitious myself.

But you see it was early on Christmas morning that, centuries ago, the shepherd's claimed to have some strange sights among the hills of Judea, and I never afterwards could just dissociate the two happenings. It may be the dark wet night made the old engineer cautious and he feared a slide from the mountain-side and stopped just in time, but I can't see why the child happened to be on her knees a hundred miles away, asking the Christ-child for her father's safety. It may be—but why speculate about it? Some will think it only a coincidence, while others will think with John: "He sent heem; He deed." —Homer M. Price.

All make mistakes but fools practice them.

#### Deaths.

Shelly.—Susan, nee Bader, widow of the late Daniel S. Shelly, died at the home of her son-in-law, at Trumbow-ersville, Pa., on June 1, 1913. Funeral services were conducted by A. B. Shelly at the house of mourning and at the West Swamp Mennonite church, where interment was made, on June 5th. Funeral sermons preached from Ps. 90:10 in German and from Ps. 35: 14 in English. The deceased was a faithful member of the West Swamp church and an active worker in the Sunday school, mission circles etc. She is survived by one son, one daughter and two grandchildren.

Contributions.

##### Home Mission.

General Treasury.  
Hillsboro church, Kan. \$36.18; Thankoffering from John S. Klassen, Langum, Sask. \$12; Ebenezer church, Mountain View, Okla. \$10.80; Friedenthal church, Gettelo., \$10; friend of mission, Reedley, Calif. \$25.

City Mission.  
Anna Albrecht, Pasadena, Calif. \$5; missionbox, Berne, Ind. \$7.15; F. Springer, ditto, \$10; Friedenthal church, Gettelo., Okla. \$8; John A. Ruth Heston, Kan. \$50.

Gratefully acknowledged,

M. Horsch, Treas.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00.



## The Mennonite.

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## Editorial.

## CHARACTER.

Character is "the combination of qualities distinguishing any person or class of persons."

There is a great diversity in persons, no two persons are alike. What is the reason for this diversity? As children of the same family are very unlike in appearance, some light haired, blue eyed, light complexioned, some dark haired, dark eyed, dark complexioned, so are the characters very different. How can we account for it, since the environment in the same family is the same?

Beecher said once: "We receive our minds from our birth; just as we do our bodies; and we are no more responsible for the proportions of the one than we are for the proportions of the other. But as a man, though not responsible for weakness, or deformity or shortness, or length, or uncouthness of limbs, is responsible for the training they receive; so though a man is not responsible for the conditions and proportions of his mind, he is responsible for the training which he gives it, for the restraint of some of its parts, and for the development of others of its parts, and the right carriage of the whole."

Man is a mystery, a mystery to himself and to others. The advice of the old Greek oracles "Know thyself" is good, but no one ever attained it. Even the Christian, though he has the word of God for a looking glass to see himself and the Spirit of God for a teacher, has not learned to know himself thoroughly and perfectly. We find nooks and corners in our real being which we had not expected.

But our character is not what we received from God at our birth; it is that which we and others

make of it. Character is "the individuality which is the product of nature, habits and environment."

Parents are partly, but only partly, responsible for the character of their children; for some will go wrong in spite of the best education, the fervent prayers and the loving guidance of the parents. Yet we ought to feel the great responsibility which God has placed upon us by entrusting to us the children. We need to pray constantly for wisdom to be able to nurture them in the chastening and adomation of the Lord.

The greatest factor in character building is the work of the Holy Spirit in the heart. Christ says: "Ye must be born again or anew." A new force, a new power has to come into the heart to renew the character. This is not done at once, but is a process. The Spirit of God entering into our hearts teaches us "to put away the old man, and to be renewed in the spirit of our mind, and put on a new man, that after God hath been created in righteousness and holiness of truth."

As we never learn to know our character fully, so we can not understand the character of others; therefore Jesus says: "Judge not." Yet He says: "By their fruits ye shall know them." Latvater says: "Actions, looks, words, steps form the alphabet by which you may spell characters." Beecher says: "A man's character is the reality of himself: his reputation, the opinion others have formed about him; character resides in him, reputation in other people; that is the substance, this is the shadow."

"That which is truly and indeed characteristic of a man is known only to God." Ruskin.

"Although genius always commands admiration, character secures respect. The former is more the product of the brain, the latter of heart-power; and in the long run it is the heart that rules in life."—Sam. Smiles.

"Only what we have wrought into our character during life can we take away with us." Humboldt. "It is not the man of words, but the man of deed—not the leafy, but the fruitful, not the discouraging but the doing Christian—that shall be blessed here in this world and happy in that which is to come."—Spencer.

Jesus says: "I am the vine, ye are the branches: I that abide in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing."

v. d. S.

## Correspondence.

Bluffton, O., June 9, 1913. The tent meetings conducted by Rev. Manley Wilson, for the past four weeks, were brought to a close with one of the largest, if not the largest, attendance during the campaign. Never before had Bluffton such a harvest of souls. Three hundred and sixty-three converts took their stand for Christ. Most of these will unite with local churches. A genuine revival is an epoch-making time and the community will surely reap the benefits. The last Sunday of these meetings was a day of thank offering to be given the evangelist for his services. At the close of the Sunday evening services the total collections with the various collections taken before amounted to \$2,127.22. The local expenses were \$450 and the balance went to Mr. Wilson and his helpers. This collection was a genuine expression of appreciation of the people of Bluffton for what Mr. Wilson and his helpers had done for Bluffton and community.

Last Sunday night baptismal services were held at the First Mennonite church. Twenty-seven were baptized and two were taken into the church. Next Sunday morning baptismal services will be held at the Ebenezer church. Rev. W. S. Gottshall was in Chicago in the interest of Home missions, to see if a city mission station could be established at that place.

The Junior C. E. Society of the First Mennonite church is busy practicing a drill and songs to be given at the State C. E. convention, to be held at Lima the latter part of June.

Haydn's "Creation" will be rendered by the College Choral Society, one hundred and twenty voices strong. This oratorio will be given Tuesday evening, June 17, and the singers will be assisted by an orchestra of twelve pieces and the following soloists: Soprano, Mrs. Annie Roberts Davis, Lima, Ohio; tenor, Roland B. Mikesell, Lima; basso, G. A. Lehman, Bluffton.

The commencement week program is as follows:

June 15—Baccalaureate sermon by Dr. S. K. Mosiman.

June 16—Recital by music students.

June 17—Class day exercises by seniors.

"Creation," by College Choral Society.

June 18—Commencement exercises.—Alumni banquet.—"Ingomar" by the students.

## WHAT AMUSEMENTS MAY A CHRISTIAN ENJOY?

(Paper by Harry M. Detwiler. Read at the Young People's Convention, Held in Saucun Church on May 30; 1913.)

First of all I want to express to you that I feel my inability to properly handle this question. This is a question which confronts the young people of our societies and churches very seriously, and for the purpose of making my position on this subject as clear as possible, I have divided it into two parts. 1. What amusements may a Christian not indulge in? 2. What amusements may he enjoy?

We all believe that it is the duty of the Christian to abstain from all amusements in themselves wrong, from all that will diminish his power of doing good or may in any way cause his brother to stumble.

There are several amusements from which we as Christians should refrain, namely, cards, dancing, and as I look into the subject more carefully, I believe we must include the theatre, although there may be some plays which may be elevating; but in this day they are few and far between.

There may be some of you thinking, "Well I know some excellent people who play cards, or dance, or attend theatres." Yes, that may be true, I know them as well. There are Sunday school teachers, superintendents and other good people that indulge in these amusements, but that is because they allow their consciences to run away with them.

Take for instance, how would we feel toward a great evangelist and minister, like Dr. Torrey, were he in the habit of attending the theatre, playing cards or dancing? Or take our own pastor, what kind of a spiritual influence would he have on you if he indulged in these amusements? I believe what is out of taste for a minister because of his spiritual relations and mission is equally out of taste for one who, in a humbler and less conspicuous sphere sustains the same relations and is called to the fulfillment of the same mission.

The members of the church who are most helpful in winning souls to Christ never participate in these so-called amusements.

There is something out of place which everybody recognizes between the dance, the theatre and the card table and the devout, spiritual, useful Christian life. These amusements may be proper enough for worldly people but

quite out of taste for the unworshipful and devout.

Some churches not willing to require total abstinence from these amusements prohibit them for forty days, the period of Lent, when they are to seek higher attainments. During this time they make strong efforts to prepare the minds of their people. In so doing they are right, but we believe that which is opposed to growth in grace and general devotion to the conversion of souls for forty days can hardly be favorable to them for the balance of the year.

"May a Christian play cards?" is a practical question and one for which we should have a satisfactory answer.

When we hear the Savior's statement of a Christian's purpose in life there can be but one thing for us to do and say. In John 15: 16, we read, "Ye have not chosen me but I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain." If we are to be fruit bearers, then we have many reasons why we should never play cards.

There is an old saying which reads as follows, "Sow the deceiver on the sideboard and you will reap a thirst for liquor; sow a saloon and you will reap a crop of drunkards; sow a card table and you will reap a gambler in your home; sow the parlor dance and you will reap the ballroom; sow the ballroom and you will reap the brothel with all its horrors, broken hearts, blighted homes and ruined lives." If we sow oats we will not reap wheat, and if we plant thistles, we need not expect to gather roses. "Whatsoever a man soweth that shall he also reap."

Card-playing and dancing may seem a small matter to some but can we call it small when it certainly destroys spirituality and sends many souls to hell.

Statistics tell us, and gamblers themselves admit it, that two-thirds of those who enter the gambling hell begin at the parlor card table. Also a Roman bishop says that nineteen out of twenty fallen women claim their condition to the ballroom and even the dancing masters admit that three-fourths of the inmates of the brothel are there from the ballroom.

In reference to the theatre let us ask ourselves a few questions. Can I serve God as well if I go? Can I build up my Christian character? Can I lead those to Christ who see me there? Did I ever

know a play to be opened by prayer for God's blessing? Would I like to die there? If we obey the will of God and answer them accordingly, there will be no doubt on this phase of the amusement question.

The card table, the dance, and the theatre not only cripple the usefulness and happiness of the Christian, but they become the price by which God and the hope of salvation are sold.

Now let us go to our question, what amusements may a Christian enjoy?

We all believe that a certain amount of recreative amusement is necessary and may be found in museums, art galleries, social entertainments, lectures, musicals, reading, healthful and innocent games, travel, witty and humorous conversation and athletic exercises, if not carried to excess.

I do not see how any intelligent Christian could deny any of these. I do not think it necessary for me to discuss at all any of the above mentioned amusements; but under the title of athletic exercises, I would include baseball, football, rowing, tennis and all kinds of gymnastics or exercises that tend to develop the body and keep it in good health. A recruit in the army or navy of our country must have a strong and sound body, likewise, in the army of Jesus Christ, strong and able bodied we must be to give our best service. Therefore, we sincerely believe that all these many different phases of athletics will help us in our Christian life if we do not carry them to excess.

I believe that on this great question, the true Christian is often put to a test, and I will mention several which if we answer honestly, we will be able to decide this great question.

First, does the pleasure in question tend to enslave me? If so then it shall not be permitted to come into my life. This test faithfully applied will drive many hurtful things from us and will help us to see clearly the nature of many so-called harmless amusements.

Second, does the pleasure in question help in building up my body, my mind or my heart. If not, then to do myself justice, in character and influence, I cannot give it a place in my life. Again, it is good to be strong enough to say I will allow nothing to come into my life that fails to help me and build me up.

Third, does the pleasure in question cause others to stumble.

If so, then I will not indulge, even though there be no harm therein for me personally.

Fourth, ask yourself, what would Jesus do, or would I like to die while enjoying this so-called amusement? If not, then it is not worthy of me, for I can go to no place and can take part in nothing to or in which I cannot take Jesus with me.

If I am not sure as to the answer which must be given to these questions, in other words, if in any doubt, I will always take the safe side and give my heavenly Father the benefit of the doubt. In Romans 14, 23, we read, "He that doubteth is condemned if he eat, because he eateth not of faith and whatsoever is not faith, is sin."

In conclusion, let me say that we do not wish to be narrow, but for the sake of the young who are timid and hesitating, let us choose the safe side; let us be earnest and avoid the appearance of evil. Let us be filled with the spirit of the Master and we shall not be likely to make many mistakes on these great amusement questions of the present day.

## THE SUPREME TASK.

In the program of the Christian church the goal set is the evangelization of the whole world. Nothing short of this will include the wish of the world's Redeemer, who said, Go ye into all the world and preach the gospel to every creature. Indeed, aside from the commission itself, his love is constraining to this end. Our own experience of rest makes us solicitous for others. Having been saved ourselves, we are anxious that others shall taste of the good word of the kingdom, which is the power of God unto salvation to every one that believeth. It is just the thing for every member of the human family, and we contribute to our own and the world's welfare in proportion as we make it universally available.

## Editorial.

That vice is a problem with which governments have had to deal ever since there have been governments and with which governments will have to deal as long as human nature is the same, no one, who has given the matter thought, will deny. There is but one way of freeing the world of vice and that is by regenerating the individuals who make up society. This can only be accomplished through the gospel and the influence of the Holy Spirit. But, while vice will always be present in society as it is now

organized, there is no excuse for its being exploited and commercialized to the demoralization of the young and the danger of the whole fabric of society. The only reason why it flourishes openly is because public sentiment is not sufficiently aroused to compel the authorities to do what they can and have the power of doing if they care to. Usually the authorities take the easy way. In the first place they only do what they must and, in the second place, they follow the method that gives them the least trouble. Places of sin are winked at so long as no one complains about them or as long as they are conducted quietly. The fact that those who do business there must die very soon, because of the life they are leading and others will be sought by every means that devilish ingenuity can suggest, in order to fill up the ranks, too often does not seem to be such a serious thing to the minds of the authorities entrusted with the protection of life and morality in large centers of population. An occasional spectacular raid, the fining or sending of a few pitiful victims to the workhouse or the jail seems to be about all that most city administrations concern themselves about doing. We wonder why, in dealing with this awful problem of vice, the real cause of its existence, is taken in hand by the authorities and severely dealt with as a menace to the health, life, morality and personal safety of the community. Some man is responsible for every fallen woman's shame. Why not make him suffer the law's rigor and the community's contempt as well as his victim?

The attitude of some, which insults every decently living man, that places of sin are a necessity, and the silly theory of others, which is a sneer at the virtue of the thousands of pure women who make their living in shops and mills, that low wages are the cause of immorality among women are given a great deal of publicity through the newspaper press just now. Such sentiments hinder the honest efforts of those who would save society from the awful curse of social impurity. The tendency to compromise with this curse has led some to speak of it apologetically as the social evil. As though evil were not such a terrible thing when tacked on to social. Let the emphasis be upon evil. It is an evil, an old evil, a deadly evil. Those whose standards are measured by religion and morality have but one method of procedure to follow. It is a responsibility that nothing can excuse. Stamp out the evil.

American papers have lately been full of a lot of cant about the segregation of vice as a wise and necessary measure which may be depended upon to solve the vice problem satisfactorily. Evidently they do not know that European cities, with very few exceptions, in which this scheme has been tried, have abolished it as a dismal failure. Two of our largest cities, the second and third in point of size, have recently appointed vice commissioners to study this problem scientifically. In regard to segregation the report of one says: "One has but to read scientific works on the subject; to study the reports of international conferences held in Europe, and to hear the findings of careful investigators, to see the unreliability and futility of such a system, and to learn of its failures as a permanent institution wherever it has been undertaken in this country or abroad."

The other report reads: "Segregation is ineffective—it segregates a small minority of the sexually vicious and promotes rather than reduces clandestine prostitution; it is confiscatory—lowering values of properties for reputable purposes; it is anti-social—forcing the families of the poor into evil associations. It is uneconomic—raising a crime to the dignity of a business through concentration, combination and publicity; it is unethical—promoting the double standard of morality by the erection of a female lazaretto; it is mal-administrative, requiring official complicity in and partnership with an illegal pursuit to the sure debauching of public morals; it is inhuman—resting upon the assumption that prostitution is a natural and ineradicable feature of society."

With such statements to confront them the makers of public sentiment ought to be decent enough to urge the enforcement of the existing laws for the protection of society, the family, of manhood and womanhood. It is a most dangerous social heresy to suggest methods which wink at crimes against purity or apologize for existing methods which tolerate them. Such things point society down. The high standard of morality upon which Christianity insists, points up. Why tolerate rule or council which leads toward destruction?

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

## THE MENNONITE.

### NOTES ON THE SUNDAY SCHOOL LESSON.

June 22.

The Blinding Effect of Sin.  
(Temperance Lesson.)  
Amos 6:1-8.

Golden Text—Amos 5:14.

Amos, the prophet, was a herdsman and dresser of sycamore trees. He was a native of Tekoa, a village near the town of Bethlehem. Scholars place his date at about B. C. 793, during the reigns of Uzziah, king of Judah, and Jeroboam II., king of Israel. He prophesied in Bethel, in the northern kingdom, twenty-five miles from his home. The time in which he lived was noted for its luxury and worldly prosperity, particularly was this true of the northern kingdom. In spite of plenty, the age was one of great spiritual decline. The age of Amos may be compared to our own, in many respects. We have advanced in science, trades and commerce so far as to make luxuries possible for many. Ease and frivolous amusements are much sought after and in their enjoyment the future and the terrible consequences our present day pleasures are entirely lost sight of. People go on as if the plenty of today would never end and the morrow could not bring condemnation with it. God seems to be the last thing that concerns them. With this terrible lack of religion has developed a type of selfishness that deprives men of their right to a decent living. The rich are becoming richer and the poor poorer. The rich become richer because they exploit the poor. The poor become poorer and more miserable because they let all they have go for gratification in dress and pleasure. An evil day is sure to overtake both classes.

In Zion, that is Jerusalem, and in Samaria, the people trusted in the defense the mountains gave them. The chiefs of the people were not worried about enemies. The prophet pronounces a woe upon them. He points to cities in every direction, north, south, east and west, which had once been great but fallen into decline or ruin. Was Israel to expect that its strongholds should abide forever? How like the nations of today! We are but the last of a long line of nations that once prospered and then disappeared because of their sin and luxuries. Can we go on in our rapid pace hoping to escape the fate that overtook the great nations of the past? A more terrible woe awaits those who have no concern about spiritual things. Godlessness is the curse that always spells doom. The leaders of the people who do not concern themselves about

spiritual needs are leading them on to destruction.

Because of the neglect of the chiefs' violence was common. They had been sowing to the wind too long, the whirlwind was already on the way. Captivity was unavoidable. A nation that weakens itself makes itself a prey for stronger nations. What was the cause of the weakness of those whom the prophet addresses? Vs. 3-6 explain that. There was no concern about threatening danger. Luxurious ease, eating of dainties, frivolous amusements and drunkenness were the order of the day. All were bad, but drunkenness was the worst of them then and still is. So long as strong drink is made and sold, the influences of destruction are at work in society.

"Our national drink bill is \$1,750,000,000 a year. Its cost in crime and pauperism, insanity, loss of health and ruined homes and lives is wholly beyond computation. The pitiful revenue derived from license is a mere nothing compared with this enormous cost." "Practically prohibition is successful although prohibition at its best can never be realized in any state until all the states have a prohibitory law or until the United States government gives to prohibitory territory just and adequate protection from the invasions of the liquor fraternity."—Stevens.

### NOTES ON THE C. E. TOPIC June 22.

Mission Work—At Home and Abroad. VI. Missionary Tours.

Acts 15:36-41, 16:1-5.

When we read the great commission given to the church by our Lord and when we consider that many centuries have passed since it was spoken, we wonder why such a small proportion of the human race are still without Christ. The answer is that Christians of times past did not sufficiently appreciate the necessity of obeying the important word "Go." Consult a map of the world. Note the Christian and the non-Christian countries. Get the statistics of population for each land and observe how many there must be who have never heard of Jesus Christ as a Savior. Look up the number of missionaries in the work all over the world and figure out how many must be reached by them in order to give them a knowledge of Jesus and you will be convinced that even though those on the field are always moving about preaching in new fields every day only a small portion of the task

before them can be performed. You will understand, too, why the missionaries lay so much stress on their itinerate work.

A study of the Christ method and the later methods of the apostles proves the necessity and value of missionary tours. Jesus was continually going about preaching. He sent His followers to do the same thing. The apostles early appreciated the value of sowing seed in centers of population and churches soon grew up in all of the big cities of the world, from these other messengers carried the good news to the lesser places and so in the remarkable space of a few hundred years the whole of the great empire of Rome was evangelized. Had the church continued the itinerate method introduced by our Lord and carried out so successfully by His immediate successors, the problem of winning the world for Christ would have been solved ages ago.

Modern missionaries, beside having the advantages of modern methods of transportation for quickly going from place to place find enough to more than occupy the attention of themselves and their assistants in itinerate work. It is their most successful method. Almost any book on mission work will reveal a wealth of possibilities and successes that result from missionary tours. One must not think that such tours are a sort of picnics. They involve the hardships and privations of the pioneer with serious dangers to life and health, by land and water among friends and foes. They require the hardest kind of preparation, as well as tact and endurance, but such efforts are supremely worth while. Paul was only saying in advance what many missionaries since his time have had to go through when he wrote: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside these things that are without, that which cometh upon me daily, the care of all the churches."

Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.

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June 12.

1913.

## Items of the Week.

### COLDEST WEATHER RECORD FOR JUNE

Washington, June 9.—The coldest weather ever recorded during June in the middle Atlantic and New England States, the Ohio Valley and the Great Lakes region was reported today to the weather bureau. The gulf states are the only territory east of the Rockies to escape an unseasonable drop. "A high barometric pressure of great magnitude" is the official reason. Frosts were reported from Vermont, Central New York, New England, Pennsylvania, Ohio, Michigan and Wisconsin.

Breaking all records of the local weather bureau for any June day, the thermometers officially registered a temperature of 37 degrees early today. The local forecast called for frosts tonight.

Rome, N. Y., suffered severely from frost last night. The mercury went down to 26. Farm and garden products were badly damaged.

At Montreal snow fell for a short time today. The temperature dropped to 35 degrees in positions exposed to the cold wind. The bleak conditions were without a precedent.

The coolness of the weather is caused by an unusually and extremely high atmospheric pressure over the northern states. This results in northerly winds and the low temperatures will continue as long as they prevail.

At Michigan City, Indiana, the temperature went down to 34 degrees last night and the drop was attended by frost. It is asserted that some damage resulted in this vicinity.

### MAY BE RECORD WHEAT CROP

Washington, June 9.—A bumper wheat crop, sufficient to mill more than 16,500,000 barrels of flour and which may reach the proportions of the record wheat harvest of 1901 if conditions from now are exceptionally favorable, was the forecast today by the department of agriculture in its June crop report.

Government experts estimated this year's harvest would be 744,000,000 bushels, of which 492,000,000 bushels will be winter wheat—a record for this crop—and 252,000,000 bushels will be spring wheat. The third largest acreage ever planted and favorable growing conditions account for the prospect for an abundant yield.

An increase of more than one per cent. over last year's acreage was planted in oats this year, but the conditions of this crop on June 1 was below the ten year average and officials estimate the production will be 1,104,000,000 bushels or more than 300,000,000 bushels below last year's harvest. The acreage planted to barley was less than that of last year and the production is estimated at 177,000,000 bushels.

### \$50,000 TO \$75,000 FIRE LOSS AT DANVILLE.

Danville, Ind., June 6.—Fire that started about noon today destroyed five two-story brick buildings at the northeast corner of the street on the north side of the public square. The loss is estimated at between \$50,000 and \$75,000.

## THE MENNONITE.

### WORKINGS OF LOBBY

#### Country-Wide Campaign of Sugar Interests Disclosed to Investigators

Washington, June 6.—Charges made by Senator Thomas, of Colorado, and backed up a vast amount of documentary evidence today brought the senate lobby investigating committee to a greater realization of the rapidity with which it is following the scent of the "scientific lobby." The senator declared that the sugar trust, with headquarters in Washington, was operating throughout the whole country in an endeavor to make an impression on the congress. Other interests are doing the same he said.

Great civic bodies have been brought into use by the lobby and citizens have been intimidated into sending threatening telegrams and letters to their congressmen, he declared. Senator Thomas brought many documents to support his assertions.

#### Forced to Sign Messages.

He declared that following the receipt of hundreds of telegrams from every part of Colorado and the west where sugar interests are located, he had received personal letters from some of the signers, saying that they had been forced to sign the messages by threats from financial powers to whom they were indebted.

The witless refused to make public these names or the contents of the letters, but said that with their permission he would place them at the disposal of the committee.

#### Agents Write Telegrams.

Thomas's charges in brief were: That a sugar lobby was conducting a thorough town-to-town campaign throughout the whole "sugar country"; that agents write the telegrams and then obtain the signatures of business men and civic associations; that this lobby was spending enormous sums in circulating literature to create a misconception of the sugar rates, and that congressmen from sugar states were being threatened through the press and by private messages not to vote for free sugar if they wanted to come back to congress.

### MANUFACTURER—ACQUITTED OF DYNAMITE CHARGE.

Boston, June 7.—William M. Wood, president of the American Woollen Company, not guilty.

Frederick G. Atteaus, dye manufacturer, jury disagrees.

Dennis J. Collins, dog fancier, guilty.

This was the report of the jury early today in the case of the three men indicted for planting dynamite for the purpose of casting suspicion on the mill strikers of Lawrence, Mass., last January.

The jurors, who retired at 1 o'clock yesterday afternoon, considered the case all night.

Collins, who had turned state's evidence, was found guilty on the first two counts, but was acquitted on the other three.

Wood, the man acquitted, is a multi-millionaire. The first count in the indictment charged conspiracy to injure the textile strikers and the second count, conspiracy to injure unknown persons. The other counts alleged conspiracy against certain persons and a plot to damage property.

The case was one of the most sensational that has grown out of a dispute between capital and labor.

### WOMEN OF THE WORLD GATHER AT THE HAGUE

The Hague, May 25.—"Old men for counsel," it may be said, but it is women of every age for a council to discuss every subject under the sun. The International Council of Women is now in the midst of one of the most successful and pleasant of its meetings during the last quarter of a century.

No individuals, no local or even state societies are represented in these meetings, but only the national councils of each country, which in turn is composed only of organized bodies of women. Years ago it was estimated that it represented a membership of seven million, but the count has long since been given up. It is unquestionably the largest organization of either men or women which exists, and constitutes a tremendous force.

In some countries, France and Germany, for instance, the council is the strongest organization of women; in others it is one of several, while in smaller ones, like Greece, Serbia and Bulgaria, it is the only one except those of the church and relief work of various kinds, and represents their first attempt at a union of women's forces. The United States always feels a little "chesty" at these gatherings because the council is wholly due to American initiative. It originated, as practically everything connected with the so-called "woman movement" has done, in the master minds of Elizabeth Cady Stanton and Susan B. Anthony, whose first idea was an international union of all the suffrage organizations on the globe.

### PITTSBURG SCHOOL SUPT. DISCHARGED

Pittsburg, June 6.—After many weeks of investigation the board of public education early tonight discharged S. L. Heeter, superintendent of public schools, finding him guilty of immorality in making improper advances and sending unwarranted liberties with women.

Early in March last, a domestic employee by Heeter, made two charges against him while she was ill in a hospital. He was arrested indicted and acquitted by a jury in criminal court.

He had been granted a leave of absence during the trial. When he resumed his duties as superintendent, after his acquittal, demonstrations or "strikes" participated in by thousands of school children occurred all over the city. Additional charges that superintendent Heeter had acted indiscreetly with others resulted in the board of education appointing a citizens' committee to make a thorough investigation. Last Monday the committee made its report to the board finding Heeter guilty.

### TOO ACTIVE IN POLITICS.

Washington, June 7.—Thirty-one employees of the weather bureau have been reduced for connection with the political activity which resulted in the recent dismissal of Willis L. Moore, former chief. Henry L. Heiskell, professor of meteorology, and J. J. Carroll, chief clerk, have been suspended without pay pending an investigation.

Charges have been preferred against fifty employees in all, alleging that they procured increases in salary or promotions in grade in return for promoting Moore's candidacy for secretary of agriculture in President Wilson's cabinet.

### COURT OVERRULES GOVERNOR SULZER

Albany, June 7.—Supreme Court Justice Chester today upheld the contention of Attorney-General Carmody that Governor Sulzer was without legal authority in appointing John Mitchell, former president of the United Mine Workers of America, state labor commissioner. The question now goes to the higher state courts on mandamus proceedings brought by the governor to test the legality of the Mitchell appointment.

The effect of Justice Chester's decision is also to uphold the conclusion of the attorney-general that the governor may not appoint several other state officers without the consent of the legislature.

Governor Sulzer, during the regular legislative session, now adjourned, twice sent Mr. Mitchell's name to the senate for confirmation, but it was rejected both times.

### NO FIREWORKS IN GOTHAM.

New York, June 6.—A fourth of July, without fireworks, has been decided on by the committee which has this year's municipal celebration of the holiday in charge. In place of the usual display an effort will be made to make New York the brightest city in America on the night of Independence day. Of \$25,000 voted by the board of estimates, \$10,000 is to be devoted to illuminating parks and prescribed areas.

Other features promised for a "safe and sane" observance of the Fourth include several score of athletic meets throughout the city and distribution of 100,000 copies of Lincoln's Gettysburg address among the children.

### YOUNG PRINCE GEORGE GAZES ON GOAT ISLAND

Niagara Falls, N. Y. June 6.—Prince Albert Frederick George, second son of King George of England, was on American soil today. He and sixty fellow-cadets of his majesty's ship, Cumberland, now at Quebec, arrived here from Toronto shortly after noon. The prince and his party traveled from Lewiston by trolley along the American side of the gorge. The prince who is seventeen years old, traveled "incognito" and his companions refused to point him out. The party visited at the state reservation on Goat Island.

### HENRY VAN DYKE ON LIST.

Washington, June 7.—It appears that the list of diplomatic appointments soon to be sent to the senate will contain the names of three or four well known literary men in addition to Thomas Nelson Page, of Virginia, and Meredith Nicholson, of Indiana. Henry Van Dyke, the famous literature of Princeton, is slated as minister to the Netherlands.

Do what thy manhood bids thee do, from none but self respect applause; he noblest lives and noblest dies, who makes and keeps his self-made laws.—The Kasidah.

In the working-day world, where the bravest have need of all of their buoyancy and strength, it is sinful to add our sorrows to the common load.—Lydia Maria Child.



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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, JUNE 19, 1913.

No. 25

### NEVER TROUBLE TROUBLE.

There's a cheery little proverb  
It is very well to heed,  
In a world where pain and sorrow  
Are quite plentiful indeed.  
If you would not have them double,  
Then keep this well in view,  
To never trouble trouble  
Until trouble troubles you.

Don't think when storm clouds gather  
You are certain to be drowned;  
The very darkest tempests  
May quickly blow around  
And up above the blackness  
Shines evermore the blue;  
So never trouble trouble  
Until trouble troubles you.

Ofttimes a gloomy morning  
Precedes a sunny day—  
So, without a word of warning,  
Our trials slip away.  
What pangs we oft have suffered  
From ills we never knew,  
So never trouble trouble  
Until trouble troubles you.

Quit counting all the bridges  
You may never have to cross,  
Quit climbing all the ridges  
Of future pain and loss.  
Trust on and do your duty,  
To God and conscience true,  
And never trouble trouble  
Until trouble troubles you.

—Leslie's Weekly.

### NEWS AND COMMENT

Brief Mission Notes. Every church in the zulu mision is self-supporting.

The fanatical customs of medieval Catholicism still obtain in the Philippines. In a valley back of the Loma cemetery, near Manila, penitents scourge themselves with ropes into which sticks of wood are firmly fixed and are cut with clubs into which sharp pieces of glass are fastened. An attendant frequently kicks the penitent down, where he lies flat on face and arms outstretched in the form of a cross. Mr. Keshner, who describes these penitents in the Missionary Intelligencer, says that those whom he asked concerning the meaning of these practices insisted that they constituted indulgences for future sins, rather than atonement for past ones. They can be carried out only on Good Friday and are performed under instructions from priest confessors.—Rec. of Chr. Work.

Business men of Tokyo have contributed 35,000 yen towards a Y. M. C. A. building for that city and members of the Association in Tokyo and Yokohama have raised 14,000 yen for the a building lot fund. The national Japanese Committee of the Y. M. C. A. has secured a conference site at Higashiyama, and the first

subscription in payment thereof was of 500 yen from a recent graduate of Kyoto University, who intends to devote himself to religious and social work as a layman. Mr. Fisher reports that in special evangelistic services held by the Tokyo Association the first of the year there were about 150 inquirers. Young men, so he avers, seem almost everywhere eager as ever for religious guidance. In the English school at Osaka ninety-eight inquirers were enrolled at the semi-annual ingathering.

Dr. Samuel Cochran, an American Presbyterian missionary in Hwai Yuen Chi, was stricken down with typhus in the midst of his unwearying activities in famine relief. When the news was made known in the place, not only did his associates unite in prayer for his recovery, but the Catholic priest sent out commands to all his parishioners to pray unceasingly for Dr. Cochran's recovery. Further, the rich gentry of Hwai Yuen, who until the famine, had looked on missions and missionaries with indifference not to say contempt, when they heard of the critical condition of the physician whose activities for their people had won their hearts, summoned all the members of the local chamber of commerce, and went in solemn procession to the Hwai Yuen temple, and each man, bowing before an idol, offered enough of his life to make up collectively fifty years to be added to Dr. Cochran's life.

The McAll Mission report tells of a widow in a town in Northern France who had become so discouraged and tired of life that she determined to draw from the bank her small savings, some few thousand francs, spend them in theatre-going and other pleasures and then commit suicide. But happening into a mission-hall she was so impressed by the fervent prayer of a young man that she gave herself to God, began work again, gradually regained strength, and is now a happy and active Christian, distributing tracts of the New Testaments on

Sundays—her only free day. She is exceedingly interested in work for drunkards. Recently she found a neighbor woman, given to drink, huddled up on a doorstep. As the poor creature's husband would not take her in, she set up a bed for her in her own room, cleaned, clothed and fed her, and helped her to get work. After a time the transformation was so complete that she could be taken into her own home again. "My husband sings now," she says. So "broken pottery" is mended in France, as elsewhere.—Rec. of Chr. Work.

### THE CURSE REMOVED

I come from a state where we have driven liquor out and there is no grass growing in the streets of any of our cities and towns. Whereas North Carolina formerly was noted—and shamefully so—only for her tar, pitch and turpentine, now the State is entering upon an era of prosperity the like she has never known. She is gaining with leaps and bounds, and this is attributed to State-wide prohibition. Crime has been diminished fifty per cent, as is shown by the fact that forty prisons in that state are empty and idle. Formerly mothers were ashamed to allow their children to go to school because the fathers had taken the clothes from their backs that strong drink might be purchased. Since 1907, when the State went dry, the school attendance has doubled. There has been an increase of one-half in the attendance at the Baptist, Methodist, and Presbyterian churches, and a great wave of spirituality has swept over the state.—Ex-Governor Glenn. In The Telescope.

### THE WORTH OF A REST DAY.

Many years ago when the Western Union Telegraph Company was building its line across Siberia, intending to connect with another line along the western coast of North America, they engaged some of the Metlakathla Indians to assist in transporting goods.

Under Mr. Duncan's leadership the Metlakahltans had become Christians, and would not work on Sundays; but the telegraph company made a contract with them for the transportation of the desired articles, and then finding they could get the services of other Indians who would work on Sunday, they told Mr. Duncan's Indians that they had no use for them. The Indians had been to some expense to fulfill their Contract, and they came to Mr. Duncan to ask what they should do. Mr. Duncan advised them to show their readiness to carry out the contract by going in their canoes as far as the contract called for, and this they did—fortunately for the Telegraph Company. For in a very brief time the unchristianized Indians, who had only taken the contract in order to get free transportation to a certain point, disappeared, and left their employers helpless.

The company was then glad to avail itself of the services of the Christian Indians, but insisted upon their working on Sunday. This the Indians refused to do, and in the hope of saving some time, the white sailors were sent to work and rowed all day Sunday. But the Metlakahltans, starting after their Sunday's rest, overtook and passed the sailors, showing that time was actually saved for the company by the Sunday rest. After this experience, the company was always glad to get the services of the Christian Indians on their own terms.—The Christian.

#### CAN THINGS BE DONE THROUGH PRAYER?

By Prof. E. I. Bosworth, in Men and Missions.

How much can prayer mean to a man in the twentieth century who earnestly wishes to divest his religious life of all unrealities and to make the most of all its realities? To Jesus, who discarded as unreal so many features of features of the current religion of the current religion of His day, prayer was a vital reality. He prayed much and with the result that one of His friends is reported to have said to Him, "I know that whatsoever Thou shalt ask of God, God will give Thee." Jesus out of His own experience commended prayer to His followers as one of the great realities of the religious life: "Ask and ye shall receive." "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" According to

these utterances Jesus' theory of prayer rests on the personal Fatherhood of God. God is a personal Father; He will, therefore act like a father and answer the prayer of His children. The personality of God is as yet an unexplained mystery. So also is the personality of a man. Yet in both cases we may accept the fact even before we have found the explanation of the fact. We assume then that there is a live God, living in actual relationship to men, relationship so vital and of such intense good will as can only be suggested by the word "Father". The question to be answered, therefore, is this: If God is, as Jesus taught, a personal Father, what may prayer mean to a man who would be religious in the twentieth century?

#### Prayer Establishes Character.

Certain things are at once evident. A father does not like to have children come to him only when they want things; no father wishes to feel that his children are trying merely to use him. He likes to have them come to him because they want to be with him. The feeling of the psalmist must have pleased the fatherly heart of God, "My soul thirsteth for God, for the living God."

To come to God simply to speak to Him a few words of devout child-like love each day, to open the spirit to Him, perhaps does more than any other one thing to establish character.

#### Can a Man Influence the Act of God?

In addition to this, can a man ever ask God to make things happen which would not happen if God were not asked? Will so great a being as God ever act in response to the request of one weak, short-sighted man? It is settled once for all that since God is a Father, He cares enough for the weak man to do so. Intense personal love, even for the weakest child, is an essential element of fatherhood. Perhaps it is not so immediately evident that a loving Father cannot act in response to the appeal of one weak child. God has, for good reasons, established certain laws of nature, upon the inviolability of which men must be able to depend. They must know that no man's prayer will change them. Civilization would be thrown into confusion if men could never have the slightest idea whether the average temperature of the next three months would be forty degrees below zero or one hundred above in every well regulated family there are some things that

the children realize must not be asked for.

#### Prayer and the Laws of Nature.

Within these inviolable laws of nature, however, there is abundant room left for a competent personality to do things in answer to requests. It is becoming more and more evident that the better we understand the forces of nature and the laws of their action the more we can do by means of them. A father who knows enough can grant his sick child's request for a piece of ice even though the temperature be one hundred degrees in the shade. He can make an ice machine and manufacture some ice for his child. Especially is it true that the laws of psychic action facilitate the doing of things in answer to prayer. If by means of the laws of psychic action God can put a thought into the mind of a man, provision is made for answering almost all of the requests for specific objects that a man is likely to have occasion to make. Take for instance the familiar case of Mr. Moody's prayer for money, which he used to cite to the Northfield Conferences. He prayed one morning for a certain amount of money needed that day in his work. In the afternoon a lady sent him a check for substantially the sum needed. When he called the next day to thank her, she told him that the morning before she had not been able to free her mind from the idea that Mr. Moody needed money, and had finally sent him a check. We say that God, in answer to Mr. Moody's prayer for money, put this thought into the benevolent woman's mind. Even if we sometime discover that there was some telepathic connection between the mind of Mr. Moody and the mind of the benevolent woman, and that the result came about in accordance with psychic law, there will still be ample place for God as the great central operator, who used the telepathic law, and in accordance with it established the connection between Mr. Moody's mind and this particular one among all the benevolent friends of Mr. Moody in Chicago.—The Watchword.

#### ABOUT THE BIBLE.

Every fresh perusal of the Bible, the book of God, unveils new beauties to the devout and believing heart, and no living Christian ever tires of the book.

Dean Stanley says most truly: "You never get to the end of Christ's words. There is something in them always behind.

They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations, but they never pass away, and after all the use that is made of them, they still are not exhausted."

As says Henry Ward Beecher: "The Bible is the only Book that develops God in human conditions; that cheers the end of life, opening the doors of immortality; the only book that, from beginning to end, hath sympathy with the poor and weak and struggling, the sorrowful and sinful. All theories of the nature of the sun may be assailed, but the sun shines on and cares not for them. All theories respecting the history and structure of the Bible may be mooted and disputed, but here it is, a book whose fruits rise higher, smell sweeter, taste more flavoursome, inspire more health, than any or all others that have ever been produced upon the plane of human life."

Zion's Herald discourses thus: "The Bible is indeed a book for the unsuccessful. Its sweetest messages are to those who have fallen. It is a book of love and sympathy. It is like a mother's bosom to lay one's head upon in time of distress or pain. Its pages teem with cheer for those who are discouraged. It sets its lamps of hope to shine in darkened chambers. It reaches out its hands to help the fainting, and to those who have fallen. It is full of comfort to those who are in sorrow. It has its many special promises for the needy, the poor, the bereft. It is a book for those who have failed, for the disappointed, the defeated, the discouraged.

"It is this quality in the Bible that makes it so dear to the heart of humanity. If it were a book only for the strong, the successful, the victorious, the unfallen, those who have no sorrow, who never fail—the whole, the happy—it would not find such a welcome wherever it goes in this world.

"So long as there are tears and sorrows and broken hearts and crushed hopes and human failures, and lives burdened and bowed down, and spirits sad and despairing, so long will the Bible be a book believed in as of God—an inspired book, and full of inspiration, light, help, and strength for earth's weary ones."

#### THE MOST HYPOCRITICAL HYPOCRISY.

Dr. David J. Burrell, in the Christian Intelligencer, draws a contrast between the emperor

Nero, the enemy and persecutor of Christians, and Hymenaeus, who, while an officer of the church, denied the faith. He thinks that the church can have more respect for a persecutor like Nero or an infidel like Ingersoll, who fights from the outside, than for opposers who hold positions of trust on the inside. He says:

The Church in Ephesus was greatly vexed by a certain Hymenaeus, who being an elder in holy orders, treacherously opposed the gospel. There were many infidels in Ephesus, open and avowed, brave and honest in their belief; but the case of Hymenaeus was singular in that he insisted on teaching infidelity within the bosom of the church and in defiance of his covenant vows. For this the Christians of Ephesus were enjoined to "deliver him over to Satan" and have no fraternal dealings with him. His name was therefore held in execration; not because he was an unbeliever, but because being an unbeliever he insisted on calling himself a Christian in order the more effectively to undermine the foundations of truth. Thereby he forfeited even the equivocal honor which belongs to a brave blasphemer and that modicum of praise which is universally granted to the most erring of honest men.

And in after years when men like Hymenaeus went visiting among the churches, the edict went out: "Look to yourselves: if there come any unto you and bring not the doctrine of Christ, receive him not—give him no fraternal receptions,—neither bid him Godspeak; for he that biddeth him Godspeak is partaker of his evil deeds."

These are strong words, but they are true. The danger of the church today is not from avowed infidels, who declare themselves and are well known as enemies of the church, but from men like Hymenaeus, who had positions in the church and "treacherously oppose the gospel." The church is coming to realize that men who deny the inspiration of Scripture and Christ's deity, atonement and resurrection are enemies, and that the fact that they have vowed their acceptance of these doctrines and so gained place and influence, to which they hold on, makes them more dangerous and justifies even the vigorous statement of Dr. Burrell that they forfeit "even the equivocal honor which belongs to a brave blasphemer" and to "erring honest men."—Herald and Presbyterian.

#### LIBERALISM AND SOCIETY.

It is probable that not many people have thought of the fact that general society is seriously affected by the prevalence in the community of wide-spread religious liberalism. It is a mistake to suppose that the results of liberal preaching are confined to the members of the church which has such preaching. It would be bad enough if the effects were confined there; but a much worse thing is the fact that they extend throughout society.

It is certainly true that lawlessness is encouraged wherever the dominant religious influence is of a loose type. Many are lamenting over the great increase of lawlessness in the land. A wave of criminality is sweeping over the country, and I affirm that, to a considerable extent it is due to the increasing prevalence of religious liberalism, for it is a fact that such teaching is in defiance of the authority and government of God. The supreme authority of the Bible, as the expression of God's moral laws, commands and prohibitions, is despised and rejected by the apostle of liberalism. Their followers are led to believe that there is no binding force in the Bible and its teachings. They are told that the Bible has no greater authority over people than any other good book. It is plainly seen that such an attitude is that of lawlessness. It is the spirit of rebellion against divine law, and it logically leads to rebellion against all civil law. It is a species of anarchy.

It is a fact that in those communities where there is a general contempt for the authority of the Bible, lawlessness correspondingly prevails. Where there is no respect for divine law, there is also no respect for human and civil law. Hence I am warranted in saying that the preaching which directly tends to lead hearers to disrespect the Bible, and its divine authority, encourages and fosters lawlessness; therefore the best interests of society demand that only the true Gospel be preached by the true ministers of Christ.—The Chr. Conservator.

You may as well tie roses upon dead bushes and call it raising flowers as to talk about abiding service until men have first been related to Jesus Christ as Savior and Lord.

Worse I am than I can write.—John Knox.

#### Home Circle.

##### THOSE HOWARD BOYS.

By Demarest Glenworth Rubins.

Glen and Harold Howard were two of the most unpopular boys in the neighborhood. Glen, being the older, was naturally the leader, and Harold tried to do everything Glen did.

Their home had but a small strip of lawn at one side and in front, so the two usually chose to play in the street, and thought it great sport to frighten those who were driving or riding by running close to passing carriages and bicycles as they could without really getting hurt.

They also seemed to enjoy throwing sticks and stones, and kept the neat lawns across the street from their home constantly littered with the stones they threw, and sometimes annoying people as they walked past their home.

They could climb like squirrels, and the pretty maple that grew in front of their lawn was being slowly spoiled by their climbing up and breaking off branches.

No other little boys liked to play with them, for they were always getting into trouble, so they had to play alone until Jerry Martin moved into the neighborhood. He was several years older, but that didn't matter with Glen and Harold. He first won their hearts by letting them ride on the handle bars of his bicycle when he was going on short trips and didn't have to hurry, taking them turn about. They tried to find out how well he could throw by asking him if he could throw stones as far as they could.

"I don't call that much fun," he said, as he skipped one stone idly down the street, which was deserted at that time. "Suppose you gather up all the stones you can find and carry them around to the side of the house in the shade and build a fort of them. I built one once, and I know how to fix the portholes and all." The other two were kept busy for several days before it was built right. Jerry would come over occasionally to see how they were getting along and to offer suggestions, but he never helped in any other way.

Jerry found all plants, no matter how common, and all trees, no matter how small and uncared for, an interesting study, and was sorry the two smaller boys were spoiling their pretty maple, and wished he could find some way to stop it.

"I am going to the woods to-

day," he announced one Saturday morning. "Do you know anybody who would like to go with me?"

There was an eager scramble as the two smaller boys, their eyes shining and their faces one big smile, danced around him.

"Ask your mother if you can go," Jerry laughingly told them. "and you might bring a little lunch, too, so we can stay as long as we want to," and away they ran as fast as their feet could carry them, to find their mother, coming back in a very short time all ready to go.

There were blue and yellow violets, dainty white flowers, sturdy yellow blossoms, and wild strawberry vines thickly scattered over the grassy carpet under their feet. About them were many different kinds of shrubs and bushes in bloom, while overhead in the leafy treetops the birds sang happily. The three hunted flowers first, then Jerry explained about them as well as he could, to which Glen and Harold listened eagerly; they had never before thought that there was so much to just a flower.

Then Jerry told them as much as he knew of the different kinds of trees and bushes, and it gave the smaller boys a new idea of such things—that they were to be admired, cared for and petted instead of abused and destroyed.

They enjoyed the day so much that they begged Jerry to take them again next Saturday, which he agreed to do providing they were good all the week. It is needless to say, they were very well behaved all that week, so the next Saturday had another pleasant outing.

So interested were they that they no longer annoyed the neighbors with rocks, and ceased to spoil their pretty maple, and soon had started a wild-flower garden made up of roots and plants they found in the woods.

Every one who knew them was very much astonished at the change in the two boys, and all agreed it was because one thoughtful boy had taken a little interest in them. Only Jerry knew how hard it had been, and how sometimes he had been impatient with them and tempted to let them go on doing as they had been, but afterward was glad that he had not.

Of all the Cankers of human happiness, none corrodes with such a silent, yet so baneful an influence as indolence.

—Thomas Jefferson.



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## Editorial.

## THE CHRISTIAN CHURCH.

"Endeavoring to keep the unity of the Spirit in the bond of peace." Many lament over the division of the church of Christ in so many different denominations. There are two sides to this question. The different denominations represent different sides of the same truth and afford in their differences opportunity and incentive to many. On the other hand have true Christians always had more or less real unity of the Spirit. Organizations like the Evangelical Alliance, the C. E. Societies, the Y. M. C. A. and Federal Council express this desire of unity.

In Ephesians 1:15-23 the apostle comes to the real theme of his epistle. Thanks to God and acknowledgment of past attainments begin our passage. So shall we thank for the past, praise what is good, acknowledge what has been attained, faith in the Lord Jesus, and love unto all the saints. Paul does not only preach to, but also prays for the churches; so ought we not only to instruct, but also to pray for those who are under our care or are connected with us.

For what did Paul pray? That must be what the Ephesians needed then, what we need now. "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him."

They had received the Spirit of God, for Paul says: "In whom having also believed, ye were sealed with the Holy Spirit of promise. So it is with us, if we have received the Spirit of God, we have to pray for it continually, we will pray for it the more earnest, the more we receive it. There-

fore we pray for it again and again. "A spirit of wisdom and revelation in the knowledge of Him." The knowledge of God is the strength of our Christian life. The church of Christ grows inwardly and outwardly in the measure as the Spirit of God and the knowledge of God increase in it. To know is to be influenced.

What are we as the church of Christ? God has given Him "to be head over all things to the church, which His is body, the fullness of Him that filleth all in all." Head and body, Christ and the church. The body obeys the head, do we obey Christ? Here is our responsibility, how can we fulfill it? Does Christ really live in us? "And of His fullness we have all received and grace for grace." We shall know "the exceeding greatness of His power to usward who believe, according to that working of the strength of His might." We are kept through the power of God through faith unto salvation.

And what is our prospect for the future as church of Christ? That He "may give unto you a spirit of wisdom and revelation in the knowledge of Him; having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints." The mighty power of God is shown in the resurrection of Christ, and will show in us as partakers of His Spirit, "the Spirit of adoption and of life." We shall know the hope, and the object of this hope, the riches of the glory of His inheritance and the power on which this hope rests. Hope is the guiding star of the Christian. Where is the object of our hope?

Are we true, living members of our heavenly head, Christ? We pray for the Holy Spirit of wisdom and revelation. Do we strive for more knowledge of God and of ourselves?

Do we know of that change in us, which is brought about by the grace of Christ and the knowledge of God? May the Lord, our Heavenly Head, fill us, His body, with His Spirit and knowledge, that we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00.

## "WHAT YOUR HANDS FIND TO DO"

Two little girls were walking down the street, arm in arm, when a larger girl came into view, carrying a large bundle.

"Hello, Sadie!" cried Julia. "Where are you going with those old clothes?"

"I am taking them to Craytons," answered Sadie. "Mr. Crayton is sick in bed, and he was out of work so long before he became sick that their money is all gone, and some of us are trying to help them. But there are so many calls for aid, now that winter has come, that we haven't raised nearly enough for their immediate necessities. The children are so disappointed, especially Lucy, because they have to miss school on account of not having clothes fit to wear."

Sadie went down the street, and the two smaller girls looked at each other and sighed.

"It's dreadful to be poor," said Julia.

"I'm so sorry for the Craytons," said Bertha; "and if I had lots of money, I would buy everything they need and send it to them."

"And if I were rich," added Julia, "I would put five hundred dollars in the bank for them."

Then finding that they were in front of a big store with all sorts of lovely things displayed in the plate-glass windows, they went in to make some purchases with the five-dollar bill which their father had given them that morning, because it was their birthday. You see they were twins, and he knew that they would divide it equally.

"I think I must have this bracelet," said Bertha, "and a story-book."

"I shall have this lovely set of furs," her sister said as she patted the soft things lovingly.

The smiling clerk wrapped up their purchases and took the bill in exchange, and the two little girls started for home again. But somehow their faces didn't wear the pleased expression one might have expected and they kept glancing furtively at each other as they went along.

"I suppose five dollars would buy a lot of things. I mean shoes and mittens—and useful things like that," ventured Bertha at last, with a shy glance at her sister.

"Yes, indeed," responded Julia with a sigh of relief. "You can get a nice hood for less than a dollar, and Lucie Crayton likes blue. Clerks will exchange things, won't they?" she added.

They turned and traced their steps until they stood in the store again. When Bertha had taken the clerk into her confidence and explained that they wished to exchange their recent purchase for useful garments for a little girl who needed clothes to wear to school, her interest was enlisted at once.

She laid out the small sum so advantageously that when the girls left they carried with them a pair of good shoes, a warm hood, some stockings, mittens, and pretty dark-blue flannel for a dress.

Two little rosy faces wore an expression of happiness and satisfaction now, and Julia remarked, as they hurried along in the direction of the Craytons: "I'm so glad you thought of it Bertha."

"I didn't think of it any quicker than you did," replied Bertha, and they both laughed. "My old cloak is nice yet and it will just fit Lucy. We never will miss the bracelet or furs when we see her coming to school this winter. I couldn't have enjoyed them, anyway, when she needed the money so badly."

"Neither could I," agreed Julia.—Exchange.

Young Christians may make mistakes in working for Christ, but they make a greater mistake in not working for Him. No failure in making the attempt is so bad as to fail to make it.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

## Editorial.

## PRESENT DAY MISSIONARY ENTERPRISE.

Mr. William T. Ellis, who is a practical newspaper man as well as an authority on modern missions, has done much to enlighten the reading public on the ways of the foreign missionary. Until recently the newspaper press has shown little sympathy with the protestant church in its efforts at world evangelization. Travelers, who have visited the countries in which missionary activities were in operation, passed a few days in the clubs and hotels of treaty ports. They carried letters of introduction to business men, government officials and other classes of people who rarely came in touch with the missionary and whose lives and un-Christian example were often such that missionaries were compelled to con-

plain that greatest hindrances to their work came from these persons, away from the respectable restraints of home, who regarded neither the rights of man nor feared the commands of God. From persons such as these the tourist, hastening from port to port, getting but a glimpse of things as they appear on the surface, received unfavorable reports of missionaries and their work, which he hastened to get into print as soon as he came home. Of course the public believed the gossip of clubs and military officials to be true. The fact that army officers, the conquerors of the people whom the missionary tries, by a life of consecrated sacrifice, to raise to better things, do not sympathize with a cause that will eventually make their calling unnecessary, did not occur to those who were ready to spread evil reports concerning missions. Men who think that people can only be tamed by the use of cannons are hardly likely to place much confidence in the regenerative power of the gospel. The same is true of the merchants who sell liquor and drugs that kill body and soul of those who indulge in them. They cannot see any good in a cause which would testify against the evils of the things they handle and are certainly not the ones who would praise missions. The nations who need the gospel most today are generally those who have been robbed of territory or resources by the so-called Christian powers. Those on the ground most interested in reaping the result of these robberies cannot be expected to have a very friendly feeling for the representatives of real Christianity who try to show that Christianity is more than a name for the faith of the millions of Christian people they represent.

With enemies such as these on the field and with the tourist meeting few but people of this class as he hurries from place to place in his hundred days trip through the East it is no wonder that he brought back evil reports. But this sort of a thing is not to continue forever. In the "North American" Mr. Ellis explains how the tourist has the true facts placed before him and also how the field is developing in many particulars.

"There is a new and militant mood abroad in all the churches and especially in the work of foreign missions. A decade ago the foreign mission folks merely lifted their eyes and looked pious and resigned when foreign travelers criticized their work. Now the 'Allied Mission Boards of the United States and Canada' have

undertaken systematic methods of meeting this hostile criticism and imparting information to every English-speaking traveler in Asia. One of their methods is the introduction into the libraries of all the ships that ply between Europe and America and in the waters of Asia, of missionary books that will tell the traveler what he may expect to see of a missionary nature as he touches port. With the last year missionary libraries have been introduced into the ship's libraries of the following lines: Canadian Pacific, Pacific Mail, The Great Northern, the Peninsular and Oriental and the Anchor lines between Great Britain and India. It is hoped thus to bring before the eyes of the travelers between the long stretches of ocean voyage the facts about missions and thus to combat the stream of misrepresentation at its commonest sources, the decks of ocean steamers.

It is the custom of some of the hotels in the Orient to put aboard ships for gratuitous distribution little guide books which are really advertising manuals. Mission work is seldom mentioned in these. Now, with equal guide, the allied mission boards of North America have prepared a guide of mission work located in the cities visited by the tourists. This will tell the traveler where he may go and how to see mission work in operation. It has long been true that even church people, traveling in Asia, have seen nothing of the work of missions. There is also talk in missionary circles of the issuance of a "World's Guide Book" which would be more comprehensive than any "Baedeker" and which would give missions their proper place.

In addition to providing this printed guide book it is proposed at many centers of tourist traffic to furnish native Christian guides to the travelers, who will help them to see not only the curious sights of the city, but the mission work as well.

Incidentally these guides would keep the traveler from seeing the slimy side of the East. Mission aries report it as lamentably true that when even respectable Americans find themselves "east of Suez" they often feel relieved of the restraints of morality and respectability to which they yield obedience when at home.

It may not be generally known that the mission board of the United States and Canada are so solicitous for the large English-speaking communities in the port cities and the East that they assist in maintaining union churches in Kobe and Yokohama

and are now negotiating for the formation and partial support of the union churches at Peking and Rio de Janeiro. To keep the white man who is remote from the usages of Christian Civilization keyed up to the Christian standard of the home-land is a grave problem of civilization. One agency to this end are these union churches which may be found in most of large cities of the Orient. The Presbyterian Church of Scotland and the Church of England have been notably efficient in making sure that the church follows the people wherever throughout the world they settle in considerable numbers.

When the foreign boards met in joint conference several months ago they took up another acute problem which the average layman never thinks about. These missionaries mostly are married and have families. They live in an entirely alien atmosphere where the English language is not spoken and the usages of English speaking life are not observed. The problem early presents itself to these parents as to the training of their children. They do not want them to grow up in an Asiatic atmosphere. As one missionary said, "I have sent home my children to America because I want them to grow up Americans with American ideals."

This is the actual hardship of the mission field. The parents have been compelled to relinquish their children as soon as they become eight, ten, or twelve years of age that they might be educated in the home land. Many missionary parents do not see their children for eight years at a stretch. Now missionary leaders have been putting their heads together as to the best method of overcoming this difficulty. They are planning the establishment of schools for missionaries' children at strategic and healthful places on the mission field where the associations and the teaching can be as near as possible like those in the homeland. This will enable the parents to keep their children near them for from five to ten years longer besides reducing the expense of sending the children home.

As a corollary to this action the allied boards have taken up the subject of homes in America for missionaries who are on furlough and for missionaries' children who are in this country for an education.

The first thing a missionary does when he goes abroad is to buckle down to the study of the language of the people among whom he is to live. The rule is to allot the first two years on the foreign field entirely to this purpose. The time is not for work but for study. Missionaries to China, Japan and Korea and other Oriental countries find that no work that they did in college equals in difficulty the task of mastering these foreign tongues. Now this too is being reduced to a system by the boards in co-operation who recommended that official language schools be established as soon as practicable in different parts of the field. Thus, instead of a great diversity of language study methods prevailing in the various stations, the work will be reduced to a science and the new missionaries will be gathered together to devote themselves to the business of attending school under the most skillful instructors. One of the several advantages of concentrating the language study in special schools will be the economy effected.

Almost incredible strides have been made by mission leaders in this matter of co-operative effort. Thus the boards have put themselves unreservedly on record as favoring union higher educational enterprises on the mission field. In practice this has gone so far that within the past five years different denominations have consolidated their theological seminaries. Among the practical problems involved is that of title to these union colleges and universities and the committee decided to make this an order of business at its next annual conference. Incidentally the boards are showing new vigor in dealing with independent and uncontrolled missionary enterprises which, free-cause faction, invade the field of givers at home and the field of work abroad.

Everybody is familiar with the evils of the perpetuation of the American and European religious denomination on the mission field, the absurdity has been pointed out by one speaker in these words: "When a Chinese Northern Presbyterian from the South meets a Chinese Southern Presbyterian from the North neither of them having ever heard of the American civil war they have considerable difficulty in explaining their denominational differences." Whatever reason or justification there may be for the denominational divisions of North America, these reasons are usually non-existent on the mission field. Chinese Christians have shown a tendency to take the situation into their

own hands and to form one Chinese Church.

To the amazement of the skeptical, the allied Mission Boards of North America at their conference took the following action:

"This conference desires to assure the missions in the strongest possible manner of its unreserved approval of the efforts to accomplish the union of the Christian church in China and promises the missions that they will have in such effort the hearty support of the members of the conference."

"The conference approves the following measures, not only of co-operation but of union in all forms of mission work such as education, preparation and publication of literature, hospital and philanthropic work."

"With deep satisfaction at the establishment and development of the church of Christ in China, and recognizing the supreme place which the Chinese church must occupy in the Evangelization of the nation this conference expresses its sympathy with every purpose of the church itself to unite in the interest of increased strength and economy and of the effective propagation of the Gospel of Christ."

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

#### NOTES ON C. E. TOPIC.

June 29.

Our Nation's Glories and Perils. Exod. 19:1-8.

We have accustomed ourselves into thinking that America is the greatest and best nation upon the face of the Earth. Patriotism is a noble sentiment and the one lacking in it is unworthy of the blessings he enjoys in the land of his birth. In many particulars the land in which we live is great and good. It is great in opportunity, in wealth, in culture and in industrial and agricultural activities. We have a soil capable of feeding the world. We have factories and mills prepared to supply the world's needs in clothing, implements and luxuries. Our nation is good because religion is not hampered and men may worship Almighty God as their conscience directs. It is good because the needs of the distressed and miserable find more attention given to their necessities here than elsewhere. This is a goodly land because we are not a nation

thirsting for conquests or anxious to increase our borders by the bloody means of war. There is an abundance of churches in every city and town. Schools and colleges are scattered everywhere. More money is raised in America for the conversion of the heathen than elsewhere. The sentiment of the Christian people in matters of state is a factor that may make itself felt whenever the Christians desire that it should be so.

We are proud of our past. Our Institutions are built upon the foundations laid by the Pilgrim fathers on bleak New England's shore. A brotherhood of man has grown up that forever excludes an aristocracy of birth. Ours has been a nation that has offered refuge for the oppressed, religious freedom and popular franchise were given to every one but we must not ignore the dangers that threaten our glories. Material prosperity has placed us in danger of losing sight of the greater pearl of spirituality. The religion of our ancestors is threatened by the irreligion of today. In place of an aristocracy of birth we have money aristocracy, more dangerous than the former. In opening our doors to the refugee we have offered a haven to the lawless and the godless from other lands. Popular franchise may become a dangerous thing when the vicious resort to it and the orderly neglect it. Religious freedom may permit the growth of the religious tyranny of Rome. The time has come when every patriotic citizen must do more than boast his country's glories. He must guard it from dangers. Only the Christian citizen will do this rightly. Let Christians awaken to their duty. Watch! Pray! Work!

#### NOTES ON THE S. S. LESSON

June 29.

The Victories of Faith.

(Review.)

Read Acts 7:9-16 and Heb. 11:20-22.

Golden Text: 1 John 5: 4.

Lesson I.—A sad story. Favoritism in the family. A father's preferences for an unworthy son. A mother inspires another son to deceive a father. A blessing obtained by fraud. This fraud causes separation and hardship. The deceiver's life is made hard by deceptions practiced on himself in later years.

Lesson II.—Jacob, a wanderer and alone, lies down on a hard pillow. He had no one to blame but himself for the position he finds himself in. Even to him, the unworthy cheat, God has great promises to make. All the favors

we get from God are undeserved. Grace is nothing but undeserved favors. God made nine great promises to Jacob. What were they? Even in the face of great promises, Jacob remains a bargainer. His dull spirituality still needs a great awakening.

Lesson III.—After twenty-one years of separation the recollection of the wrong he had done his brother still kept him in fear. How miserable must Jacob have been during all this time! But time has softened the heart of Esau. Jacob had prayed and Esau had forgotten his threats. Trust in God, is our great help when in danger. It is wise to wait even when greatly wronged. We may then not be led into committing another wrong in our efforts to restore the original one. The wisest thing for the brothers to do was to insure the peace between them by separating.

Lesson IV.—Here again we see the curse of favoritism in the family. The brothers of Joseph had already stained their hands with blood, they had no scruples about taking the life of their own brother. Joseph sold by his kin suggests how in later centuries our Lord was to be sold. The deception practiced on Jacob is the reaping of the seeds of deceit he himself has sown in former years. That God was preparing great things for Joseph did not excuse the crime of his brethren.

Lesson V.—Joseph was helpful wherever he was. His transfer to the prison from his master's house only changed the field of his activity. When he seemed to be going down he was really rising. The little favor he did for his fellow prisoners was to open the way to the opportunity to bring blessings to his family as well as to the land of Egypt. When he seemed to be forgotten he was really only waiting for the door to open.

Lesson VI.—From a prison to a throne is a long step, one that seems impossible, but with God all things are possible. The advance is a reward for faithfulness. Back of all these strange events is the unseen hand of God preparing to care for his people in a time of greatest need.

Lesson VII.—The men who are offended at the dreams of their young brother now unknowingly fulfill the predictions of the dreams. Joseph might have punished his brethren. Perhaps it would have been more like most men to have done so, but, great characters, such as Joseph, are not given to spite and revenge. However, Joseph must try his brethren and learn more about

them before revealing to them just who he is.

Lesson VIII.—A second time the sons of Jacob appear before the Egyptian ruler. We notice that they are troubled with guilty consciences. They fear to be made bondsmen. Why? Joseph hears good news about his father. The presence of Joseph's full brother Benjamin in the company is noted. His heart goes out to him in great love. A feast makes all forget their difficulties for the time. At this feast Joseph shows special favors to his younger brother.

Lesson IX.—Joseph lays a plot to retain his brother Benjamin using the divining cup to do so. Joseph was not a perfect man, there was but one perfect being and that was Jesus. The practice of divinity was forbidden, but that law was given hundreds of years later. The brethren in fear and dismay at the feet of their brother Joseph suggests how somehow those who injured our Lord will bow in fear and dismay before Him.

Lesson X.—A lesson of forgiveness illustrating the forgiveness that our Lord Jesus is willing to bestow upon all who will seek it. Those who have found their brother are sent back with the good news to the rest at home. All are bidden to "come" to Jesus that He may send them to tell the good news to others.

Lesson XI.—Joseph presents his brethren and his aged father to Pharaoh. Joseph is not ashamed to own his father. Jacob's blessing is worth more than all the favors Pharaoh can bestow. He refers to his life as a pilgrimage. All our lives are that. We are on the way to a heavenly home. He speaks of his years as evil. The memory of his past life, the trials and disappointments to which he was subjected forced him to see the evil in them. But God made the end a blessed and prosperous one. God takes evil and overrules it for good. The end of our pilgrimage may, if we will have it so, be blessed and peaceful.

Lesson XII.—is a warning against ease and luxury and particularly excessive drinking. The end of such things is sure to be destruction. This lesson is as applicable to us today as it was to the inhabitants of Zion and Samaria in the days of Amos.

Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.

## Items of the Week.

### MORE RATE DECISIONS.

Washington, June 16.—Validity of 2-cent passenger laws and maximum freight rates in Missouri West Virginia and Arkansas were upheld by the supreme court of the United States today in another series of decisions in the noted state rate cases.

In the Missouri case the great majority of rates contested by the railroads as confiscatory were held valid. State freight rates established in Oregon also were approved.

Claims that the state laws attacked interfered with interstate commerce were swept aside, following the precedent set in the Minnesota rate decision a week ago.

### Civil Rights Act Voids.

Washington, June 16.—The civil rights act of 1875, held unconstitutional as to the states many years ago in a series of famous decisions, today was declared by the supreme court of the United States likewise null and void as to the territories, the District of Columbia, the navigable waters of the United States and the sea. The point was decided in the case of Mary F. Butts, colored, of Everett, Mass., who sued the Merchants and Miners' Transportation Company for damages, under the law, because she was required to eat at a second table and use soiled linen on a trip from Boston to Norfolk, although she held a first-class ticket.

The court's decision was unanimous. It was rendered in a case wherein the court ruled that interstate steamship companies are not liable in damages for compelling negroes holding first class tickets on their steamers to accept second class accommodations. The court held that the "civil rights act" of 1875 is not applicable to interstate steamship commerce.

U. S. Freed from Blame for Flood. The supreme court today decided that the federal government was not finally responsible for the flooding of more than one hundred plantations on the Mississippi as a result of levee construction. Efforts were made to hold the government responsible for the value of the lands flooded, in all about \$7,000,000.

### SUNDAY GETS \$10,835 FOR 6,458 CONVERSIONS

South Bend, Ind., June 16.—Billy Sunday, the baseball evangelist, closed his seven weeks' campaign in South Bend last night, with a record of 6,458 conversions, for which South Bend people paid him \$10,835. More than thirty-five thousand persons heard the three sermons preached yesterday, although it was the hottest day of the year.

Crowds began gathering at the Tabernacle before sunrise, and several hours before the opening service at 10 o'clock the large auditorium was packed, while several thousand more stood in the streets near by, unable to gain admission.

The record attendance was registered at the evening meeting, when nearly fifteen thousand persons heard the evangelist's farewell. In the seven weeks the total attendance was 575,000 and the revivalist preached 84 sermons. He was brought to South Bend under the auspices of the Ministerial Association, representing the Protestant churches of South Bend and Mishawaka.

### CARNEGIE CALLS ON GERMAN EMPEROR

Berlin, June 16.—One of the first delegations received by Emperor William today to congratulate him on the attainment of the twenty-fifth anniversary of his reign was that headed by Andrew Carnegie. The Americans presented to the emperor an address signed by a large number of their countrymen. The kaiser responded to the congratulations on the completion of his twenty-five years peaceful reign with an emphatic "I hope we shall have twenty-five years more of peace."

The most imposing testimonials were the endowments of \$6,250,000 raised by the German municipalities for charitable and educational establishments and the national subscription of \$950,000 devoted to German Christian mission, in which Catholics and Protestants participated, the Catholics raising \$625,000 and the Protestants \$325,000.

### BERLIN REPUDIATES DOCTOR FRIEDMANN

Berlin, June 17.—The last meeting of the Berlin Medical society showed that the drift of opinion of Berlin physicians was strongly against Dr. Friedrich F. Friedmann, the Berlin physician, who claims he has discovered a cure for tuberculosis. Professor Max Westenhofer, of the University of Berlin, reported that a post mortem examination of one of Dr. Friedmann's patients, who had been young and strong, showed a marked acceleration of the tubercular process after treatment. Although Dr. Friedmann had assured a cure, tuberculosis showed plainly at the point of injection.

### ROOSEVELT AT BUNKER HILL ANNIVERSARY

Boston, June 17.—The biggest "night before" in the history of the Charlestown district preceded the booming of cannon and the ringing of bells in beginning today the celebration of the one-hundred-and-thirty-eighth anniversary of the battle of Bunker Hill. Midnight speeches were made by Theodore Roosevelt, Joseph Daniels, secretary of the navy, and John Burke, United States treasurer and former governor of North Dakota. Roosevelt favored a peace policy combined with a big navy.

"I will never," he said, "consent to arbitrate national questions of vital honor and national interests. What is more, I know my countrymen will not consent. Uncle Sam will never arbitrate a slap in the face, and in the last resort the navy is Uncle Sam's punch. It is not necessary for us to appeal to the supreme arbitrament of war, but it is necessary to show in times of peace the qualities which men showed who won our independence for us and founded this government."

Roosevelt charged up Bunker Hill, leading a brass band and a big crowd of "Bunker Hill day" celebrators in the face of a battery of flashlights. When the flashlights went off, several women screamed, crying: "He's shot! He's shot!" and caused considerable excitement for a moment. Roosevelt waved his hand toward them and shouted back: "It's only a miss. I've faced worse than that."

### "TABLOID LIQUOR" IN MAINE.

Bangor, June 13.—A Maine sheriff might find a barrel of beer, or even a jug of whisky, but he can't find a beer lounge or a cocktail tablet, and over that glad fact the thrifty of this state are rejoicing now.

For the tabloid booze drummer has come to Maine and is doing a rushing business in condensed drinks of all kinds, from plain whisky to cocktails and from beer to gin sizes. The drummer carries a considerable stock of the tablets with him for immediate demands, and arranges for further and unlimited supplies by mail. Many bars in Bangor, Lewiston and Portland are selling tabloid drinks today, while a great many men who just must have their whisky or beer when they wish it, have obtained their own supplies and taken their liquor at home while they wait—and the wait is not long. Nobody here knows anything about the constituent elements of the ablets, but nobody cares so long as they produce something that looks and tastes like liquor.

### MERCURY SOARS TO 96.

Indianapolis, June 17.—The weather man hit his high mark for the year at 4 o'clock yesterday when his record devices showed that the mercury stood at 96 degrees, five degrees hotter than the "high weather mark" of Sunday.

There is no relief promised by the local or national weather officials. A general continuance of the heat wave all over the country is the forecast sent out. Sunday's high mark was reached at noon.

### MORAL—DON'T SPANK.

Monticello, N. Y., June 17.—Mrs. B. Wolfe, of Ferndale, Sullivan county, near here, tried to spank her young son today and in so doing upset an oil stove. In the fire that followed, twelve business houses and three dwellings, including the Wolfe house, were destroyed. The loss will reach \$100,000.

The buildings were all wooden and the flames spread so rapidly that nearly all of the business section was wiped out. Firemen from three towns finally checked the flames with dynamite.

### BIG BERGS SIGHTED.

Newport, R. I., June 13.—Reports of vagrant ice in the north Atlantic were received at the naval wireless station today. A relayed message from the steamer Cestrian, dated June 7, said that a berg four hundred feet long was sighted at 43.2 north latitude and 43.20 west longitude. A message from the revenue Seneca says that "several bergs reported between 48 and 49 north and 47 and 47 west. The Seneca cruised to 47 and north and 46 west but saw no ice."

### NORWAY SIGNS TREATY.

Washington, June 16.—Secretary Bryan and Minister Bryn of Norway, today signed a treaty extending for a term of five years the special arbitration treaty between the United States and Norway, which will expire by limitation on June 24. This makes fifteen such treaties now before the senate for ratification.

### LOBBYIST KICKED OUT.

Washington, June 14.—An "insidious lobbyist" who didn't tell his name was literally kicked out of the senate document room today.

"I'll help the president get rid of insidious lobbyists," was the exclamation of R. M. Cooper, assistant superintendent of the document room, as he booted a tall, recalcitrant man through the door.

The victim of the booting, who, after a short resistance, fled down the capitol steps, had been abusing employees because they did not furnish him with some printed documents relating to indigo tariff rates, printed only for the finance committee.

Assistant Superintendent Cooper said he told him he had been causing trouble and ordered him to leave.

"He rushed into the room," said Cooper, "and threw his hand back toward his hip pocket. Then I kicked him into the hall and away. That's one way to handle such lobbyists."

### DAD'S DINNER FAIL.

Washington, June 13.—Secretary of State Bryan, inventor of the "grape juice diplomacy," announced today that beginning next week he would carry a lunch basket down with him mornings. "Mrs. Bryan has already bought the basket," the commoner declared today. "I figure I can save about an hour's time by eating my lunch in the office, and also I can do a little dieting."

### JAPAN WILL RENEW ARBITRATION TREATY

Washington, June 14.—Viscount Chinda, the Japanese ambassador, has advised Secretary Bryan that Japan is willing to renew for another period of five years her arbitration treaty with the United States, which expires by limitation August 24.

Secretary Bryan, making the announcement today, said he not only hoped, but expected, the senate would ratify the new arbitration treaties already signed with Great Britain and other countries, despite the opposition against them. No date for the signing of the Japanese renewal has been determined.

### CONGRATULATES EMPEROR

Washington, June 14.—In recognition to the twenty-fifth anniversary of the accession of Emperor William to the German throne, President Wilson today sent the emperor the following message:

"In the sincere hope that a long continuance of your majesty's benignant and peaceful reign, may bring the great German people increased blessing, I offer to your majesty the cordial felicitations of the government and people of the United States on this twenty-fifth anniversary of your majesty's accession and my personal good wishes for your majesty's welfare."

### ARCTIC EXPLORERS START ON VOYAGE

Victoria, British Columbia, June 17.—Official ceremonies were concluded and Dr. Vilhjalm Stefansson and his party sailed from here today on an exploring and ethnological expedition in the arctic on the steamer Karluk. They will seek to discover a new polar land and plan to reach Alaska on the return trip in September, 1916.



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The Blasphemous Religion Which Teaches the Annihilation of Jesus Christ. A comprehensive and effective answer to the modern popular heresy of Millennial dawn. A convincing argument of the fallacy of this destructive doctrine.

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MENNONITE BOOK CONCERN

BERNE, INDIANA

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, JUNE 26, 1913.

No. 26

### MY EVENING PRAYER.

C. Maud Battersby.  
If I wounded any soul today,  
If I have caused one foot to go astray,  
If I have walked in my own wilful way—  
Good Lord forgive!

If I have uttered idle words or vain,  
If I have turned aside from want or pain,  
Lest I myself should suffer through the strain—  
Good Lord forgive!

If I have craved for joys that are not mine,  
If I have left my wayward heart repine,  
Dwelling on things of earth, not things Divine—  
Good Lord forgive!

If I have been perverse, or hard or cold,  
If I have longed for shelter in Thy Fold  
When Thou hast given me some Port to hold—  
Good Lord forgive!

Forgive the sins I have confessed to Thee,  
Forgive the secret sins I do not see,  
That which I know not, Father teach Thou me—  
Help me to live,  
—The Ev. Messenger.

### NEWS AND COMMENTS.

Deep Run.—On Sunday, June 29, Rev. Fred Bowers of the River Brethren church, will conduct the services in the absence of Pastor Fretz, who will be with the Allentown congregation and observe the Lord's Supper in the evening there. On last Sunday the pastor preached a very impressive sermon on God's plumbline. Text, Amos 7:7, 8.

At the request of the secretary of our board of foreign mission we give place to the report of the session of this board and postpone other essays for the next number, appearing July 10.—Ed.

### REPORT OF THE FOREIGN MISSION BOARD'S SESSION,

(Held on Missionary Ediger's Station, Clinton, Okla., Beginning June 9, 1913.)

The following brethren were present: J. W. Kiewer, A. S. Shelly, S. M. Musselman, P. H.

Richert, J. G. Regier (assistant treasurer).

The session was opened by the President, Bro. Kiewer, with a brief period of prayer in which all those present took part. We felt strengthened for the work before us by the assurance that not only the absent members of the board upheld us by their prayers but also many of the missionary friends in our conference.

After having read all the reports of our mission workers, the following resolutions were passed:

1. Resolved, to allow Bro. P. A. Penner's budget of \$300.00 for current expenses at Champa, mostly for the salaries of eight to ten native helpers; viz. teachers, evangelists, Bible women etc.

2. Resolved, to allow Bro. C. H. Suckau's budget of \$438.00 current expenses for next year. This is for medicine, tracts, salaries, camping tours etc.

3. Resolved, to call the attention of our congregations to the church at Champa, soon to be built, and to lay it on their hearts. According to a former resolution, it is to be built, as soon as one half the needed money has come in by special gifts.

4. We are glad, that Sister Braun has been able to step into Sister A. Funk's vacant place in the girls' school at Janjgir and so successfully carried on the work. Inasmuch as India offers so great opportunities for woman workers, we are also glad that Sister Talitta Neufeld has made application for this work. But as she is not quite through with her studies, we are looking for another sister that would be ready to go to India this fall in company with Bro. and Sister J. M. Regier, and we hope that Sister Neufeld can be sent next year.

6. It has lately been decided by the board to build a girl's school at Janjgir for an Annie C. Funk Memorial. The board wishes to commend this building also to all our dear mission friends for their prayers and special gifts.

7. Resolved, to allow Bro. P. J. Wiens's budget of \$400.00 for Mauhadai.

8. Resolved to accept the recommendation of our missionaries in India that new workers attend the language school at Lucknow before taking up other mission work.

9. Resolved, to allow Bro. Linscheid's budget of \$400.00 for Busby for lumber, paint, medicine, benches in the chapel, repairs and cistern at Bro. and Sister Neufeld's house.

10. Resolved, to let Bro. and Sister Linscheid take their two months' vacation in the year 1914 with the understanding that a third month be spent by him visiting the congregations in Saskatchewan, and, if time permits, also in Manitoba.

11. It is the opinion of the board that the physical support of aged Indians is as a rule not to be considered a part of our mission work except in cases of real need.

12. Resolved, to allow Bro. P. A. Kiewer's budget for Birney of \$276.75 for repairs, a new well etc.

13. Resolved, to allow Bro. Wiebe \$90.00 for Lame Deer for fencing material and seats for the chapel.

14. Resolved, to allow Bro. J. B. Frey's Budget of \$230.00 for current expenses, most of which for native helpers in translation work.

15. Resolved, to accept the plan of our Arizona workers, that Bro. Epp go to Arizona for one year to instruct the four new workers there, Brother and Sister C. J. Frey and Bro. and Sister J. R. Duerksen in the Hopi language, and to complete his other language work.

16. Resolved, to provide the mission house at Hotwela with the most necessary furniture, that the missionaries may make their home in it while visiting this village.

17. Resolved, to pay Sister Elizabeth Schmidt \$100.00 next year for the two little Hopi children she takes care of.

18. Resolved, to ask Bro. C. J. Frey to specify his budget of \$517.00 a little more.

19. Resolved, that the secretary of the board be instructed to prepare a list for our mission-

aries by which they may know when each one of them is to send in their correspondence for our church papers.

20. As Bro. and Sister P. R. Schroeder have decided to stay another year at Berne, the board complies with his wish to keep their names on our mission candidates' list.

21. Resolved to thank Bro. and Sister Thimm at Bethel College for the free board given to Bessie Quoyawayma.

22. Resolved, to allow Bro. Ediger \$25.00 for changing his porch.

23. Resolved, to express our hearty thanks to Henry Baileys', the neighbors of our Clinton station, for all the kind help given to our workers there.

24. Resolved, to set aside one acre of our mission land at Clinton for an Indian cemetery either in the southwest or the southeast corner of our 20 acres.

25. Resolved, that the board be represented next fall at the annual Indian mission camp meeting in Okla. The executive committee is to decide who shall represent the board.

26. Resolved, to permit the enlarging of the mission house at Hammon by an addition 12x24 ft.

27. It is the conviction of the board that the mission workers' conferences on the different fields have proven a great blessing, and it recommends that they be regularly held on all our fields.

28. In order to facilitate the carrying out of resolution 29 of last year, Bro. H. J. Kiewer is herewith asked to visit, if possible, all the congregations in Okla. In case he cannot visit them all himself, he may find one of his co-workers to help him.

29. Resolved, to answer Bro. Ediger's request for dismissal from the mission field by asking him to serve two years more unless his station can be supplied with a successor before that time.

30. Resolved, to allow Bro. Classen's budget of \$285.00 for current expenses, as salaries, painting etc.

31. Resolved, that Bro. Classen serve as substitute for Bro. Petter during the absence of the latter. Until Bro. Petter returns,

Bro. Classen is to have general charge of these two stations and be responsible for the same but not without consulting the sisters, who have much longer experience.

32. Resolved, to ask Bro. Brown, the assistant at Panda, in case he go to Montana, to do the same work there that he has been doing here, and with the same compensation. When he returns in fall, during the campmeeting, his future work shall be decided upon.

33. Bro. and Sister Claassen shall be permitted to use the special donation for improvements on the station according to the wishes of the donor.

34. The mission workers on each field are requested, henceforth to make out their budgets together.

35. The board approves of the rule of our missionaries in India that new workers during the first two years should not criticize the methods of experienced workers on the field. The same rule is herewith recommended to be observed also on our other mission fields.

36. Resolved, to leave it to our workers in India to decide where Bro. and Sister Regier are to be stationed after having taken the language course in Lucknow.

37. The board finds it advisable that Sister Bessie from Arizona stay another year at Bethel College under the supervision of our president, Bro. Kliever.

It was the first time that our board met on the mission field and visited as such the different stations: Clinton, Hammon, Canton, Cantonment with Fonda. The last day of the session the board met in Newton, where Bro. Harder could also be present, on June 17.

With sincere gratitude towards God we look back upon the past week of session for His protection on the way, His help and guidance in the deliberations, the new insight into conditions on the field and last, not least, for meeting our dear missionaries face to face in their work.

We thank them all warmly for the hearty welcome and bounteous care they gave us.

At the close of another year we also think more than usual of the supporters and friends of this work, who have so faithfully supported our missionaries, that they need not suffer any want. Above all we rejoice that the labor in the Lord is not all in vain, as seen on the field itself and in the reports.

Below follows a brief summary

of the statistical reports for 1912:

We have four fields (Oklahoma, Arizona, Montana, India) with 12 stations and 8 outstations. There are 16 missionaries with their wives, 2 unmarried sisters, and 40 native helpers. 16 Sunday schools and 7 day schools are held. At present there are 324 living church members. Last year 30 were baptized and as many have applied for baptism this year, and are being instructed. Yes, the work grows and bears fruit, therefore let us not grow weary and faint, even if the cost increases every year.

The summary of the treasurer's report on March 31st is:

Receipts ..... \$25035.41

Disbursements ..... \$26586.71

On March 31, 1913 in the treasury ..... \$ 4260.97

Today, June 17, there is only about half of this left in the treasury, and as on July 1, the quarterly payments for salary are due, the treasury may have to be overdrawn; but, "Hitherto hath the Lord helped us," and we trust Him for the future. His is the kingdom and the power—and the glory!

The session closed in the home of Bro. and Sister J. G. Regier, Asst. Treasurer, Bro. G. Harder leading in prayer.

J. W. Kliever, Pres.  
P. H. Richert, Sec'y.

#### GLEANINGS OF THE ANNUAL CONVENTION.

Of the Y. P. U. of the Eastern Mennonite Conference.

The eighteenth annual convention of the Young People's Union of the Eastern Mennonite Conference was held in the Saucon Mennonite church, Coopersburg, Pa., on May 30, 1913.

Franklin K. Moyer presided in the absence of the President, Dr. W. G. Moyer.

The morning session was opened by a song service, followed by devotional exercises, after which a short business session was held.

The first topic of the morning session was discussed by S. M. Rosenberger and Elmer S. Weiss, the topic being "Temperance Progress," a number of statistics were given, the nation's liquor bill and amount consumed for beer, also stated that numerous bills are coming up before congress for the prohibition of sending liquor into dry states.

Special emphasis was made in regard to temperance reform, stating that education and a Christian spirit are necessary allies to temperance reform.

The second topic was a very interesting one, namely, What

amusements may a Christian enjoy? This being discussed by Harry M. Detweiler.

The next topic on the program was "Echoes of the Wilkesbarre State C. E. Convention," by Rev. J. W. Schantz.

The audience was then favored with a selection by the Allentown Junior choir, during which time the morning offering was received, followed by adjournment for the noon intermission.

After a most delightful noon hour spent under the large oak trees which surround the church the people again assembled in the church to continue the last session of the convention.

This session was also opened by a short song service and devotional exercises.

Following these exercises was roll call of societies.

Rev. N. B. Grubb, of Phila., took up the first topic for the afternoon session, namely: The Mennonites, their origin, their blood-bought heritage and how we came to be known as Mennonites. This paper proved very interesting, as a number of the Mennonite people are not familiar as to the origin of their own denomination and how they received their name.

Next in order were referred questions, a number were asked and ably discussed. The second topic was discussed by Rev. W. H. Grubb, namely, What can this Union do in the line of home missions in this conference district? The speaker mentioned some things which deserve careful consideration. He said in part, that a fund could be raised for the educating of young men to the ministry, also to have deaconesses to do mission work in the cities, and have committees appointed to collect clothing for needy ones.

He brought up the work of a hospice or boarding house centrally located in a large city, where people of the church can locate when making their home in the city and parents could feel that their children had a good home and under good influences. The next topic, The Art of Enjoying the Bible, was ably discussed by Rev. V. B. Boyer. He stated many interesting facts, among them, that we should read the Bible over and over again, it being a wonderful guide upon this "ship of life"; it also being very necessary to know the history of the Bible in order to fully understand the treasures of this book. He also stated that it was important to know how to read the Bible, that we should not follow an iron-clad rule but find out what food the soul requires and then feed upon

it. Several interesting missionary letters from Mathilde Penner and A. P. Brown were read at this part of the program.

The resolution committee reports the following:

Whereas one of the great questions confronting the citizens of our country is how to get rid of the nefarious body and soul destroying use of and traffic in intoxicants and since the convention was very much impressed with the facts and figures as brought to our attention in the discussion of the topic "Temperance Progress" and while we rejoice in the progress made, we feel that more rapid progress might be made for protection of the rising generation against this evil, therefore be it (1) Resolved, that we urge a continuance in the work of education along this line and that we recommend that the Cor. Sec. or someone else be appointed for the purpose of keeping in touch with the temperance movements and ascertain the position of candidates to the legislature on the temperance question and inform the different societies, so that members may intelligently express their purpose at the ballot box.

2. Resolved, that we recommend that the paper "What Amusements may a Christian Enjoy?" be printed in some form or other for free distribution to the members of our societies.

3. Resolved that we recommend and urge that the officers of the convention visit all the societies this year as an encouragement toward closer union in our work.

4. Resolved, that this union can in various ways assist our church conference and the individual congregations in the extension of the cause of Christ and we urge that the matter as presented to the Convention today by one of the speakers be given further consideration.

5. Resolved, that our church paper "The Mennonite" bringing us good comments on the Christian Endeavor topic and many good articles, among which are the paper read at the convention, deserves to have a larger circulation among our members.

6. Resolved, that the Union appreciated very much the regard shown the convention by the C. E. Society of Center Valley, by the presence of a number of its members and the beautiful bouquets placed by them upon our table.

7. Resolved, that we express our gratitude to our Heavenly Father for the blessed and highly inspiring convention, made so

#### 1913.

by His Spirit of love among us, the soul touching addresses and inspiring music, and we heartily thank the Saucon congregation for the use of the church for the convention.

8. Resolved, that the officers of the convention supervise the carrying out of these resolutions.

Alda Moyer, Secy.

#### SUNDAY SCHOOL CONVENTION

Of the Roaring Spring Church of the Mennonite Church, Roaring Spring, Pa.  
Held June 14-15.

The Mennonites and their many friends from far and near gathered on Saturday evening and Sunday, June 14 and 15 at this place, to enjoy one of the most interesting Sunday school conventions ever held in the history of the church. The beautiful sunshine, the fragrant flowers, the lovely water scenes, which have characterized this place as being one of the prettiest little towns in the state, all added to the spiritual atmosphere of the convention, and made each one present feel that God was very near indeed. The following program was rendered:

#### PROGRAM.

Saturday Evening, 7:45 O'clock.  
Devotional Exercises.

Rev. Abram Snyder  
"The Inspiration and Power of Holy Scripture."

James Stuart, Bishop N. B. Grubb  
General Discussion.

Adjournment.  
Sunday, 9:30 a. m. Sunday School.

Devotional Exercises... L. A. Walter  
Address of Welcome, W. W. McClure

Response..... Grant Snowberger  
"Growth and Development of the Sunday School"..... Bishop Grubb

"The Ideal Sunday School Worker"  
Miss Mary Snyder

Hymn No. 114.  
"The Ideal Sunday School Worker"

Bro. Byers  
General Discussion by A. Kephart,  
Lewis Shaw, L. A. Walter, H. G. Snyder.

Adjournment.  
Sunday Afternoon, 2 O'clock.

Devotional Exercises... Frank J. Walter  
Hymn—"The Comforter Has Come"

"Rock of Ages."  
Children's Hour..... James Stuart

Hymn—"This Is My Story, This Is My Song," "Two Little Hands."

"Things That Count in the Sunday School"..... Lewis Shaw, Mr. Mock

Hymn No. 41.  
"My Personal Responsibility to the Sunday School"—R. F. Orr, Grant

Snowberger, Bishop Grubb.  
Hymn No. 184.

"What Can the Sunday School Accomplish in Mission Work?"  
J. Blair Burkett

Hymn—"Lead Kindly Light."  
Announcements.

Benediction... Elder Jacob Snyder.  
Sunday Evening, 7:00 O'clock.

Devotional Exercises... Bishop Grubb  
"Benefit of Sunday School Conventions"..... Aden Kephart

Clayton Burtram

## THE MENNONITE.

"Whole-hearted Service"  
Dalton Black, Miss Irene Heppner  
"The Mission in History," J. C. M. F. W. Y. P.  
"The Mission of the Sunday School"  
Rev. S. C. Yoder, Rev. H. G. Snyder

Deacons  
Lewis L. Shaw,  
Daniel Snyder,  
A. Kephart,  
R. F. Orr,  
Committee.

J. Blair Burkett, Sec.  
P. S.—Bishop Grubb also preached at Ore Hill (three miles away) on Sunday evening.

#### "THE IDEAL SUNDAY SCHOOL WORKER."

The Sunday school deserves the best of what there is within us. It is a very important branch of the church. From it springs largely the membership of our churches. It might be fitly called a training school, equipping the scholar for church membership and an extended activity in the Master's work. The first thing the Sunday school teaches a new scholar, is the Bible; its message about Jesus Christ our Savior. As it is through the Sunday school many first learn the divine truths, the Sunday school worker has a responsible position, an important mission to perform. It depends largely upon the workers of the Sunday school if the work of the school is to bear the fruit of souls saved into the Kingdom.

The ideal worker is one who, first of all has his heart in the work. Sunday school work, like any other kind of work will not show results, if one goes about it in a half-hearted, careless sort of a way. In the particular department to which he may be assigned, he is the Master's representative and his hearers will only prosper in the work as the worker prospers. The ideal worker must then be a student of the book of books.

A thorough convert to the Gospel of Jesus Christ; in perfect sympathy with the doctrines of His church. He is not only active on Sundays when at Sunday school, but his interest in the work is so great that during the week days, he loses no opportunity to interest others in his his Sunday school.

He will always endeavor to co-operate with other workers, thus establishing perfect unity of purpose. He will be a regular attendant of its sessions and remain for church service when Sunday school and regular services succeed one another. He is the type of a person who commands leadership.

The work of the Sunday school needs such men and women. I

believe by the help of the Holy spirit any one who appreciates the importance of the Sunday school and has its welfare and growth for the cause of Christ at heart can work up to an ideal, such as I have endeavored to describe with little difficulty. The difficulties we find are not in the ultimate outcome, but to obtain the interest and desire of young men and women to enter the work and be guided by the Master's spirit.

May God's blessing accompany this brief message, and it prove an inspiration to you. The Lord bless your work, and the Holy Spirit be upon you all, is my prayer.  
A. A. Moyer.

It is our truest happiness to live entirely for the glory of Christ, —to separate between "I," and "The glory of Christ." We are always saying, "What have I done? Was it my preaching—my sermon—my influence? Whereas we should be asking, "What hath God wrought? Strange mixed blessings we are! How sweet it would be to drop our old man, and be pure as Christ is pure!"  
McChene.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.....

#### Marriages.

Geiger-Schumacher. — On Tuesday afternoon, June 17, at the home of the bride's parents, east of Pandora, O., Eldon Geiger and Ellen Schumacher; their pastor officiating.

Balzer-van der Smitten. — On Thursday forenoon, June 19, 1913 in the home of the parents of the Bride were married by her father, Jacob F. Balzer of Mountain Lake, and Jennie Alida van der Smitten of Berne, Indiana.

Heller-Fretz. — On June 11, 1913 at the house of the bride's parents Mr. and Mrs. Francis M. Fretz near Bedminsterville, Pa., Erwin F. Keller and Miss Martha F. Fretz. The ceremony was performed by the bride's uncle, Pastor A. M. Fretz of Souderton.

#### Deaths.

Krehbiel. — On June 14, 1913 died in the home of his mother in Reedley, Calif., Edward D. Krehbiel youngest son of Rev. Jacob E. and Katharina Krehbiel, at the age of 30 years, 4

months and 18 days. He was born in Summerfield, Illinois. At the age of 13 years he was baptized and united with the church at that place. He attended McKendree College, Lebanon, Ill., and graduated from that institution with good grades and two gold medals, in 1906. In the same year he went to St. Louis into business. God blessed his industry and energy with success until in the winter 1910 he contracted tuberculosis. In September 1911 he came with his mother and sister to Reedley Calif. He was a while in a sanitarium in the mountains, also used the Pliorskosy serum, but all efforts to save his life were in vain.

The funeral was held on the 17th of June; Bro. J. J. Kliever spoke in German, Bro. M. Horsch in English, words to comfort the large congregation. He is survived by his mother, 6 sisters, 2 brothers and many relatives and friends to mourn his early death.

Moyer. — At Chalfont, Pa., on June 15, 1913, of paralysis, William K. Moyer, aged 79 years, 4 months and 1 day. Funeral services on the 19 at the Line Lexington Mennonite church. Services by his pastor, A. M. Fretz assisted by Bro. A. S. Shelly. The deceased's favorite text John 3:16 was used on the occasion. In his early life Bro. Moyer became a member of the Springfield church where he was born and raised, later uniting with his whole family with the Deep Run congregation, and always a faithful standby of its pastor. When the pastor took charge of the work at Souderton, the Moyer family united there. Bro. Moyer becoming the deacon of the congregation, which office he held during the pastorate of Bro. Fretz, after which the whole family with a number of grandchildren again united with the Deep Run church. Bro. Moyer was a strong supporter of his church, a devoted and loving follower of Jesus Christ and progressive in all movements of both church and community supporting liberally all good causes and ardently protesting against all evils. This last characteristic may be illustrated by an incident on his sick bed, in hearing the doctor prescribing for his care, he heard what sounded to him as "whiskey," when he, barely able to speak, broke out "nay geb mere ken whiskey, ich bin arg gagen der whiskey". Bro. Moyer, though passed beyond, yet liveth and speaketh. He leaves to mourn their loss, a widow and five sons and a number of grandchildren.

#### "The Mennonite" from now

until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00.



## The Mennonite.

### "WHAT CAN THE SUNDAY SCHOOL ACCOMPLISH IN MISSION WORK?"

By J. Blair Burkett,

At the Sunday School Convention of the Roaring Spring Church, Roaring Spring, Pa., June 14 and 15, 1913.

"A little one shall become a thousand, and a small one a strong nation (Isa. 60:22); and a little child shall lead them. Isa. 11:6.

This last clause, "A little child shall lead them," belongs to the millennial age; but the spirit of a child sets forth the true spirit of Christ, and of Christianity; and as the prophet Isaiah graphically describes the millennial age as an age when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling shall feed together; he does not stop when he tells us that the carnivorous nature of these ferocious animals will be changed during Christ's reign upon earth for a thousand years, but he holds back for a little, as though he has still greater revelations to tell and that is that instead of being led and controlled by the wisdom of man or by the might and power of earthly wisdom, in that day "a little child shall lead them."

This is one reason why the church ever recognizes the importance of the Sunday school, and of its power in the world; and also in its relationship toward mission work. The closer we live to God, and the more Christlike we become in our character and lives, the more simple will we become in faith, charity and love. It is in the Sunday school where the little child first learns to hush the name of Jesus. It is there where the children hear, over again and again the wonderful story of Jesus and His love; until, after becoming fascinated by the wonderful story itself, often the desire arises within even these young hearts and lives, to go forth, even to heathen lands, and tell the glad tidings of salvation. In this way the Holy Spirit leads, until the prophet's words become literally fulfilled, and a little one shall become a thousand, and a small one a strong nation, and a little child shall lead them.

Several years ago it was my privilege to be treasurer of a Sunday school in Altoona. When the money in the treasury of this

Sunday school would swell up to \$25 or \$30, by a unanimous vote of the whole school, the money would be sent to missionaries in India. Each penny, nickel or dime contributed by a boy or girl, man or woman, was thus devoted to a sacred purpose; and after being sent across the great deep, would be used to bring the light of the glorious Gospel to the hearts of those in spiritual darkness.

Some one in the Sunday school may say today, "what can I do in a financial way to help on the work of Missions?" The other day a young woman had a pair of old rubbers lying around the house. She said to herself, "I will sell those old rubbers and see what they will bring." When offered to the rag man they brought only one cent. Could you not do as much, even though it may seem to be but a small beginning. "A child shall lead them."

John R. Mott, in his book,—"The Decisive Hour of Christian Missions" says—"The missionaries of the future are to be found among the Sunday school pupils of the present; and it is the duty, as well as the privilege, of the teachers to see that their number is greatly increased.

Sunday school teachers, leaders of mission study classes, and others who greatly desire to see the number of suitable missionary candidates increased, can do much to get young people to consider thoroughly and conscientiously the claims of missionary service. One instance is reported where from one mission study circle alone no fewer than four members were led to volunteer to become missionaries; and the story of James Chalmers of New Guinea, whose first resolution to become a missionary was the result of an appeal made by his Sunday school teacher, is by no means an isolated case in the history of missions.

In Christian missions, leadership is not confined entirely to the missionary boards and the clergy. Those who lead in the work of the young people of the church, may play an equally important part in the missionary movement, for it is from them that the future leaders of the Church, clerical and lay, are being raised up, and men and women enlisted to carry on its varied activities. In the end it is by young people that young people are led; and in every Sunday school and church there is need from some one to lead others into an active interest in missions. Any one who has the power of leadership,

and will take upon him this responsibility, may play and important part in the world's evangelization.

The workers and members of the Sunday school, and of various other organizations, and movements among young men and young women of the different Christian communions should bear in mind that in doing well the work in which they are engaged in the realms of mission study, of social service, of promoting the cause of missions by enlisting interest, gifts, and intercession, they are not only directly accomplishing great good, but also are indirectly rendering a valuable service to the church, in affording schools of practical training for meeting the responsibilities which await them in missionary work of the church. Sunday school conventions, such as we are having here today, are most valuable for improving the leadership of all who take an active part; but especially should these conferences develop within the hearts and minds of the young people a deep interest in the work of the Sunday school, and of its relation to missions.

There are but few mission fields already occupied which are not today clamoring for reinforcements, because the present staff cannot undertake the work that is already laid to its hand. The essential qualification in this great work is that the men and women thus sent forth possess deep spirituality, in order that their personal influence may help in the work of evangelization. Not a few of those who have rendered conspicuous service never had great educational advantages; for example, Robert Moffat was a gardener, and Robert Morrison, a maker of shoe-lasts; yet without any special training for the important task, Robert Moffat, during a period of thirty years, in South Africa, translated the whole Bible into the Bechwana language; giving the people the Scriptures in their original tongue, that they could study the word of God for themselves.

Here is the picture of a class of converted Indians and Spaniards from a Sunday school in Quezaltenango, Guatemala, Central America. Only a glance at the picture will show you that these people are happy and saved, through the gospel of Jesus Christ. There are nineteen large tribes of Indians in Central America; all of these tribes, but one, ranging in numbers from 150,000 to 200,000. But, sad to say, this one

tribe of Indians, the largest tribe of all, numbering over a million Indians, is almost entirely without gospel light; having no preacher, teacher, or Christian worker of any kind. Should not the needs of these neglected peoples, so near our own door, stir the hearts of our Sunday school workers today; and cause some one to say, as did Isaiah of old—"Here am I, send me."

Alexander Duff, that missionary statesman, said "when the set time arrives, the real reformers of Hindustan will be well-qualified Hindus." Mackay of Uganda maintained that the agency by which and probably by which alone we can Christianize Africa is the African himself. Dr. Nevius, who had extensive experience in developing the native church in China, expressed the conviction that the millions of China must be brought to Christ by Chinese. Practically all missionaries feel the same, and the reasons for their convictions are not difficult to find. Native Christians possess marked advantages over foreign workers as evangelists. They are accustomed to the climate; they do not need furloughs to go home; or spend so much time at vacation resorts. The native worker knows the language of the people better than missionaries can acquire it; he understands the heart-life and the thought-life of his people. He knows their soul struggles, their gropings after light, the trial incident to coming out from the social and religious associations connected with their family and community life. Yet notwithstanding the fact that the major responsibility rests upon the native Christian worker, the cooperation of the missionaries in every mission field is indispensable. They are needed to place at the disposal of the young churches the experience and lessons of Christianity acquired through the many centuries of its history. They are needed to anchor and steady the church on the mission field in times of stress and strain when there is serious danger of its slipping from its moorings in matters of doctrine and practice. A careful study of the world field shows that there is practically no non-Christian nation where missionaries' help as pioneers is not still needed.

Conferences for Christians, such as we are having here today, are now becoming quite as common on the mission field as on the home field. These conferences are for the deepening of the spiritual life; and are of the greatest

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value in developing the evangelistic spirit. By purifying and strengthening the native workers, and uniting them in praying and planning, they have exerted a powerful, indirect influence in kindling evangelistic fires in the communities to which the delegates have returned.

When we speak of Sunday school work and what it can accomplish in Mission work, we do not always mean that the Sunday school must be a well regulated school, such as we had here today or such as we are accustomed to see everywhere here in the home land. A few years ago we listened to a lady missionary from India giving an address on the needs of that great field. She said while in India, she traveled for days and days through thickly populated regions of country, without seeing one church or Sunday school of any kind. Her work was to dwell in tents and reach the people outside the large cities. She told us they pitched their tents that night they could hear the roar of the tigers; yet according to the 91st Psalm God protected them, day and night and no harm came to them. Here under the shadow of a large tree she gathered the little naked children, and the larger folks; and had their first Sunday school in India. This gives us a fair idea of "what the Sunday school can accomplish in mission work." It matters not whether it is out in the open air; under the shade of the native trees; or in some beautifully arranged building; just so they hear the truth as it is in Jesus.

## Editorial.

### MODERN DANGERS.

In the Law of Moses we read "There shall not be found among you any one that maketh his son or his daughter to pass through fire, Deut. 18:10. Moses no doubt had in mind the cruel sacrifice of human beings to which the Ancients were given. Even Greece with all the culture that moderns so much admire was not free from the slaughter of human beings in the name of religion. Perhaps this law had in mind the sacrifice of Molech, unspeakably cruel, because helpless babes were thrown upon the outstretched arms of the superheated metallic image by their own parents, while the music of the instruments and the chants of the priests smothered the horrible shrieks of the helpless babes in their death

tortures. Surely a religion such as this could find its inspiration nowhere outside of hell. Certainly no nation could hope to endure or prosper when cursed with such a piece of devilishness masquerading as religion. While not a believer in capital punishment in this day of civilization and Christianity, we do believe that Moses was fully justified in placing the worship of Molech in the category of capital crimes and it is certain that, among the fearful practices that the wicked Kings of Judah of a later day introduced, nothing could have been a greater insult to Jehovah than the setting up of a Molech as His rival.

The sin of Molech worship was unspeakably horrid because of its cruelty. It was particularly dangerous to national life because it was an offense against childhood. What nation could ever expect to attain high ideals when it destroyed its babies? What type of manhood could one expect to develop among a people who were so debased in their superstition as to throw the helpless and the innocent into a fiery furnace? How could true motherhood exist when the mother believed it right to become a willing party to the murder of her own offspring? What but an inspiration of the evil one could dignify child murder into a religion?

In this day of Christian enlightenment, when, as never before, life is sacred in the eyes of men, when revelation and reason make it impossible for anything to be called religion except it dignifies the man and glorifies his creator, do we find it worth while to retain, "There shall not be found among you any one that maketh his son or his daughter to pass through fire" under the statute books of our Faith? We maintain that the protection of childhood still needs a champion. With little ones growing up in squalor and misery in the crowded quarters of our teeming cities, with boys of tender age exposed to the dangers and privations of the mines, with little girls wearing out their lives in unhealthy atmosphere and dangerous machines of the factory, some champion is needed to save them. If our nation's glory is to continue and the future is to be met by men and women capable of solving its problems we need to attend to the mental and physical development of the growing generation and protect it from the weakening influences that have only destruction for their end. Shame on the great rich

nation that would become richer by feeding its little ones into the money-making mills, mines and factories. Shame on the generation that would rob childhood of its right to a childhood in order to relieve itself of a few of the burdens that should be borne upon older and stronger shoulders!

But aside from the material consideration of this question, and that is in itself a sad chapter, we are giving our sons and daughters to a molech far worse than the consumption breeding mills or the life destroying gases of the mines. We are providing the fires that destroy them mentally and spiritually. Perhaps the hands of every one would go up in horror if the suggestion were made that every superfluous babe were to be put out of the way by the state in order to save society the cost of caring for it. But, in all likelihood, within half-a-block of the home of most of those who would be shocked by the suggestion of such a cruel scheme, there is in progress every night of the week a show place where the fires of impure thought and unholy actions are burning and children unaccompanied by any responsible caretakers are in attendance, or, there may be a public park not far away where boys and girls of a critical age are permitted to congregate secluded from the prying eyes of those into whose hands providence has entrusted their bringing up. Or, what is still worse, virtue is mocked and decency defied in the very homes of some by the encouragement given to the unspeakable types of dancing now so shamelessly in vogue. The blush of shame should flush the cheeks of every young person when compelled to hear the names of such sensuous performances as the "turkey trot," the "bonny hug," the "grizzly bear" and the "tango" mentioned.

Instead, however, we have lost a sensitiveness to impropriety sufficiently to smile at these practices whenever they are mentioned, as though they were a joke, instead of a very serious danger to the morals of the community. It is not in keeping for the pulpit in this day to have anything favorable to say of the stage. The stage does not make a bid for the respect of the religiously inclined. It is managed along the lines of a policy that swells box office receipts. While it may be allowed that the stage can become a factor in the education of the masses and an influence for culture, we fail to see that the stage in any way endeavors to take such tasks up-

on itself. Rather does it kindle the fire of impure thoughts by its common use of the suggestive in dialogue and action. The curse of every city today is the vaudeville theatre. People do not care to use their brains long enough to think through the four acts of a play—they want a dozen acts, each of them with as much spice as can be peppered in them and a plot that requires no thinking. There are high class and low class vaudeville. It is more the difference in price than the quality of the acts that makes some high and others low. In them the most sacred things of family life are often suggested and then ridiculed, religion is mocked and virtue is made a laughing stock. Yet, people stand in line before such places, waiting, until by the grace of the management, their coin is accepted and they are admitted with the children they bring with them. If mockery becomes an amusement for the children, can we hope for high standards of morality, virtue, and faith to develop in them? Is it not rather to be feared that this generation will be excelled in godlessness and goodness by the one succeeding it?

A cheap substitute for the theatre is the moving picture show. The wonderful moving picture machine can be used in a variety of useful ways such as illustrating the science of surgery, portraying the wonders of the microscope, picturing strange lands and customs. Here again we find that things that pay better than school teaching are offered by the proprietors of these little show houses. Some weeks ago we were returning home late at night and saw two boys, one 11, the other 13, loaded into a police patrol. We saw the officer search the boys. From their pockets he took tools such as an expert house breaker might be expected to carry and indeed they were expert house breakers. This was not their first offense and this last job bore all the marks of thoroughness from a house breaker's point of view. They had saved out the lock, they had collected their loot and only an accident brought about their arrest, to escape which they had smashed a 10 ft. square plate glass window. Where did these children learn all this, we asked an officer the next day. "They have graduated from the moving-picture school in burglary," he answered. If theft, and murder, and other types of crime are not shown by these pictures then it must be the love story that would not be told to your children and

## THE MENNONITE.

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your daughters if it had to be told in words, but as they only speak by act and suggestion, few seem to concern themselves whether the children are kept away or not.

Do people who want an atmosphere of refinement to pervade their homes ever give the matter of popular songs a thought? Most of these songs are prepared for the stage. Their writers try to make the necessary "hit" that makes the song "go". The easiest and surest way of gaining success for these songs is by making them "spicy", suggestive and sometimes vulgar if not indecent. The other day we heard a little child not more than seven years of age humming the words "In my Harem". No, mother, no daughter or sister worthy of the name, and no man of honor would want to have that innocent child appreciate the significance of the phrase he was singing, yet, it is sung on our streets and in our very school yards by children of tender years. Soon the child will learn to be discreet about singing such a song in the presence of his mother, but then that child will no longer be innocent of the evil ways of the world.

Perhaps when we undertake to lecture the people about the clothes they wear we will be getting "in bad" with nearly everybody but what is to be said in favor of the prevailing styles as we see them everywhere about us? Anything good? We Americans get our style from Paris; from that part of Paris where people appear dressed so as to be looked at and attract attention. Our styles are not French Styles. They are styles affected by the people who appear at the races of Paris and in the "Satin Quarter." Do modest, right living women in America find anything worthy of imitation in the women who hang about the race courses or who frequent the streets of our "Bohemian" sections? Certainly, you say, nice people don't go there. In France the modest and right-living and right-thinking, home-loving, religious mothers keep away from these places and keep their daughters away too and we Americans think we are affecting French styles when we copy the habits of those who are to be seen where "angels fear to tread."

Recently we picked up a volume that described conditions as they were in Rome, during the reign of Nero, which was perhaps one of the worst. It told how divorces were common, how the rich avoided parenthood, and lived in luxury, how the women shame-

lessly arrayed themselves in transparent garments, how the whole population went wild in its chase after amusements, how that the men were given to costly feasts and beastial drunkenness and how that the rich, becoming richer, went into every possible extravagant excess while the poor, becoming poorer, became more and more embittered. The passage seemed strangely familiar to us for a moment, then in place of the Rome of hundreds of years ago we inserted the name of the town in which we live and we immediately saw why it seemed so familiar, the description exactly fitted present conditions.

Did we draw a hopeless picture? Are we pessimistic? Or are we simply boldly drawing a picture of things as they are but may be corrected? Let it be hoped that the correction will come soon. We still have the Christ of purity. We teach an ennobling religion and we have not surrendered our belief in prayer. Let us strive to grow like the model we have in Jesus. Let the impulses, our religion suggests lead us, and, let us pray and pray. But above all, if we want our sons and daughters to grow up an honor to themselves and their God, let us set them examples of modest, Christly lives.

## NOTES ON THE C. E. TOPIC July 6.

The Ideal Christian. VII. His Courage. Josh. 1:1-9.

It is important that every Christian recognizes the necessity of being courageous. Courage is a virtue that everyone may possess. The loser as well as the winner may be courageous. Very often the only reason why the one who loses is defeated is to be found in his lack of courage. Victory cannot be enjoyed by those too weak to meet the conditions of victory.

We should be courageous because there is so much at stake. God should be glorified above all things, this is only possible when those who love Him are brave enough to glorify Him in their lives and testimonies. The most important thing we can do for ourselves is to obtain our eternal salvation. We can only be saved as we are courageous enough to confess Jesus our Savior before all the world. This may mean that we must face ridicule, persecution, loss of possessions and friends. It may even mean the loss of life. He who would save his life must be ready to lose it. The world as a subject for redemption needs courageous confessors of Christ. Those who have

carried the news of salvation to Christless countries have been among the bravest souls the world ever knew. Some have sealed their courage with their blood, others have lived long and faced the very hardest conditions to prove their courage. The call for those to carry the gospel to the unsaved today is not only to men and women of ability, it is to those who are ready to go in spite of the hard things they know they are to face for Jesus' sake.

We have everything to inspire courage. Go through your Bibles from cover to cover and select the names of the greatest heroes of the faith recorded there. You will find them to be the names of the bravest men and women in all history. Observe how often the Bible says, "Fear not," to its readers. We have no right to fear when God tells us not to fear. A harsh master might drive his men into dangerous places without providing for their safety or protection, but God does not do so. An armour is provided for God's soldiers. Read the 6th chapter of Ephesians and you will discover how completely the Christian warrior is furnished with the means that give him confidence to do brave deeds for the great Captain of his salvation.

In the service of our Lord our courage is sure to be tried. Storms of every kind threaten our destruction. If we fear them, they are sure to destroy us; if we meet them bravely, we will master them. A great general was once in a small boat at the mercy of the waves. The crew trembled in despair but he cried out to them, "Fear not, you carry Caesar." It gave them courage and they soon found safety. A greater than a million Caesars says to every soul in trouble who will listen to Him, "Fear not, it is I."

## NOTES ON THE S. S. LESSON July 6.

The Child Moses Saved by Death. Exod. 1:22-2:10.

Golden Text—Matt. 18:5.

The Pharaoh who "knew not Joseph" undertook the most thorough method of obliterating the Israelitish people, the male children were to be destroyed as soon as they were born. But through though the cruel method seemed to be, God used it as a means for preserving Israel and overthrowing Pharaoh. Man at his mightiest and craftiest is after all only a puppet whom God can use to further His plans. With all the power that the evil one gives to the mighty ones of the world the child of God need never fear. God will eventually bring the cause of righteousness to tri-

umph and the cause of unrighteousness to overthrow.

The marriage of two obscure persons seems a very ordinary event indeed. The two children born to Amram and Johabed before the enacting of Pharaoh's cruel law seemed like ordinary Israelitish children, but these two with Moses were to have a part in fixing the destiny not only of Israel but the many other peoples. Marriage is a holy thing, ordained and blessed of God. Childhood is a thing of great promise which Christ blesses. The disregard of the marriage vow in our day and the attitude that makes children unwelcome in some quarters are among two of the greatest dangers with which society has to contend. The parents of Moses "by faith in God overcame the fear of Pharaoh." Heb. 11:23. Faith in God and His Word are the best weapons with which to fight fear.

Does the reader recognize a suggestion in the ark that saved Moses of the ark in which Noah found safety? No doubt the mother of Moses was familiar with the story of Noah. Familiarity with the Word prepares one to meet and solve difficult situations. When in trouble, turn to the Word and you are sure to find a way out of it.

The Nile was full of crocodiles and other dangerous creatures, but the mother of Moses, having faith in God, knew that her child was safe. God was protecting him in order to use him in His service. Can we trust God when dangers seem the thickest? We can, for God has a work prepared for us. He will not permit our hurt until we have fulfilled His purposes.

The resourcefulness of a mother, the curiosity of a few maidens and the cry of a helpless babe were each in themselves but little things, yet together they form a thrilling chapter in the history of the world. We cannot place too much emphasis on the importance of little things. Let us plan them and manage them with care for they may be great links in the chain of events which God is making.

Under his mother's care Moses became familiar with the religion of his people. A mother's first duty is to instruct her children in spiritual things. Under the care of the Egyptian princess Moses became wise in the things of the world. These he used to the glory of God. The wisdom of the world, when consecrated to God, becomes a power for Him.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

1915.

## News of the Week.

## WILSON URGES CURRENCY LEGISLATION.

Washington, June 23. — For the second time since he entered the White House President Wilson appeared before a joint session of the congress today and read an address to the members. Mr. Wilson today spoke for currency and banking legislation, and urged that a law be passed at the present session. On his first visit the president delivered an address, long anticipated, urging the carrying out of the party's pledges for immediate revision of the tariff. The president was presented by Speaker Clark.

President Wilson said in his address: "It is under the compulsion of what seems to me a clear and imperative duty that I have a second time this session sought the privilege of addressing you in person. I know, of course, that the heated season of the year is upon us, that work in these chambers and in the committee rooms is likely to become a burden as the season lengthens, and that every consideration of personal convenience and personal comfort, perhaps, in the cases of some of us, considerations of personal health even, dictate an early conclusion of the deliberations of the session; but there are occasions of public duty when these things which touch us privately seem very small; when the work to be done is so pressing and so fraught with big consequence that we know that we are not at liberty to weigh against it any point of personal sacrifice.

"We are now in the presence of such an occasion. It is absolutely imperative that we should give the business men of this country a banking and currency system by means of which they can make use of the free- dom of enterprise and of individual initiative which we are about to bestow upon them.

"We are about to set them free; we must not leave them without the tools of action when they are free. We are about to set them free by removing the trammels of the protective tariff. Ever since the civil war they have waited for this emancipation and for the free opportunities it will bring with it. It has been reserved for us to give it to them.

"Our banking laws must mobilize reserves; must not permit the concentration anywhere in a few hands of the monetary resources of the country or their use for speculative purposes in such volume as to hinder or impede or stand in the way of other more legitimate, more fruitful uses. And the control of the system of banking and of issue which our new laws are to set up must be public, not private, must be vested in the government itself, so that the banks may be the instruments, not the masters, of business and of individual enterprise and initiative.

"I have come to you, as the head of the government and the responsible leader of the party in power, to urge action now, while there is time to serve the country deliberately and as we should, in a clear air of common conviction of duty. I believe that you share this conviction. I therefore appeal to you with confidence.

"I am at your service without re-

served to play my part in any way you may call upon me to play it in this great enterprise of exigent reform which it will dignify and distinguish us to perform and discredit us to neglect."

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## POWERS STRIVING TO AVERT WAR IN BALKANS

London, June 23.—The great powers today, "at the eleventh hour," engaged in the liveliest of telegraphic exchanges to avert another outbreak of war in the Balkans. Pressure was brought to bear on all of the allies, Serbia, Bulgaria, Montenegro and Greece, to force them to abide by the arbitration of the czar, and the hope was semi-officially expressed at the foreign office that hostilities would be prevented.

It has been asserted in certain quarters that Austria-Hungary, in the zeal of her anti-Slav sentiment, has fomented the disagreement among the allies, secretly feeding the flame of resentment of each against the other, with a desire to make impossible anything like a powerful Slav coalition.

A special dispatch from Sofia says that Bulgaria has definitely declined the Russian emperor's proposal for a meeting of the premiers of the Balkan states at St. Petersburg to discuss the critical situation.

## 45,000 MEN IN LOCK-OUT AT CHICAGO

Chicago, June 20. — A deadlock existed today between the five hundred members of the building construction employers' association and the twenty thousand members of seventeen building trade unions, who were locked out yesterday. The contractors discharged the men after 150 marble workers employed by a firm furnishing ornamental stone for a large bank building struck for higher wages. They have been out six weeks and the employers assert that the lockout will continue until these few return to work.

More than twenty-five thousand laborers whose work dovetails with that of the locked out men automatically lost their jobs, making a total of 45,000 men thrown out of work. The lockout affects more men than any similar action in the history of the labor unions in Chicago. The lockout suspends work on improvements aggregating \$35,000,000, including ten office buildings, the county hospital, fifty buildings on Michigan avenue and five hundred apartment houses.

## 11,000 IN CINCINNATI AND NEW PORT STRIKE

Cincinnati, June 24. — Eleven thousand garment workers obeyed the order to strike today and the work at practically all shops and factories was at a standstill. It was estimated that eight thousand workers were on strike in Cincinnati, and three thousand men in Mt. Healthy and Reading, suburbs and in Newport and Covington, Ky., across the river from Cincinnati.

## SUN SPOTS ARE GONE.

Paris, June 24. — The Academy of Science is discussing the fact that spots on the sun have disappeared since last April. It is an extraordinary occurrence, the periodic appearance of sun spots being within a cycle of 11.13 years.

"I am at your service without re-

## THE MENNONITE.

## KING JAMES VERSION IS APPROVED BY SCHOLAR

## Virtually Correct, He said After Forty Years' Work.

St. Louis, June 20.—After forty years spent in translating and studying the codices or original manuscripts of the Bible, Edward Alexander Guy found to his satisfaction the King James translation, which is in common use, to be virtually correct. It differs in a few minor details from the old manuscripts, but without impairment of the salient truths and lessons.

Edward Alexander Guy died recently in New York. He was a brother to William Evans Guy, of 10 Portland place, this city, whom he named executor of his estate. The will, which was filed in Hamilton, Ohio, in which county the testator resided, provided money which William Evans Guy is requested to use in publishing the results of his brother's lifelong work.

Guy told a reporter that as yet he had been unable to find the manuscript which his brother left, but that he believed it to be in Washington, D. C., and that as soon as it could be located he would take steps to comply with the request.

The publishing expenses will be high, as special type and presses will have to be used and the work will have to be done in London. Guy says that no publishing house in this country is equipped to handle the work. The book, when completed, will have little commercial value, as it will be of interest only to a narrow circle of scholars.

Studied For Ministry. Edward Alexander Guy graduated with classical honors at Miami university in 1867. He then became a student in Princeton Theological seminary, with the idea of becoming a minister.

After two years in Princeton he matriculated at the Geneva Theological seminary in Geneva, Switzerland, and it was while he was studying there that he conceived the idea of making a life study of the codices. He believed the King James version was not a literal translation.

He had been left independently rich by his mother and used his own funds for the work. His course of study took him to all the famous libraries in the world.

He spent a number of years in London at the British National museum, where the Codex Alexandrinus is kept. In Paris he found the Codex Ephraemi in the National library; at the Vatican, in Rome, the Codex Vaticanus and in St. Petersburg, the Codex Sinaiticus.

There are many other codices of lesser note which he found in different parts of the world. The Codex Sinaiticus is considered the most authentic. It was found in the monastery at Mt. Sinai by Tischendorf.

In the book to be published there will be printed in the first column, the modern Greek translation in the second, the King James version in the third and Guy's version in the last. The last two will be in English.

## DON'T WATCH MERCURY.

Washington, June 23. — The last word in hot weather "don'ts" was issued in brief from today by Dr. Carl Alsberg, who succeeded Dr. Harvey W. Wiley as chief of the United

States bureau of chemistry. Dr. Alsberg, it develops, would abolish the thermometer because of its dispiriting influence on the minds of perspiring men and women. Here are his "don'ts":

"Don't eat too excess.  
"Don't wear too many clothes.  
"Don't drink ice cold beverages.  
"Don't look at the thermometer and keep thinking how hot it is."

Dr. Alsberg's admonitions, for he says they not only disorder the stomach, but they also interfere with digestion, the secret of keeping cool in the dog days, according to Dr. Alsberg, lies largely in temperate eating, taking just enough sustenance to keep off the pangs of hunger.

"But," says the doctor, "above all things keep your eyes from the thermometer."

## TWENTY MEN EXECUTED FOR MURDER OF OFFICIAL

Constantinople, June 23. — Twenty men were executed today in rapid succession for the assassination, two weeks ago, of Mahmud Shekfat Pasha, grand vizier of Turkey. Witnesses to the killing of the grand vizier said that two men fired the shots at Mahmud Shekfat Pasha and Ibrahim Bey, his aid, who also was killed, but the police and soldiers made wholesale arrests for conspiracy and the twenty men executed were charged with being ringleaders. They were tried and convicted by courtmartial.

## FIFTEEN MAY BE DEAD FROM EXPLOSION OF DUST.

Buffalo, N. Y., June 21. — Four men are known to be dead, fifty injured, some fatally and four are unaccounted for as the result of an explosion late today in the elevator and grain store house of the Hurst Milling company. Fire followed the explosion and destroyed the wooden section of the elevator.

## 12-YEAR-OLD BOY KILLS GRANDPARENTS

Cleveland, O., June 21. — Benjamin F. Hull, sixtivity, a prosperous farmer of Dover Center, now here, was instantly killed and his wife was probably fatally wounded, by their twelve-year-old grandson, Leroy F. Keisner, of Elyria, late today. The boy was playing with a shotgun which he did not know was loaded and pulled the trigger. The greater part of the charge struck his grandfather in the head, killing him almost instantly. Part of the charge took effect in Mrs. Hull's right side and face, destroying the sight of one eye.

Neither of the old people saw the boy playing with the gun and as they fell wounded, the boy ran screaming to the house of a neighbor, saying that his grandparents had been wounded by the explosion of some cartridges placed on the stove. Later Sheriff Smith closely questioned young Keisner, who finally confessed the story of the shooting. The killing is held by the authorities to have been accidental.

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SWEET MELODIES  
SUNSHINE AND ROSES

SUMMER GARLANDS  
OUR CHILDREN'S DAY  
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SPARKLING JEWELS  
SUNBEAMS  
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The Blasphemous Religion Which Teaches the Annihilation of Jesus Christ. A comprehensive and effective answer to the modern popular heresy of Millennial dawn. A convincing argument of the fallacy of this destructive doctrine.

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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, JULY 10, 1913.

No. 27

### AT EVENING TIME.

By Retta Bryson Titus.  
Though clouds obscure the light of day,

And darkly close around my way,  
His promise shines with glory bright:  
"At evening time it shall be light."

Though tempests round my pathway roar,  
I'll fear no ill, they'll soon be o'er;

This promise puts all fears to flight:  
"At evening time it shall be light."

At evening time when I shall stand,  
Just waiting on the boarder land,  
He'll make the darkness valley bright  
With evening time's pervasive light.

And I shall cross, without a fear,  
The valley of the shadow drear.  
The evening time shall merge its light  
In endless day that knows no night.

Thank Thee for this promise, Lord!  
For all the joy its words afford;  
And though some days be dark as night,  
"At evening time it shall be light."

—The Herald & Presbyter.

### NEWS AND COMMENTS.

#### Dedication and Ordination Services.

On Sunday morning, June 29, the new Mennonite church at Napier, Bedford Co., Pa., was dedicated. Rev. W. H. Grubb, of Quakertown, Pa., preached the sermon. In the afternoon Rev. Jacob Snyder, of Roaring Spring, preached, and in connection with this service Rev. Herman Snyder was ordained an elder, and the Brethren Schaffer and Hazlett, deacons, Elders Jacob Snyder and W. H. Grubb officiating.

One hundred years ago, Adaniram Judson began his missionary work in Burma. The result today is seen in 64,000 communicants, 728 schools, 1,142 teachers, and 24,656 scholars.

The report for the year 1910 showed that there were 19,195 Christians in Java, an increase of over 2,000 over the preceding year. The majority of these were converts from Mohammedanism.

In Beirut, Syria, exists a Christian Endeavor society, made up of Mohammedan girls. Recently Rev. F. E. Clark addressed this society, when there were at least one hundred girls present.

Jerusalem now has a Bell telephone system, installed by the Turkish government for the use of the various government buildings. A public telephone service in Jerusalem, Bethlehem and Jaffa, has been applied for.

Religious prejudice is being broken down in Morocco by means of medical missions. Annually, 45,000 patients come in contact with the missionaries through the four missionary hospitals there.

In Persia, where not long ago the person and food of the Christian was regarded as unclean by the Moslem, many Moslems are are today mingling freely with the Christians and eating with them. Moslem, Christian and Jewish children sit side by side in school to be taught.

Dr. Zwemer, a missionary in Cairo, Egypt, is making use of the advertising columns of the daily newspapers there to present the claims of Christianity. This method is bringing replies from individuals, and gives opportunity for personal conversation with them.

One of the mission stations of Nigeria, in 1910, supported four out-stations besides their own pastor. Out of their contribution of \$1,100 last year, they spent \$950 on missionary work outside of their own local work.

### MISSIONS.

What is a mission? A mission is doing some work for the Master. Each one is sent into this world to do some mission or work. St. Paul, or Saul, as you all know was one of our first missionaries. He went about doing good work for the Master. He tried to fulfill his mission. So must we fulfill our mission. Christ had a purpose or a mission to perform when He came into this world. He was not afraid to face His trials or dangers. Shall we stop to think and shudder at the work that lies before us? Ah! no, friends, but rather go at it with a will. We cannot all go from country to country as St. Paul did, but we

can give a kind word to some unhappy soul or give a smile to cheer some broken hearted or sad traveler. Yea, we can do more. We can give the poor beggar something to nourish him. Yes, and even more than that, we can pray for these poor heathen people. Yes and help them along with a few cents. We often think, "Oh I can not do much, or give much. I guess I will not give anything or do anything. Ah! friends, no matter how small the act of kindness may be, or how few the cents that we may give, they may be the means of saving some poor soul. Did you ever stop to think, or read how some of these poor heathen children must suffer and what they must bear, all because no one has ever told them of a better world or of a loving Father? There is work for us. Am I doing my share for Missions? Or, what is my mission?

Over in India the poor children are thrown into the deep waters of the Ganges river by their parents because the parents fear their Gods. They think they must do this so as to please their idols. Shall we let them suffer in this way? No, friends, if we can not go, let us help those that are willing to go. Why, in some places they even cut off their hands; and some burn them to offer them as a sacrifice to their Gods.

What is my mission? When we look at our great and glorious land we feel proud that we can call this our country. But have you ever stopped to think what our country might have been if some one had not told us of Christ and Him crucified. Shall we not tell others? Yes, there is our mission. We have missions and duties to perform in our country, if we would only be more willing to work. How many of our people when Sunday morning comes go to church and Sunday school? There is work. How shall we get the children to the church service? That is the question. Some say, by having the family pew, where the mother, sons and daughters come in and the father like a loving shepherd brings up the rear. Why are not the older ones there? Because

they were not there when they were younger. So it is our mission to get the children to come to Sunday school. A minister in Philadelphia has said that there was uplift work right here at home, but we are not touching it. He was making a plea for more missionary work at home as well as abroad. He said that the Sunday school children do not graduate into church as they should, and unless there is a change our large cities would soon be as bad as Liverpool, where there is an alarming falling off of church membership.

A mother said at one time, "I had to go to church when I was young and now no one can keep me away from it." There is the secret. There's too little parental authority in these matters. Look what we have done for China and Porto Rico! Shall we now sit and fold our hands? No, but keep right on. There are lots of others who have not heard of Christ. Let us do our share in fulfilling our mission.

God will not let us suffer although perhaps we sometimes give more than we can well afford. He will always repay us although it is not always our way. God knows best. Therefore do not complain about missions. Others are just as anxious to hear of Christ as we are. Shall we deny them this privilege? Ah, no! But rather help them along in such a good cause.

Is this my mission? In Iceland instead of saying, "How do you do?" They say, "Be Happy!" and they think it makes the day so much happier if greeted by these words.

We can all give kind words and smiles, and by so doing we help to fulfill our mission.

Let us turn our ears to these anxious children of God, who say,

"Out of the darkness roar thy cry.  
Urgently piercing to the sky—  
Redeemer, come, or else we die!  
Send gracious Father, from heaven above,

And grant to us Thy gift of love.  
Vain, and sunken in sin we lie,  
Immanuel, come, or else we die."  
Open, Father, Thy heart divine.  
Unite us to Thee and make us Thine,  
Reach out, redeem, or else we die."

This paper was written by Mrs.

Mayme Maugle, Keelersville Pa., and read before the Young Peoples' society of Bethel Mennonite church of Perkasie, Pa., on Sunday evening June 22.

#### For the Mennonite. BISHOP OR ELDER

There is evidently some confusion among Mennonites in the use and application of these terms. Similar confusion marks the use of these and other titles in the Christian church in general. Even in the writings of the Apostles various terms are used to denote frequently the same official position among the believers in the churches which they organized. In the history of the church down to the present time these terms used by the Apostles have been variously translated and applied, sometimes with loose and sometimes with quite rigid distinctions.

Quoting some thoughts expressed under the head of "Bishop" in the Schaff-Herzog Encyclopedia, it may be said that no distinction is made in the New Testament between the Greek words "Episcopos" of which "Bishop" is the translation and "Presbuteros" translated "Elder," for they both have the same meaning (Acts 20:17,28; Tit. 1:5 sq.). A Presbuteros occupied precisely the same position as an Episcopos (1 Phil. 1:1; 2 Tim. 3:1-8). In the writings of the post-apostolic fathers the identity of the office indicated by two terms comes out very distinctly in the first epistle of Clement to the Corinthians, in which he uses two words indiscriminately.

Other titles still were used to designate apparently the same office of oversight in the apostolic churches. Thus there is one Greek term signifying "those standing before or representatives," another meaning "leaders," and again the Greek word for "shepherds." A striking example of the interchangeable use of these different terms, I find in 1 Pet. 5:1-2 where Peter applies three of them to the same persons when he exhorts the presbuteros (elders) to exercise their episcopal duties of oversight by shepherding the flock, in a spirit free from overlordship, etc., until the chief Shepherd shall appear.

It is clear that these different appellations are used because of their figurative aptness to indicate the varied work of the ministry in the church and not for any specific distinction as between different ranks or degrees of authority. It is not surprising, therefore, that in the different denominational organizations the same

office is not always called by the same name, and that in some cases the same title is used to indicate one office in one denomination, and an altogether different one in another.

Several denominations, or groups of denominations, are characterized by a specific use of one or the other of the titles at the head of this article and by the emphasis given the office so indicated. In the one group the Bishop has a prominent place in the ecclesiastical organization and appointment; in the other the characteristic office is that of Presbyter or Elder.

As in the matter of formally stated articles of faith so in its church polity the Mennonite church has been less rigidly definite than many other denominations. We can not be said to belong distinctly to either the Episcopal or the Presbyterian group. At times and in places Mennonites may in their organizations and practice incline to one or the other form, but mostly our church polity conforms to neither but classes us in this respect rather into a third group, viz., the Congregational.

In several branches of the Mennonite church the Bishops or Presiding Elders hold a somewhat similar position as do the Bishops in the Protestant Episcopal, the Methodist Episcopal and allied churches. In our General conference, however, the Bishop or Elder (German Aeltester) is simply a person called and ordained to the full office of the ministry by and in the congregation or congregations which he serves. The two terms are designations not for two but for one and the same office. To apply to one person of this class the title Bishop and to another the title Elder as it appeared in a recent issue of the Mennonite in the report of a convention at Roaring Spring, Pa., is to make a distinction where there is no difference and is misleading and confusing. The use of the title Bishop is now seldom met with outside of Pennsylvania and it were better to drop it altogether and thus avoid the mistaken and confusing likening of the position of any of our Elders to that of Bishops in other churches.

A. S. Shelly.

#### LOSING AND FINDING THE LIFE.

If General William Booth, the late head of the Salvation Army, had applied his wonderful organizing talents and magnetic influence to the making of money, the human probability is that he

might have amassed a great fortune and made himself a power in the financial world. The industry and enterprise that he manifested in his long life of more than fourscore years if employed in the commercial and business world, would certainly have made it possible for him to wield great power and control in that domain. The fact, however, is that his entire personal possession at the time of his death amounted to only a few hundreds of dollars. So far as the gaining of wealth was concerned he threw his life away.

But what a marvelous finding of life there was with him. Who, of all the millionaires who have ever lived, has had a place comparable to his esteem and regard of his fellow men? How much money would it take to accomplish the good he has done and to win the world-wide and historic fame to which he has attained? How large a fortune would be necessary in order to secure enrolment of his name on the tablets of honor where it will rest throughout the future ages? If he had possessed an ambition to be recognized and remembered by the world and by future ages, he could not more unerringly have proceeded than he did. He threw his life away. But he found it. He forgot about himself in serving the world for Christ's sake, and the world will never forget him.

The same thing is true, in a measure, of every one who seeks to be useful and good and to honor Christ in doing his service, rather than in living a life of self-seeking, of pleasure-getting, of wealth-winning. He who starts out to be happy, at any cost, will find himself at the close of the day, or at the close of life, most miserable. He who determines to be famous at any hazard will usually be one who is infamous. He who forgets himself in trying to be useful, and of true service to God and his fellow men, will achieve more of love and honor than he could possibly win by any process of self-seeking. Let the life be given to Jesus Christ in faith and love, and it will be safely kept unto the everlasting life, and the memory of it enshrined in the love and tears of grateful human hearts and lives.

Years ago, a man said of a beautiful young girl who had given herself to mission work in Siam, "I hate to see that little girl throw her life away." He stayed in his little home town, and lived his little life in his small way, and known, probably, by not twenty people outside his

little country, and without any special admiration for him or help from him. She went out to her work, and started influences that have belted the globe, and made her name to be spoken in thousands of missionary meetings as an impulse toward holy living and holy service. She lost her life, but she saved it by every high and holy estimate and measurement.

Saul of Tarsus lost his life when he threw away his high scholastic and official position and reputation, and allied himself with the lowly sect that followed the lowly Nazarene. But though he threw it away, not caring where, it landed on the highest throne occupied by any man this side of Christ. And thus the disciple was like the Master, for Christ threw away His life, even letting Himself be nailed to the cross, but from His Cross and from His Throne He has ruled the ages.

Better be right and good and true, than be self-seeking and sinful, even though within the grasp of the self-seeker seem to be the high prizes of earthly life. They are elusive. They are intangible and unstable as the mist. He who seeks selfishly for pleasure and power and worldly prize will fail. He who seeks to save his life shall lose it. He who loses his life shall find it, in the Morning, on the Throne.—Herald & Presbyter.

The "Mennonite" and  
"Christlicher Bundesbote"  
together to one address  
for \$2.50.

#### Home Circle.

##### BOYS MUST BE BOYS.

Mrs. Ross was quite surprised to see the chubby face of Jack Ingram, a sturdy boy of ten, when she answered the knock at the side door. He was a neighbor, living three doors away, and he did not often bother her, as she did not encourage intimacy between her own boy and this same Jack Ingram. It was an attractive little face—round, rosy, and just a little bit dirty. The uncovered head looked up as if it had not been combed since morning.

"Say, Mrs. Ross," he stammered, hesitatingly as he twirled his little cap round and round on one hand, "would you mind tellin' a fellow why you said what

you did to Mrs. Brown when you passed over the bridge and I was catching polliwogs in the creek? You know you said: 'If that boy was mine, he would break my heart.'"

Mrs. Ross's face grew very red, and she did not know what to answer. Seeing her confusion, Jack continued: "You needn't mind tellin' me one bit; for it was the funniest thing. Mother and me was havin' a chummy talk out by the rabbit pen this morning, and I just happened to say to her that I was glad that Cliff Ross's mother wasn't mine. So you see you needn't feel bad about what you said. I just happened to hear you say that to Mrs. Brown, and it made me wonder if my mother saw anything wrong with me and didn't like to tell a fellow. I wouldn't like my mother to be disappointed in me, you know."

"And pray why wouldn't you like me for a mother?" asked Mrs. Ross, slightly piqued, for she prided herself on being a model mother and having the neatest-dressed boy in town.

"Well, you tell me first why I'd break your heart, and I'll tell you why I wouldn't like you for a mother," answered Jack.

"Well, Jack," said Mrs. Ross, sitting down on a chair on the veranda, while Jack took a seat on one of the steps, "I just couldn't stand it if Clifford puddled in mud like you do and climbed trees and into barns and all those things. Why, it must keep your mother's nerves in an awful state. And she must be darnin' all the time. You never keep a hat on your head, and you're freckled and burned, and you go swimming in the creek and go home with your boots strung about your neck oftener than with them on your feet. Why, I would be frightened to death if Clifford did some of the things you do."

"Is that all?" And a relieved look brightened up the grimy little face. "If that's all, why, mother don't mind them things much. You see, when I puddle in the mud, it's for specimens," he concluded. "Oh, yes," as Mrs. Ross looked incredulous, "the polliwogs I was gettin' me and mother is goin' to keep in a big dish of water and watch 'em turn into frogs. She says first they get little front legs, then their hind ones, and then their tail drops off; and I can hardly wait to see 'em. And look here," he continued. Forgetting for the moment to whom he was talking, he pulled a dirty handkerchief out of his pocket and, carefully untying it,

showed her a huge black caterpillar. She shivered; but Jack, failing to notice the shiver, handed the caterpillar lovingly. "Mother and me will look at this with daddy's magnifyin' glass to-night," he said, "en look it up in one of daddy's books."

"Cuckoos and orioles like these to eat," he informed her. "I guess it's the custard inside 'em." Mrs. Ross shuddered again. "Where's Cliff?" he asked.

"You mean Clifford," answered Mrs. Ross stiffly. "He's away on an errand. But I hardly think Clifford would care to handle such a thing as that."

"Oh, yes! Clifford! But you know he likes us fellows to call him 'Cliff, old man.' And, oh, yes, he likes bugs and grubs and little snakes and things. He gets me to keep some for him sometimes, 'cause he says you don't like 'em around. So I keep 'em for him, and he just looks at 'em when he gets a chance."

"You are a funny boy, Jack," sighed Mrs. Ross. "You haven't yet told me why you wouldn't like me for a mother," she continued inquiringly.

"Well," said Jack, sizing her up, "it isn't because you don't look nice, for you're a real pretty woman to look at; but you see a little fellow likes his mother to be chummy and not too awful particular. Now, you keep Cliff—Clifford, I mean—awful nice and clean and dressed-up, and of course he does look nice; but some boys call him 'Sissy,' and he don't like that. And he does look so lonesome sitting on the bank when the rest of us fellows are in for a swim; and when we climb trees to look into birds' nests, we have to tell Cliff how many eggs there are and what color, 'cause he darsent climb the trees, 'cause he might tear his clothes or scratch the shiny leather all off his shoes. He never can go bare foot, and he don't get strong like me. Why, see I could lick Cliff in ten jerks of a dead lion's tail!" he said as he swelled out his little chest and doubled up his grimy fists. "Only I don't," he hastened to say, smiling on her reassuringly as if he noticed her horrified look. "Yes, Cliff is a good sort if he didn't have to be dressed up all the time. He shares everything he gets with the rest of us. And he's game; you can't make him cry. My mother says maybe I'll be a science master at the high school, like my father used to be before he died. So she lets me learn all about bugs and things," he told her, speaking glibly. Well, I must be goin' home. Mother'll be looking for

me. I'm awful glad there isn't anything wrong about me but the climin' and the dirt, for I'll grow out of that, mother says. Good-by, Mrs. Ross. Tell Cliff to come over and see the baby pigeons I've got—just hatched."

Mrs. Ross's feelings were mixed, and she did some thinking, with the result that Clifford appeared among the "fellows" the next Saturday afternoon in blue overalls and bare feet, and had the time of his life.—Gertrude M. Neil, in Christian Guardian.

#### Marriages.

Schumacher—Hilty. — On Sunday, June 29 at the home of the bride's parents near Beaverdam, Ohio, Cyrus Schumacher and Olivia Hilty; the brother of the groom performing the marriage rite.

Basinger—Badertscher.—On May 31, in Bluffton, Ohio at the home of the bride's brother, by Rev. W. S. Gottshall, Christ Walter Basinger, of Fortuna, Mo., and Sarah Badertscher of Bluffton, Ohio.

Huser—Basinger.—On June 29, at the home of the bride's parents near Columbus Grove, Ohio, by Rev. W. S. Gottshall, Philemon Huser, of Pandora, and Elizabeth M. Basinger, of near Columbus Grove.

#### Deaths.

Augsburger.—After an illness of long duration, Mrs. S. K. Augsburger, of Woodburn, Ind., who had become familiarly known as "Grandma" to her many friends here, passed away on Tuesday, June 3. Her suffering at times was severe, but in the midst of it she was full of cheer and it was a pleasure of her friends to visit her. Now that she has passed from her home and loved ones, she will be greatly missed. She was a favorite among the young as well as the old, and was always held in highest respect by everyone.

At the funeral which was held at the Missionary church Friday afternoon, Rev. Aaron Augsburger of Saybrook, Ill., who had charge of the services, read the following obituary:

Mary Augsburger, wife of Samuel K. Augsburger, deceased, and daughter of Rev. Joseph and Elizabeth Augsburger, was born near Trenton, Butler County Ohio, February 4, 1849.

She united in marriage to Samuel K. Augsburger November 7, 1867. To this union were born nine children, seven sons and two daughters, three sons and one daughter having died in infancy. She moved with her husband and family to Woodlawn Ind., in March 1905 and made this her home until her death, her husband having preceded her on November 28, 1906. Her age was 64 years, 3 months and 29 days.

Upon confession of faith in her Lord and Master she united in early youth with the Mennonite church near Trenton, Ohio, of which she remained a faithful member and devoted Christian until called to her reward.

In the last years of her life she

was almost a constant sufferer. She bore her affliction with patience, Christian strength and fortitude, because underneath her was the everlasting arms of God. Kind and tender hands, such as only a much devoted daughter and sons can give, ministered unto her all that could be done to comfort and cheer her under her burdens until June 3rd 1913, when she peacefully passed away, God's messenger bearing her away to the home beyond to which she was anxiously waiting to go.

She leaves to mourn her departure, four sons and one daughter. Married, Augustin, Joseph and Alvin of Woodburn. Single at home, Martha and Milton. Eight grandchildren, two brothers, Joseph of Danvers Ill., and Christian, of Ft. Wayne, Ind., a sister, of Lima Ohio and many friends and relatives whose coming she awaits.

Interment was made in the cemetery at New Haven, she was laid beside the husband who had preceded.

#### Contributions.

In June 1913 for Foreign Mission.

General Treasury:  
Tabor church, Goessel, Kan., \$20.12; Bethel College church, Newton, Kan., \$43; Y. P. S. Hoffnagel and Hoffnagel-Eden church, Moundridge, Kan., \$11.85; S. S. City church, Beatrice, Nebraska, \$35.60; Christian church, Moundridge, Kan., \$10; Emmaus church, Whitewater, Kan., \$6.85; sewing society Neuhoffnagel church, Meno, Okla., \$31.85; Bethel church, Inman, Kan., Neufeld's ordination, \$104.75; S. S. Bruderthal church, Hillsboro, Kan., \$20.59; Hillsboro church, Kan., \$24.43; first Mennonite church and S. S., Philadelphia, Pa., \$35.63; Halstead church, Kan., \$30.70; A. A. Loopyky, Altona, Man., \$2; friend of missions, ditto, \$1; S. S. Wayland, Iowa, \$10.05; S. S. Springfield, Bergtal and Colony, Okla., \$19.45; Zions church, Donelson, Iowa, \$10; Friedensberg church, Avon, S. D., \$3; ditto from conference, \$62; From Berne, Ind., mission box \$11.90; birthday gifts, 24c.; legacy of C. J. Liechty, \$25; the tenth from F., \$4.75; friend of mission, \$22.75; H. Baumgartner, \$20; mission class, "I'll Awakening" \$150; interest from Bank, \$15. S. S. West Zion church Moundridge, Kan., \$37.64; Bergthal church, Pawnee Rock, Kan., \$14.26.

Treasury for Special Gifts:  
Fritz Bartelt, Portland, Oregon, A. C. Funk memorial, \$5; Y. P. S. first church, Allentown, Pa. A. C. F. Memo, \$10; Y. P. S. Bethany church, Quakertown, Pa. ditto, \$6; Y. P. S. Springfield Menn. church, \$5.

Treasury for Lepers in India:  
Pupils of German school near Whitewater, Kan., \$8.79.

Greatly acknowledged,  
Gustav Harder, Treas.  
John G. Reiger, Ass. Treas.

For Birney, Montana.  
From a friend, Dallas, Oregon, \$15; Dietrich Neufeld, ditto, \$5; Salomon Ediger, ditto, \$5.

Greatly acknowledged,  
P. A. Kiewer.  
For the Treasury of the Pacific Dist. Conference.  
Per Bro. P. R. Aschliman, from Fred Bartelt, Portland, Ore., \$5.00.

Greatly acknowledged,  
S. R. Aschliman, Treas.



## The Mennonite.

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Rev. C. van der Smitten, Editor, Berne, Indiana.

Rev. S. M. GRUBB, Asso. Editor.

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## "WHERE IS BOASTING THEN? IT IS EXCLUDED."

Fruitbearing is the aim and purpose of the Christian life, but to the honor and glory of God the Father. We will consider today "Where is boasting then? It is excluded."

At all times, but it seems especially at our time, there has been and is a great misunderstanding in respect to Christian duty. Liberty, voluntariness are emphasized but not in the right sense, rather in the wrong sense. The Catholic church enjoys rigidly the church duties upon its members, and how faithful they are in performing them! Evangelical duty is enjoined in a different way, yet the duties are here. It is not the law of the dead letter, but the law of the Spirit which quickeneth. The outward force is missing, as we are freed from the law, but only too often the spiritual law is just as little in force and enforced. The love of Christ ought to constrain us, but does it do so?

Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Are we servants of God? Are we ready at any time and under all circumstances to do His will? "Not my will but thy will be done," ought to be our motto. Are we not following our own will, our self-will, our selfishness, and thereby the devil who incites our own I, our self-will to resist and disobey the voice of the Spirit of God in our conscience?

This decision between two masters is always and everywhere pressed upon us, in prayer, in reading the word of God, in attending the application of truths preached,

in the Sunday school, in Bible class, in the Y. P. society, mission society and in the congregation. Are we willing to be used there? Are we led by the Spirit of God in conscience and in the word of God, or do we follow our own stubborn will and selfishness. How do we use the gifts which God has entrusted to us? Are we using them according to His will? For His honor and glory and the benefit of others? What impels us to do or not to do in these different respects? Are we constrained by the love of God or our fellow Christians or fellowmen? Are we impelled by the wish to be seen by men, to be praised by them? And what hinders us to do, what we know we ought to do, and are not doing? Selfishness, laziness or fear or favor of men?

But even if we do all that He wants us to do, what is our merit? "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which it was our duty to do." This seems to be a very hard saying and yet it is true.

Judging by what many Christians say about their own doing or giving, one would think they were doing much more than their duty. God owes them something and if not here on earth He will richly reward them in heaven. They take for their measure those who do not do their duty and exalt themselves for doing more than they.

Our Lord and Savior considers the matter from a different standpoint. Who among us has done his duty, filled his obligations to God, to himself, to his family, his household, his Sunday school, his society, his congregation? Where do we find one?

No one fulfills always and in all directions his duties. How many have for their motto the text: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you and live up to it? Too often our God, our religion, our own soul, the soul of others are of secondary importance, while the own pleasure, work, care, sorrow, or that of others are chief in our affections, and are considered of more importance.

We are indebted to God, not He to us. We have our all from Him, even the good we do, is His work, not ours; for He wills and does in us. He does not need us. We can not give Him what we have not first received. We think ourselves of by far too much importance. We have merited nothing but punishment. The profit begins where duty ends. As no one fulfills his duty, we are all unprofitable. We are not

worthless, but we are not faithful in the discharge of our duties, therefore we can not boast, but only ask for pardon.

How can we speak of reward, after what has been said? We are humble and see our own real state; we do not deserve anything, yet He promises us a reward, and a sure and rich reward.

But it is grace, not justice, that gives it. We can experience this here. The more we work, the more we grow in knowledge and experience, the more we are blessed for time and eternity. In giving we learn to appreciate the truth: "That to give is more blessed than to receive, and that the Lord loveth a cheerful giver."

The more faithful we are in performing our duties the more happiness will fill our hearts but all reward here and hereafter is a present of free grace. May we all partake in it through Christ Jesus. v. d. S.

## Correspondence.

Terre Hill, Pa., June 23, 1913. To the Mennonite: On June 21 Rev. Jacob Snyder from Roaring Spring, came to Bowmansville, preached a very helpful sermon on Sunday morning. He also preached at Fivepointville Saturday evening and Sunday evening, with a good attendance. The people were very glad to hear him. Thank God that He has sent such a man to this cold community as ours to kindle a heavenly fire. We wish God's blessings to all.

J. H. Lehman.

Donnellson, Iowa, July 7, 1913. Dear Mennonite:—The work in our church and Sunday school has been blessed with good, regular attendance. Five of our congregations attended our State Sunday School convention, which was held in Burlington the forepart of June. We had some international workers with us. The meetings were inspiring and we believe of great general benefit to all hearers, also the schools that were represented all over the state.

On the Fourth of July our congregation had a picnic in the nearby timber. An appropriate short program was rendered; a male choir, a ladies' choir and orchestra and band music tended to entertain the people. There were games, foot and sack races for the children, also a ball game, all amateurs, one side boys from 15 to 20, the other side from 20 to 40 years old. Ice cream, lemonade and soda pop was sold, but not as a money-making scheme, only so as to barely cover expenses. We think the day came the nearest to a real Christian celebration of the day of Independence that we ever attended. The weather was ideal and nearly every member was there. The prospect here is for a splendid crop of grain, fruit and corn. The general health of the whole community is good. F. H. Krebill.

Perkasie, Pa., June 23, 1913. The young people's society of Bethel Mennonite church of Perkasie, Pa., held a special service on Sunday evening, June 22. The topic for the evening was "Missions". Daniel M. Landis of Philadelphia was the leader. The service opened by singing "Rescue the perishing." Prayer was offered by Howard Moyer of Philadelphia. Interesting and helpful addresses on Missions were made by D. M. Landis and Dr. Landis of Perkasie and others. Clarence Hunter sang a beautiful solo, "Lead Kindly Light." And a well prepared paper was given by Mrs. Mayme Maule. The work at Perkasie is progressing slowly. Our Sunday school has largely increased in membership. Fannie E. Landis.

Germantown, Pa., July 1, 1913. On Sunday evening, June 29th, services in the old Mennonite church in this place, were conducted by John F. Kunk, of Elkhart, Indiana. This congregation was formed by the early Mennonite settlers who came to America from Europe in 1683 and was the first Mennonite church organized in America. The present house of worship was built in 1770, and is well preserved. The congregation at the present time is not large, but is active and zealous for the cause, and recently had five accessions to its membership. An addition, costing about \$2000, has recently been made to the building, for the special use of the Sunday school, which is all paid for and leaves the congregation free of debt. The present pastor is J. W. Bayley, who with the congregation, is much encouraged in the work, and we hope the Lord may bless and prosper them to the salvation of many souls. Rev. Henry A. Hunsiker, a former pastor of this congregation, was also present. He is now 88 years of age, but assisted in the services and gave a very interesting talk.

(This correspondence was sent by a visitor at the request of Bro. Bayley.)

"The Mennonite" from now until January 1915 and "Kreibel's History of the General Conference" to a new subscriber for \$2.00.

## THE WRONG BUTTON.

"Dear me!" said Janet, "I buttoned one button wrong, and that makes all the rest wrong." And she tugged and fretted as if the poor button were at fault for her trouble.

"Patience, patience, my dear," said mamma. "The next time look out for the first wrong button, then you will keep all the rest right. And," added mamma, "look out for the first wrong deed of any kind. Another and another is sure to follow."

Janet remembered how, one day not long ago, she struck Baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because one was wrong!—Picture World.

Those who in their youth make too many drafts on the bank of time are liable to find their account hopelessly overdrawn by the time they have reached middle life.

Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.

## Editorial.

Our readers, no doubt, are awaiting the sessions of the coming Inter-Mennonite conference at Berne, Indiana, with considerable interest. The prospect is that the gathering will be very well attended and representatives of the various bodies interested will come full of hope and enthusiasm. The ideas for which our church stand must be presented to the world by a front that is undivided and supported by all those who hold the principles represented. Mennonites are not the only body of Christians representing certain truths who stand divided. A denomination with a dozen distinct branches is more the rule than the exception, but Mennonites are a comparatively small body and their many divisions make their influence of little consequence when considered what it might be if they stood together. The coming conference will get us acquainted with each other and that will be a long step in the right direction. People of one family who once quarreled and were not on speaking terms for many years have long ago forgotten the cause of their difference but not the spirit

of I-will-have-nothing-to-do-with-you. They remained a separated people simply because they made it impossible for themselves to learn to know one another again. The same is true of church separations. The details that led up to the "splits", looking at them from the distance of time in which we find ourselves, are generally not only amusing, they are positively absurd. And why should absurdities be our reason for exclusiveness? This flocking by one's self business, when there still is a whole world, requiring the united efforts of all Christians, to be won for Christ, and when, as never before, the historic principles for which all Mennonites stand need emphasizing, ought, if we are really in earnest, come to an end.

We do not expect an immediate organic unit of all Mennonite bodies, perhaps it might be best if we preserved our separate organizations indefinitely. During the years in which we have been separated responsibilities have either been found or thrust themselves upon the various bodies. These can not be abandoned for the sake of a mere sentimental unity. Our mission, benevolent, and publication interests must be preserved and strengthened. The best way this may be assured is through the continued support of those bodies or conferences which brought them into existence. The real Mennonite unity will be found when once we learn to show our earnestness for our principles by all of us striking for them and striking together and when we once prove the sincerity of our love by supporting rather than "knocking" one another.

When the matter of establishing institutions of higher learning was first brought to the consideration of the Mennonite people many of them asked, "Well, if we do have colleges and seminaries, what will we do with the young people we train there?" It was then a matter that deserved some thoughtful attention because a professional ministry, in the sense that a minister devotes all his attention to the ministry and depends upon the liberality of his congregation for his support, did not then exist in the whole Mennonite church. The very nature of the situation at that time was such that specially trained instructors in the higher branches of education, when they completed their training, knew that they must look outside the church for an opportunity to follow the vocation to which they had been trained. Of course it was discouraging to see particularly brilliant young men work-

ing in other fields because the church of their fathers did not give them an opportunity to exercise their talents. In this way the church has undoubtedly lost some material that might have developed into excellent leadership. A list of the number of men now in useful service in colleges and universities who came from our churches and our schools is considerable. With them in our ministry and in our schools giving the church the benefit of what they have to give, if this were possible, would no doubt, mean today a church of greater influence.

But having admitted this much a loss to our church we contend that the gain we have made through them is greater than our loss of them. It is no small matter to equip one for greater usefulness even though that be beyond our own immediate circles. A church's mission is more than a mere selfish consideration of its needs. Its business is to do good and provide the means for doing good that will reach as far as possible. Those who have been driven by circumstances to larger fields have carried with them the ideals of their ancestors and in their particular fields they stand for these ideals and we believe, represent the type of Christian manhood which it has always been the aim of our church to inspire.

A successful professional man who is the product of our own efforts though he may be so separated from us by distance and the nature of his work as to make it impossible for him to do any actual work in our denomination still has an inspirational influence over the younger and growing generation that may almost count for as much as though he had remained with us and worked in home fields.

The pioneer day for education in the Mennonite church is now passed. We have a number of institutions offering higher work and the new one lately launched has the support of not one but a number of the branches of the church. Advances in education have gone so far with us that it will be a comparatively easy task to fill the places on the staff with able Mennonite instructors. There is every reason why the Bluffton College and Mennonite Seminary shall become a strong institution worthy of the respect of all educators. It is especially worthy of the moral support and financial backing of all of our people. We trust that our people will awake to the opportunity it presents, not only for culture but also for the unity of the whole body of Mennonites. In this in-

stitution we will be better prepared to give what our people are now demanding in the line of a specially and thoroughly trained ministry and we will also add to our equipment for sending a portion of our youths into other fields to illustrate our principles in their lives and teachings and so broaden the influence of our beloved church whose history has always been marked by unselfish sacrifices.

## WHEN RESTRAINING MAY BE WRONG.

It is evident that there is such a thing as restraining—drawing back or hindering another, who is, or may be engaged in assisting a certain religious movement. One may hinder another from doing a noble deed which might have been of unlimited joy to him and others.

This is true in secular affairs as well as in religious achievements. There are men occupying high offices of statesmanship or being successful in business affairs, who will devise ways in which they can suppress another who is a rival in their line of achievement.

In religious affairs we have men who are holding sacred offices and are a stumbling block to religious progress; hence they are a restraint to the cause of Christ. A pastor, superintendent of Sunday school, or any influential leader of church or state, may cause restraint in this direction. The Roman Catholic hierarchy is constantly trying to bring upon our government a pressure of their passion for political power, which is a menace to our country.

It is also true that restraining or holding one back from doing his best is a sin. Just as it is wrong to make a forward movement in religion, in a way that is not in harmony with the divine purpose. By holding back or checking an ambitious and God inspired young man in a certain movement, one may discourage him for life-time.

The trouble often with such leaders is that they possess too much of self-concept, or egotism. They possess an eagerness to magnify their own achievements. Paul said (Phil. 2:3): "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves."

At a meeting of election of officers of a Sunday school the aged and respected pastor gave his advice, quoting the old adage: "Let good enough alone." It has, however, been found in Sunday school work (as well as in other work) that in almost all cases it is better to elect other officers

after those having served for some time. By making changes it will bring others into the ranks of active service; hence more can be enlisted in the work and greater interest will be manifested in the cause.

The trouble is often that many leaders have not faith enough in the one who might be exalted, when he should stand beside him, and if he is in error, correct him. If Christ's spirit is in the hearts of both, he will, by a kind and loving rebuke, turn him from the error of his ways. It will be better than seeing the flock standing still, and by their idleness, keep others out of the fold.

Forward as Christ leads, must be the motto of every successful movement. When He leads, all is going safely. "His faithful follower I would be, for by His hand He leadeth me."

M. G. Oberholzer.

#### NOTES ON THE SUNDAY SCHOOL LESSON

July 20.

Moses' Called to Deliver Israel. Exod. 3:1-14.

Golden Text—Matt. 5:8.

There always comes a time when God says, "Thus far and no farther." Egypt had been oppressor long enough and God saw fit to say, "Stop!" Israel was calling for deliverance, that was enough to bring to their assistance the power of the God who made great promises to their fathers. One reason why men remain in misery and bondage is because they are satisfied and don't call for deliverance. A great portion of the race is bound in a slavery as dark and as cruel as Egypt. Deliverance would be theirs if they would but ask for it, but they are perfectly satisfied to serve the evil one without a wish to have their fetters broken.

It was a big change for an Egyptian prince to become a shepherd. The shepherd was particularly despised in Egypt. Egypt was the land of culture and comfort. The shepherd's life had no comforts, it was a wild hard life in the desert. One sometimes wonders why God should bury a man of the ability and talent of Moses for forty years in the wilderness, but Moses was not being buried, he was learning. The incident that made him a fugitive from Egypt shows him to have been a hasty person. It took forty years of waiting upon God to make him fit for the leadership of God's people. During these years of waiting he was learning practical lessons. He was to lead a great multitude of people through this very country in which he was watching sheep.

It would be necessary that the leader of such a multitude should know the country intimately. The shepherd's occupation gave him such a knowledge of the country.

God has blessed the shepherd life by calling from it so many of His greatest and best servants. Jesus calls Himself the Good Shepherd and the most intimate name by which a minister is known to his flock is Pastor, a shepherd. During these years of waiting and learning, Moses, the wise man of Egypt, was growing in fitness for the responsibility that God was preparing to give him. He was proving his faithfulness. The test was a thorough one extending over forty years.

The sign of the burning bush was an appropriate symbol of the one who called Moses. "Fire shining in light, is mysterious in nature, ineffably bright and glorious, everywhere present, swift-winged, undefiled and inflexible. Light is the source of life, of beauty, of manifested reality, of warmth, comfort, and joy, of health and of power."—Select Notes.

The first impulse of Moses on seeing the burning bush was one of curiosity. "God asks him for a reverential spirit. Through this comes all the rest. The more one knows of God the deeper and tender his sense of reverence. Sin is never reverent. It breeds positive irreverence. It would make everything common in a bad sense. The recognized presence of God makes us feel the sacredness of life. Love is always reverent."—S. D. Gordon.

God has now provided a way by which we may boldly come into His presence, but it should always be with reverence.

God reminded Moses of the covenants made with his ancestors. The covenant-making God is the covenant-keeping God. No matter how lowly or distressed God's people are, they find comfort and encouragement in His covenant promises. Our Lord uses this passage as a proof that the departed saints still live. Matt. 22:32. He says, "I am the God of Abraham," etc. Am the God of the living. There are three assurances given (1) "I have surely seen." (2) "I have heard." (3) "I know." Who can lose heart in any distress with such assurances? There are three purposes revealed. (1) God will deliver. (2) God will bring them out. (3) God will give a goodly land. This is always God's method. He delivers His people from Satan's bondage. He takes them out of his power, and He gives them something infinitely better. Moses had failed once as a deliv-

er and was timid. He had trusted in himself but now he is commissioned to go forth as God's instrument. Like Moses, all servants of God are called to battle against the powers of evil. There can be no question about results. Those who do God's bidding are sure to produce the results He requires.

Moses presented several obstacles, as he thought, which unfitted him for the service to which he was called. (a) "Who am I?" What could a man, 80 years of age, an exile, discredited or probably forgotten by both the Egyptians and the Israelites, do? (b) Will the people listen? By what authority shall I come to them? (c) I am slow of speech and of a slow tongue. These objections disappear when Moses is assured that he is but the instrument of God. "I will be with thee. 'I Am hath sent you.' 'I will be thy mouth. These are the authority and power he is to possess.

The lesson suggests to every child of God that he has a definite task to perform to which God has called him, but this task may require a preparation, perhaps of years of waiting and learning. That there will be obstacles is certain, but the God who calls men to do difficult things is resourceful enough to give them the necessary ability to overcome everything standing in the way to hinder or defeat.

#### NOTES ON THE C. E. TOPIC

July 20.

Favorite Verses. III. In the Prophetic Books. Hos. 14:1-9.

"Many people," says Canon Griddlestone, "shrink from the study of the prophets, partly because they seem so difficult, and partly because opinions are supposed to differ so widely as to their interpretation. But probably we unconsciously exaggerate both, the difficulties and the diversities. Let us remember that the prophets were preachers, and we may read large portions of their works as inspired sermons. Taken in this way they give us wonderful insight into the condition of Israel and Judah in their time, and their discourses may be taken as models for many sermons, as in turn they plead, expostulate beseech and convict."

Perhaps if we were to investigate we would find that most Christians' know less about the contents of the prophetic books than they do about the other books of the Bible and for this reason favorite texts from the prophets, although they occupy so much of the Bible, are few. There are more sermons preached from the Gospel of Matthew

alone than from all of the prophetic combined. It may be that this is as it should be since the gospels deal with the Savior of the world as He was in the flesh, while the prophets simply made an occasional mention of Him as the Messiah who was to come, but to get an understanding of a subject we must study it from the beginning. No one can have a proper appreciation of the redemptive work of our Lord unless he is familiar with the promises made of His coming ages before His birth.

The dearest, the sweetest and most helpful passages from the prophets must be those concerning Jesus because He is the most precious of all things that men may know. It would be a helpful exercise if every Christian were to make a special study of the prophets, paying particular attention to the passages describing the coming, the life, the suffering, death and resurrection of the Messiah.

The Prophets contain many promises, many pleadings and a great number of threatenings. A promise is always dear to the one who believes that it will come true and knows that its fulfillment brings good things. A sense of one's own unworthiness, of loss, a trial, or a trouble, become easy to bear when we have the sure promise of victory in the end. It amazes one who takes the trouble of hunting for them, to find how precious the promises God inspired His prophets to make are in times of trouble of soul and distress of body.

How can we resist or how can we help but love the words with which God pleads with us to mend our ways and turn to Him. The prophets were great pleaders for God? They are still pleading with us for Him. Do we listen?

A prophet was often sent to warn and threaten. Heeding his warnings meant safety, disregarding them meant destruction. If for no other purpose, and there are many others, one ought to peruse the prophets closely to learn what ought not to be done. Nations are addressed time and again by the holy seers. Their follies are rebuked and their sins condemned. The patriotic citizen who wants to feel sure that God is blessing his native land and assures it a future ought to give much time to the messages the Prophets give to nations. In them he will find plenty of occasion for working as a citizen against iniquity and for righteousness.

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#### Items of the Week.

##### THOUSANDS KILLED IN BALKAN BATTLES

London, July 7.—Eleven thousand officers and men of the Serbian Tink division were killed during the battle with the Bulgarians, in which the division was defeated, according to advices from Sofia. The division consists of fifteen thousand men who were surrounded by a Bulgarian army, which had outflanked them. Only four thousand of the Servians survived and these were taken prisoners. According to other newspaper reports a Bulgarian column of fourteen thousand men has succeeded in reaching the Serbian town of Vranja and is threatening the line of retreat of the Serbian army. The Bulgarians presumably were pushed forward from Egri Palanka.

All advices declare that last week's battles were the longest and hardest fought of all the battles during the Balkan war.

These reports state that the Bulgarians lost heavily in killed and wounded.

In fighting around Ketchana three Serbian regiments were annihilated, however, according to the dispatch received today from Lieutenant Wagner.

While dispatches from the war zone are conflicting, it is the belief here that the Bulgarians are gradually forcing both the Servians and Greeks back, but not without the most bitter fighting. The battles are marked by hand-to-hand conflicts in which bayonets are used as sabers, and at such close quarters that the troops resort to clubbing each other with the butts of their rifles.

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John D. Rockefeller CELEBRATES BIRTHDAY Cleveland, July 8.—At Forest Hill, his summer home, John D. Rockefeller celebrated today his seventy-fourth birthday. With only one or two of his Cleveland friends present, the day was passed quietly.

Despite many stories to the contrary, Rockefeller is unusually healthy for a man of his age, especially when his early business worries and work are taken into consideration. For his physical condition of today Rockefeller gives credit to his personal physician and friend, Dr. H. F. Biggar, age seventy-two. Rockefeller has kept his health and strength while men his junior by many years have succumbed after winning business laurels not nearly as great as those the oil king has won. Of these perhaps E. H. Harriman and J. P. Morgan were the most prominent. He has survived his one time partner, Henry M. Flagler, who recently died at the age of seventy-seven.

Two meals a day, one entirely of uncooked fruit; an occasional day of fasting from all foods except fruit; frequent salt baths frequently, and a few Turkish baths, with vigorous massage, at least every two weeks, are some of the receipts offered, with the solid backing of their eminent success in the case of the doctor and his famous friend and patient.

#### VOTE FOR STRIKE ON 51 RAILROADS

New York, July 8.—Ninety-four per cent. of the members of the Brotherhood of Railway Trainmen and of the Order of Railway Conductors, out of 76,683 participating in a strike vote in the wage dispute with fifty-one eastern railroads, are in favor of a strike. These figures were announced today at a joint meeting of union representatives and a committee of railroad managers.

When the conference convened the Erie railroad announced that it had withdrawn from the proceedings on the ground that it would be unable to meet any advance which might result. This practically invited a strike. The Erie said it was willing to consider wages and conditions of individuals, but would not agree to any general increase to any class of employees at the sacrifice of needed safety appliances and improved equipment.

#### GIANT AIRSHIP SWEEPED TO SEA; PILOT HELPLESS

New York, July 5.—A motorless and rudderless dirigible balloon, carrying George M. Gay, a youthful aeronaut of Ohio, was swept by a gust of wind from the hands of five men holding it to the ground on the New Jersey side of the Hudson river early this evening and was carried aloft without any means of control for its pilot.

A west wind swept it across the Hudson, over the city, and toward the Atlantic ocean. It fell on the waters of Long Island Sound, according to definite word received early this morning. Gay was saved by the crew of the steamer Sagamore, which sighted the balloon before it reached the waters' surface a mile and a half off shore. The dirigible sank and Gay was picked up after swimming about for five minutes.

The balloon covered a distance of about twenty-five miles in its uncontrolled flight. It was without motor or rudder and Gay, a novice, was not able to release the gas.

#### AVIATORS FALL IN LAKE

Chicago, July 8.—Two of the three hydroaeroplanes which started from Chicago today to fly to Detroit were wrecked over Lake Michigan by squalls and fell into the waves far from land. Anthony Jannus, of St. Louis and his mechanic, Paul McCullough, were picked up off South Chicago by the steam dredge Dahle. Walter Johnson, of New York, flying alone, was rescued near Whiting, Ind., by the South Chicago life saving crew. Jannus' machine was abandoned in a squall after the dredge had started to tow it ashore. The life savers brought Johnson's craft to shore and he may resume his flight.

#### GREAT BATTLE IS ON NEAR SALONICA

Vienna, July 5.—Desperate fighting has been in progress between the Bulgarians and Servians since yesterday near Veles (Kopriv), according to the Sofia correspondent of the New Free Press. He said the Bulgarian troops repulsed the Servian southern wing with heavy losses and expected to occupy Veles shortly.

The same correspondent telegraphed that a great battle extending over an area of fifty miles was being fought north of Salonica, where

eighty thousand Greeks were opposed to one hundred thousand Bulgarians. The Bulgarians had made a number of minor attacks since last Monday with the object of inducing the Greeks to take the offensive. The bait was taken and the battle was begun. The result is expected to be a deciding factor in the Greek and Bulgarian campaign.

#### GETTYSBURG REUNION.

Gettysburg, Pa., July 5.—A great reunion of the blue and gray commemorating the battle of Gettysburg practically came to an end today, although the camp where more than 50,000 old soldiers were cared for during the week will not officially close until tomorrow.

All day long weary veterans walked over the dusty roads and streets to the railway stations in the big camps and in the town of Gettysburg and stood or sat around under the days of a scorching sun, while the trains that took them home were being prepared.

There were no flying banners, blaring bands or marching columns. The veterans came to the stations and waited patiently for the announcer with his big megaphone to tell them their trains were made up. Usually about twelve coaches constituted a train and the railway people faced the biggest problem of the week in getting loaded trains away.

It was the sultriest and most uncomfortable day of the week. One soldier in gray from North Carolina, dropped dead in the crowd at the town station of one of the railroads.

#### WRECKED IN A TUNNEL; PASSENGERS IN PANIC

New Albany, Ind., July 5.—A west-bound passenger train was derailed today in the mile-long Edwardsville tunnel, four miles west of this city, and passengers were almost suffocated by sulphuric fumes. A yard engine was helping the regular engine through the tunnel and over the knobs. Both engines, the baggage car and the mail car were derailed.

The frightened passengers scrambled from the train. The tunnel was filled with smoke, which threatened to asphyxiate them as they staggered and stumbled along the track in frantic efforts to reach fresh air. Some fell down and suffered bruises, and their clothing was soiled and torn, but all reached the tunnel portal in safety and soon revived.

#### WASHINGTON IS "DRY" FOR FIRST TIME ON SUNDAY

Washington, July 6.—Washington was actually "dry" today probably for the first time in its history. This was the first Sunday of the new Jones-Works excise law for the District of Columbia and its strict provisions were enforced to the letter. Not even a bona fide registered guest at a hotel could have a drink with a meal. The exclusive club could serve nothing. Their officers had been warned that the "locker system" would be constructed as a violation of the law. They also were notified that liquors actually bought on Saturday could not be iced and served on Sunday.

So stringent is the new law that purchases of common alcohol for medical or commercial purposes at drug stores are registered in the same way as dangerous poisons.

#### SALOONS DECREASE 18,000 WHILE USE OF LIQUORS INCREASES VASTLY

Washington, July 2.—The American people drank more whiskey and beer, smoked more cigars and cigarettes and chewed more tobacco during the fiscal year 1913, than in any other yearly period of the nation's history, according to estimates based today upon the record-breaking internal receipts of the federal government for the twelve months ended June 30.

The drinkers of the country consumed the enormous total of \$148,300,000 gallons of whiskey and brandy, an increase of 7,500,000 gallons over the previous year, and breaking the former high record of the fiscal year, 1907, by 7,300 gallons. Sixty-four million, five hundred thousand barrels of beer flowed down the throats of lovers of the amber brew, exceeding 1911's great record by more than 1,000,000 barrels.

Smokers puffed into space 7,707,000,000 cigars and 14,012,000,000 cigarettes during the year just closed. This was 217,000,000 more than in 1911, an increase of more than 3,000,000 pounds over the previous year. Patrons of the pipe smoked 403,200,000 pounds of tobacco or 9,400,000 pounds more than the consumption of 1912. Chewers of snuff likewise held their own, disposing of 32,000,000 pounds, an increase of more than 3,000,000 pounds over the previous year.

Despite the high record consumption of intoxicants, returns to the internal revenue that the number of saloons of the country decreased by 18,000 during the year, the retail liquor dealers numbering only about 450,000.

Assessment on drinking and smoking luxuries, on corporations and on oleomargarine and other articles taxed by the federal government brought into the United States treasury \$344,426,884, the second highest in history, exceeding the previous high record of 1911 by \$21,900,000.

#### FEWER CASUALTIES THAN EVER BEFORE ON FOURTH

Chicago, July 5.—Fourth of July this year was marked by fewer deaths and accidents than have been reported to the campaign for a "sane Fourth" in many years. This is attributed to the campaign for a sane Fourth which has been waged generally in the larger cities of the country. The number of deaths directly due to fireworks and other explosives so far as reported will not exceed twenty, and the injured will be well within four hundred. The death reports come largely from towns.

#### 6,000 BLACKS STRIKE.

Johannesburg, July 8.—Six thousand native black laborers from three large mines, near Rand joined in the labor upheaval today. Should the dissatisfaction among them spread to the other 250,000 natives employed on the Reef, it will mean that the white inhabitants will be confronted again with the "black peril," which has been quiescent for some years. The natives refused to descend into the mines unless an increase in wages was granted and one thousand of them employed in one mine were brought out of their compound. They were, however, armed by the leveled rifles of the troops, who had been posted to deal with this serious development, and they returned to their quarters. Most of the white strikers have returned to work.



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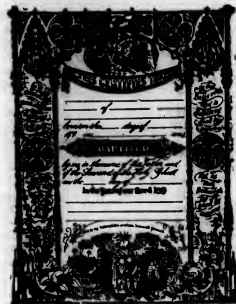
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VOL. XXVIII.

BERNE, INDIANA, JULY 17, 1913.

No. 28

### IN GOD'S GOOD TIME.

In God's good time we'll see the reason why

To some He gives, to others must deny:

We will not think it strange, or wonder then,

Why different gifts He gives to different men.

In God's good time the feet we thought so strong

We'll find could not have run the journey long;

The willing hand had palsied e'er it wrought;

In mercy God denied them what they sought

In God's good time, the will that was most weak

We'll learn was staved by Cross it did not seek;

The careless heart that trifled all its days:

In mercy, God with shadows spread their ways.

In God's good time we'll thank Him for our share

Of burdens, that to others were no care;

Of tasks, most irksome, which He bade us do;

Of crosses, borne alone the whole life through.

In God's good time no sigh will seek release

For that which now we deem would grant us peace;

We'll know that, had we cast ourselves the lot,

The path had led where peace abideth not.

In God's good time we'll understand the pain,

Which now we feel, was big for us with gain;

That, had we travelled less, the child of strength

Would never from the soul have leaped at length.

In God's good time, with all life's lessons learned,

The purpose in this training then discerned,

We will not think it strange, or different then,

We will not think it strange, or wonder then.

The Evangelical Messenger—John A. Howell.

### NEWS AND COMMENTS.

P. A. Penner writes from Champa, India: The rains have broken and though they are hindering in the preliminaries to church building, yet they will not prevent the continuation of the building work as such. All is well

here. Are anxiously waiting for the Board meeting report. With greetings fraternally.

A correction of the obituary notice of William G. Moyer in the Bundesbote of July 3 and Mennonite of July 10, instead of A. S. Shelly assisting in the services it should read A. B. Shelly.

Pastor A. M. Fretz will have Harvest Home services in his Deep Run charge Saturday, Aug. 2, at 2:30 p. m. At Pottstown Aug. 3, at 2:30 p. m.

### FAREWELL TO REV. AND MRS. GRUBB

About fifty members and friends of Bethany Mennonite church gave a farewell party to Rev. and Mrs. W. H. Grubb on Tuesday evening, at the home of Wellington Moyer on Eleventh street. Rev. and Mrs. Grubb have packed their furniture and goods ready to be shipped to Trenton, Ohio, where he has accepted a call from the church at that place. The evening was spent with vocal and piano music, recitations, brief address by Rev. Grubb and remarks by several others, presentation of a purse, refreshments, closing with singing "Blest be the Tie" and "God be with you."

A similar farewell was tendered Rev. and Mrs. Grubb, at their home, by members of the East Swamp church, on Wednesday evening, when a very pleasant evening was spent. The storm interfered somewhat with the attendance.

Mrs. Grubb and the children will leave on Monday to spend about two weeks with her parents and friends in Philadelphia before their removal to Ohio.—Quaker-town Free Press.

### French Canadians and the Bible.

At the time of the rebellion of 1836 in Canada, an English soldier left a Bible in the house of a French Canadian Catholic, a Mr. Roi of Sabrevois. The reading of it led to the latter's conversion, to the establishment of an Episcopalian mission, and of the Sabrevois Institute. A colporteur left a Bible in the home of a Mr. Piche, who was converted as a consequence. The direct

Protestant descendants of the family now number seventy-two. Similar stories might be told of the conversion of such well-known and highly respected French Canadian Protestant families as the Rondeaus, Filiatreaults and Thierriens—families with numerous descendants and exercising great influence upon these people. A French boy worked in a Biddeford cotton mill on looms close by those of Christian woman and Sunday school worker, who was accustomed to bring her Bible to the mill for study at odd moments. This young Pierre Paquette saw it lying on the window-sill, and from time to time took it up and read. His interest was awakened; he began attending the Baptist Church, and was finally converted. This led to bitter persecution. Beaten unmercifully and finally forced out of his home by his parents, he went to Rochester, became a Christian worker and later a singing evangelist. "The little boy whose back was sore from cruel beating is a Sankey now," singing the Gospel under the auspices of the New York Baptist State Convention. Another converted French worker of the same name, Joseph Paquette, is evangelizing in Connecticut.

### Spanish Intolerance.

Spanish exchanges report from Ferrol that a Protestant soldier, Pablo Hernandez, a young man of twenty, serving in a detachment of marines commanded by Lieutenant Perea, the son of the Marquis of Arillano, when ordered to kneel with the other troops at a military mass, refused, replying that his conscience would not allow him. For this he has been imprisoned. The comments of the Spanish press are of various sorts. El Pais of Madrid thinks it singular that, while Moslems in the Spanish colonial army are free from these humiliations, a Spanish citizen should not be allowed religious liberty. Others, in the spirit of Romanist casuistry, cannot understand why Hernandez did not kneel, protecting his conscience by mental reservations. Spanish evangelical Christians have brought the case before the Premier, Senor Canalejas, in a

public hearing, but at the date of writing no action has been taken by the government. As a pendant to this case El Cristiano reports that, in the village of Paterna near Valencia, burial was refused to the body of the infant daughter of a Protestant pastor. For many hours the distressed father was obliged to wait at the gates of the cemetery before the authorities could finally induce the cure to open them to the burial party. Pastor Fliedner's privately circulated report (Leaves from Spain, p. 293) says that quite recently the town councilors of Mozoncillo made a regulation that all who should speak to Protestants, render them any service, or accept any from them, should be punished with a fine of two reals (10 cents). Three fines have already been imposed and paid. In another place evangelical Christians have been refused the use of the common pasture and obliged to feed their cattle elsewhere.—Rec. of Chr. Work.

### FROM OUR CITY MISSION.

Under date of June 30, Bro. Grubb writes as follows:

Brethren:—The second quarter of 1913 began with Sunday school picnics. Because of the number of children we had the picnics on the instalment plan; the older ones first Saturday and the younger the following Saturday, April 5 and 12. The picnics were at our home since we have room for them on the hills near where they could climb and pick flowers. With the last instalment came all the teachers. We had Germans, Russians, Italians, English, Mexicans and native-born, but all Americans. We are reminded of our duty as a nation to assimilate these various peoples and make them good citizens and of the church to bring Christ to them that they may have eternal life.

Speaking of these various peoples it recalls a peculiar coincidence of the latter part of the quarter. In our S. S. work this year we are studying The Acts. As we study we try to learn a name for each chapter, as chapter 1st "The Ascent of Jesus"; chapter 2nd "The Descent of the Holy

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Spirit," and so on. In June we had three lessons on chapter 13. This chapter we speak of as: "From Antioch to Antioch." On one of these Sundays as we studied this chapter there came into our school a family from Antioch of Syria and they are now with us each service.

We have been sad because one of our girls has gone from us. She is one of the five baptized last year. She has married. That is not a sorrowful state but she seems not to have grasped the full import of the Christian teaching. Her parents are Mexicans, and as most Mexicans ignorant. Also as most Mexicans, are Roman Catholics with all the superstitions of that organization. She married a young man of that class and this is part of the proceeding: They were married by some civil officer first and then later (when they could raise the dollar to pay the priest) were married by the R. C. church. I thought of the work among the Indians and compared this to their lapses of into heathenism. What the future has we do not know but the outlook is very bright for them. We hope we may be able to tell a better story of one of the other girls who was baptized at the same time.

We are doing a little missionary work, or trying to interest our S. S. children in missionary work. This is how it came about: A few children would bring money to the S. S. We have not had collections because the children coming heretofore had nothing to give. Here is what we did: Put a shelf beside the door, within reach of the smallest; screwed and glewed a small coin barrel with top glewed on, to this shelf; on a card fastened above the barrel—wrote these words: "A barrel of money to teach India the Lord Jesus." Each Sunday morning at the close of the S. S. one of us tells the children a story of India and her children. When the barrel is full it will be broken and the money sent to India.

Vacation time has come. With the closing of the public schools we discontinue our singing, sewing and catechism classes. We may be able to open a new meeting for the children but must wait and see conditions.

Lack of singers has hindered our street meetings but we trust we may be able to have a few more volunteers soon.

A considerable change is to be noted in our Sunday evening attendance; this year there are a considerable number of grown persons who attend and who come in regularly.

One night a month Miss Braun speaks and the next month Miss

Penner speaks. We are able to get a few other persons to speak occasionally, so we have variety of speakers and service. We miss John Neufeld who has been with us as a volunteer helper the last two years.

Our workers conference on each Tuesday evening has been of much help. We meet at our home and spend some time in conference on our work—our various experiences, questions, and answers, and plans. Then we spend an hour on a Bible lesson, this quarter we studied Ephesians and Colossians. Each one teaches the others a chapter in an evening.

On the whole we reckon that the gains have been greater than the losses in this quarter. One person was added to our number by baptism. For all the comfort in the work we praise the Lord. Respectfully,

E. F. Grubb.

## Beloved Congregations:—

The Lord has again graciously blessed the work of His children and has prospered our city mission work during the past quarter.

The enemy was also at work and has hindered a poor soul to see the kingdom of God. We should make it our object to pray for this poor wandering soul. We have reason to praise the Lord, that the number attending the services, is growing. More people are receiving the gospel message. The Word of God will continue to do its work in the hearts of those who hear it.

Let us not forget our share in the work. Our prayers and offerings must go out to meet our workers and uphold them before the throne of Him who redeemed us with His life and sacrifice.

Fraternally,

Jacob J. Balzer, Sec'y.

## CO-OPERATION IN MENNONITE EDUCATION

An epoch in the brief history of Mennonite education in America was reached when a body of Mennonites from five different branches of the Church agreed to meet at Warsaw, Indiana, on May 29, and met again at the Mennonite Home Chapel, Chicago, on June 24, to consider ways and means of co-operation in the work of higher education for the Mennonite people as a whole. From the success of "the failure at Wadsworth" to the splendid schools of today, Mennonite history has many triumphs to enroll. These successes of the past have paved the way for the present movement to co-operate in a larger work for the church than has

yet been undertaken, a work that is full of large possibilities for the welfare of the whole church.

Today there are more than a dozen institutions of higher education in the United States and under Mennonite control, ranging from academies and preparatory schools to colleges offering four years of work, leading to the A. B. degree. About fourteen hundred young Mennonites are attending these institutions under the control of the Mennonite church. In addition to these there are several hundred young Mennonites attending schools of other denominations, or state institutions. Some of our Mennonites, quite a large number, have done advanced work in the best Universities of Europe and America, and many of them are holding positions of influence and responsibility in some of the best Universities of the land. This is a phenomenal advance from the small beginnings of a few years ago.

Along with the advance that has been made in education, the work of the church also has been growing. The church, almost all branches of it, has large missionary enterprises, "houses of publication, city missions, home missions, orphanages, old peoples homes, etc. All these activities require a more or less trained force which has come to a large extent from the present schools, or, in many cases, from schools of other denominations. More of the Mennonite young people are attending high schools than ever before. This has made it necessary, that the young men called to the ministry have a better preparation for their work than formerly was required of them. Men are to be found in the Mennonite Ministry of the various branches that have attended theological and Bible schools of from a dozen to fifteen different denominations. For some time the demands have been growing stronger that there should be a Mennonite theological and Bible school for the training of Mennonite ministers, missionaries and other workers of the church.

Recognizing these conditions, those upon whom the responsibility of conducting the present schools rests have been asking the question whether the church as a whole is ready to take an advance step in the work of education. If so, how can it best be accomplished. A number of bodies which have no school have been earnestly and prayerfully considering the advisability of establishing a school for their respective body, for all realize the importance of a thoroughly Christian training for the young people

who expect to do efficient work in the service of the church, and who will become the future leaders.

As early as last December an informal meeting was held at the Hotel La Salle, Chicago, where these questions were considered by President J. W. Kliever of Bethel College, President N. E. Byers of Goshen College, Rev. A. S. Shelly of Bally, Pa., and S. K. Mosiman of Bluffton College. At this meeting it was tacitly agreed that any advanced work in education in the Mennonite church, if it is to serve the largest possible number of people, could best be accomplished by co-operation of a number of branches of the church. It was further agreed that if sufficient interest in such a movement should manifest itself in several localities, a meeting should be called at some central place to consider the possibility of such an undertaking.

After some investigations had been made it was found that a number from several bodies of Mennonites expressed their willingness to attend a meeting to consider a union school movement in which the various branches of the church could unite. Accordingly a meeting was called to be held at Warsaw, Ind. on May 29, 1913. Friends from the Mennonite Brethren in Christ, The Defenseless Mennonites, The Central Illinois Conference of Mennonites, The Old Mennonites and the General Conference Mennonites agreed to attend the meeting. Twenty-four friends of the movement attended the meeting. The most important resolution passed at this meeting was the following:

"Resolved that it is the sense of this meeting that an institution be established, representing the various branches of the Mennonite church, giving the under graduate and the graduate work of a standard college (courses leading to the A. B. and A. M. degrees), the theological and biblical work of a standard seminary, and courses in music aiming at the thorough development of the musical ability of our people and meeting the needs of our churches."

By a "standard college" is meant an institution that has an endowment fund of at least \$200,000.00, a faculty of at least six professors having the necessary educational qualifications and giving all their time to the teaching of the college branches; that must have certain educational standards for the admission of students to the freshmen class; and that must have the necessary buildings and equipment.

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It was further resolved that the proposed institution should be established in connection with one of the schools already controlled by the Mennonite people and that the names of persons should be suggested who should be requested by those present to organize themselves into a Board of Directors to establish the proposed institution. Accordingly a board of fifteen members was named by choosing three men from each of the above named bodies and this Board was requested to take the necessary steps in establishing the institution.

The meeting at Warsaw was a very enthusiastic one and all who were present felt the great possibilities of joining forces in an educational work of the scope suggested. The following persons attended the meeting at Warsaw:

J. W. Kliever, Newton, Kan.  
J. H. Langenwelter, Newton, Kan.  
N. E. Byers, Goshen, Ind.  
H. W. Eby, Goshen, Ind.  
F. S. Ebersole, Goshen, Ind.  
C. Henry Smith, Goshen, Ind.  
P. E. Whitmer, Goshen, Ind.  
A. S. Shelly, Bally, Pa.  
John Ropp, Bloomington, Ill.  
S. M. Grubb, Philadelphia, Pa.  
S. M. Musselman, Wayland, Ia.  
W. W. Miller, Pulaski, Ia.  
A. B. Rutt, Chicago, Ill.  
Benjamin Esch, Washington, Ill.  
Amos A. Geiger, Bluffton, O.  
S. K. Mosiman, Bluffton, O.  
W. S. Gottschall, Bluffton, O.  
P. R. Schroeder, Berne, Ind.  
J. F. Lehman, Berne, Ind.  
A. N. Sprunger, Berne, Ind.  
Benjamin Sprunger, Berne, Ind.  
Meno Burkhalter, Berne, Ind.  
E. Rupp, Chicago, Ill.  
J. F. Balzer, Mt. Lake, Minn.  
Dr. S. K. Mosiman, Bluffton, O.  
was made chairman protem. of the Board with power to call a meeting.

Accordingly the first meeting of the Board was called for June the 24th to be held at the Mennonite Home Chapel, Chicago. The roll call showed that all of the five branches had three members of the Board present except one, which had but two. Several members of the Board who could not be present sent substitutes. A number of interested friends were also present so that the total attendance numbered twenty-two.

At this meeting the Board formally organized itself by electing J. F. Lehman, Berne, Ind., who had taken the place of S. M. Musselman, resigned, President of the Board, Rev. E. Troyer, Normal, Ill., Vice President, and C. H. Smith, Goshen, Ind., Secretary.

After a brief discussion it was unanimously decided that the

proposed school should be established in connection with Bluffton College, Bluffton, Ohio. The name adopted for the new institution is "Bluffton College, and Mennonite Seminary." A committee was named to take out a charter for the proposed school. A committee was also appointed to draft a constitution and by-laws. The desire was expressed that the institution should be under church or conference control directly, the various bodies that co-operate in the work electing their proportionate number of Trustees. It was decided that there should be a Board of fifteen Trustees elected by the churches, three members from each body co-operating. The Alumni shall also elect three members on the Board and the Board shall have the privilege of electing three local men as associate members of the Board and the President and Treasurer of the institution shall be ex-officio members of the Board. The committee on constitution was ordered to carry out these and other instructions and report at a later meeting of the Board.

A finance committee of four members was also provided for. The present committee consists of four bankers, John Bixel and N. W. Cunningham of Bluffton, O., D. N. Claudon of Meadows, Ill., and the President of the Board, Mr. J. F. Lehman, Berne, Ind.

P. E. Whitmer, C. H. Smith, and N. E. Byers, all of Goshen, Ind., were elected to the present faculty of Bluffton College to assist in the inaugurating the work of the new institution. Professor Whitmer has not yet formally accepted, but Dr. Smith and President Byers will assume their new duties at Bluffton this fall. This is but the beginning of the work. The intention and aim is that all branches co-operating in the work shall have representatives not only on the Board but also on the faculty. A number must be added to the present faculty within a year in order to carry out the wishes of the Board.

S. K. Mosiman was chosen President of the new school and N. E. Byers is to become Dean of the College. No work is to be given in the seminary this year. However, a strong Bible course will be arranged, which will be announced later. The Board instructed the President to solicit funds for a Science Hall and for a Men's Dormitory. For the present the new Board will work in co-operation with the Trustees of Central Mennonite College. The two institutions are to be merged into one as soon as conference action to that effect can

be secured. Action by the Middle District Conference is necessary since Central Mennonite College is owned and controlled by the Conference.

The following are the present members of the newly elected Board:

**Defenseless Mennonites**  
D. N. Claudon, Meadows, Ill.  
Aaron Souder, Grabill, Ind.

**Central Illinois Conference**  
E. Troyer, Normal, Ill.  
J. H. King, Carlock, Ill.  
A. B. Rutt, Chicago, Ill.

**Mennonite Brethren in Christ**  
A. B. Yoder, Wakarusa, Ind.  
L. J. Lehman, Lima, Ohio.  
J. A. Hoffman, New Carlisle, O.

**Old Mennonites**  
H. W. Eby, Goshen, Ind.  
F. S. Ebersole, Goshen, Ind.  
Amos A. Geiger, Bluffton, Ohio.

**General Conference**  
Maxwell H. Kratz, Philadelphia.  
Peter Jansen, Beatrice, Neb.  
J. F. Lehman, Berne, Ind.

In addition to these members of the Board the following were present at the Chicago meeting: C. H. Smith, Goshen, Ind., Alternate for F. S. Ebersole.  
Rev. S. M. Grubb, Philadelphia, Alternate for Maxwell Kratz.  
H. P. Krehbiel, Newton, Kan., Alternate for Gen. Conference  
J. K. Gerig, Chicago, Ill.  
John Ropp, Bloomington, Ill.  
Rev. Sommers, Chicago, Ill.  
C. R. Egley, Gridley, Ill.  
Amos Esch, Chicago, Ill.  
Benj. Rupp, Planagan, Ill.

All these persons were granted the full privileges of the meeting. Another meeting of the Board is to be held in August when it is expected that further progress can be recorded.

This is an attempt to give in a brief form the substance of what has been aimed at in these two very important meetings. All those who were present will fully realize that the spirit of good will, the spirit of fellowship that prevailed and the desire to be of use in extending the kingdom of Christ upon earth that was manifested at both the meetings can not be given expression in a report like this. No one present at the meetings who believes in answer to prayer, doubts that a great work has been inaugurated. Not a work without difficulties, for then it would not be a great work, but a work with the blessing of God resting upon it which will mean much for the Mennonite church and for the principles for which all branches of the Mennonite church stand firmly.

S. K. Mosiman.

## LOVE AND TRUST

Trust is not based upon understanding, but upon love. We do not trust God because we know all about Him. We know that God is love, and we love Him because He first loved us. Then trust comes. Philosophy exalts understanding. Christianity exalts love and trust. But in religion faith is higher than knowledge. A religion that consists of pure thought, of cogent argument, of piped-up knowledge to the last degree, may be as strongly joined as a piece of carpentry, but it will be as cold and glittering as an icicle. No one puts an icicle into his bosom to obtain warmth. The warmth of religion comes by trust. The analogy of human loves and friendships is sufficient. If love and friendship be not something more than a measured, mechanical knowledge, if there come not to the heart something of the abandon of trust, then love and friendship are only empty names. So the heart wishes to give itself up, wishes to make a great venture with God, is contented to go with Him even beyond the reach of its own knowledge. It is this venture of faith, this sweet privilege of trust, that brings a glow to the heart.—Edgar Whitaker Work, in "Study to be Quiet."

When faith begins to "reckon," then, depend upon it, God begins to "count," and the blessings to "multiply," until the "second blessing" will look like a back number.

## Contributions.

## Home Mission.

Gifts received in June.

**A. General Treasury:**  
Zions church, Dallas, Oregon, \$22.72; S. S., ditto, 39 cts.; Men. S. S. Wayland, Iowa, \$5.42; Ebenezer church, Mountain View, Okla., \$5;

**B. City Mission:**  
Sewing society of the Christian church, Moundridge, Kan., \$15; Bethel church, Innan, Kan., \$6.13; San Marcos church, Paso Robles, Calif., \$10; Y. P. S. Beatrice, Neb., \$5; part of tenth from sale of house from a mission friend, \$5.

Gratefully acknowledged,

M. Horsch, Treasurer.

Received at City Mission in May and June:

Anna R. Fretz, \$5; childrens meeting at Buhler, Kan., \$36.85; S. S. Fortuna, Mo., \$27.

Gratefully acknowledged,  
E. F. Grubb.

## For Champa, India.

From "A friend," Hillsboro, Kan., \$100; from "friends" California, \$5. Thanks to all donors.  
God richly bless them.

P. A. Penner.



## The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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The Associate Editor has charge of pages 5 and 6.

All business communications and remittances are to be sent to the Mennonite Book Concern, Berne, Indiana.

Rev. C. van der Bruggen, Editor, Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

## CO-OPERATION IN MENNONITE EDUCATION.

Under this heading we bring this week the important action of a number of educators in the Mennonite church.

This movement seems to be inspired by God for the best of the church. It seems to be spontaneous, demanded by the felt needs in the schools and churches. It has not been long premeditated, though such a school was deemed by many to be necessary.

We wish the new undertaking God's richest blessing and hope that it will be to God's honor and glory and the best interest of all the different branches which take part in it.

This co-operation of five different branches of our church seems to be the partial fulfillment of the prayer of our Master—"that they may be one." We say a partial fulfillment, for we do not expect this school, nor the general convention of Mennonites to be held here in Berne on August 19-20 to result in any organic union of all or even of several Mennonite bodies. These have developed out of special circumstances. They may not have been necessary at the time, since often human weakness and stubbornness have occasioned these secessions, but now they exist and each branch has its peculiarities and its strong points.

What we expect of the convention and of the influence of the common school is the loving recognition of each other as brethren and of the common ideals.

In course of time we may learn from each other, we may understand each other better and learn to love each other. Whether after many years of acquaintance and mutual influence an organic union will be possible God only knows and He in His own good

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time will bring it about.

We ought unselfishly to recognize the good in the other branches and try to understand and love them. v. d. S.

Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.

## Correspondence.

Christian Mennonite Church, Moundridge, Kan., July 13, 1913. Mennonite:—The churches of our town have united again, and are holding open air meetings during the hot season. Our little town has a beautiful park and it is great to worship in God's own temple. May it all be to the glorification of His high and holy name, and not to the glorification of men or churches. Our pastor, Rev. P. P. Wedel, has changed his residence from Newton to our town. He is at present building a home here. We are glad to have Rev. Wedel so close. It will also lighten his work considerably.

We are having hot and dry weather at present. The mercury has gone up as high as 108 in the shade. Also much wind. If we would always remember that God makes the weather we probably would not find fault with it so often.

Fraternally,  
Bernard S. Krehbiel.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.....

## Home Circle.

## ALWAYS LOOKING

(A city mission worker in the homes of the poor and lowly in crowded lower New York learns to know the people and meets with many experiences of life. After many years of the labor for and with them, she understands that it is blessed to not only give and help at suitable times, but to consider the ignorance and the sorrow of their lives. The following is a real story of real people down town). Selected by Rev. N. B. Grubb.

"Wie gehts, kleine Mutter? I see you through the crack, look-in'. You was lookin' last time I come. If you find gold, give me some—dimunds will do. Here's the bread. Boss says to leave it two—three times a week; no pay. Somethin' like Lijur and the birds what come bringing him things to eat—crows, maybe. I'm the crow now. Don't

thank me, Mr. Tinker; it's not me that's doin' anything. When my mother's tea-kettle gets a leakin' I'll bring it to you for mendin' and then you can thank me, see!"

With a bang and a slam and a whistle the baker's boy was gone. For many years the old German couple had lived in the basement. The dilapidated blinds on the street windows had to be kept closed, for the sidewalk was higher than the room, and boys had found their fun in making the cracks of the window glass a little larger by pushing apple and banana peelings through the openings. This front room was parlor and kitchen and bedroom, and the rear room was the shop, where the old tinker tried to mend umbrellas and all sorts of tin ware. But the push-cart peddlers and the five-cent emporium had so vied with each other in reducing the price of kitchen ware that the housewife preferred to buy shining new tins rather than to pay for mending the old ones.

By odd jobs, as holding a horse on a busy street, or carrying a heavy market basket, a nickel now and then was added to the small revenue from the shop, and the old couple were enabled to earn their bread, minus butter. The little wife had ever done her share by scrubbing, washing and knitting, until that merciless fiend, rheumatism, gripped her hands and knees. Forty years ago their three children, two boys and a bonny girl were tucked away to their last sleep in the Lutheran Cemetery. In their old age the parents were alone, except for each other. They dreaded separation in the almshouse more than death. Since the young lives had gone there was no incentive to learn English, and so beyond a few stray words they only used or understood the language of the Fatherland.

One glad day, before the battle for bread had turned against them, word came from across the ocean that a relative, the last of their kin, had died and willed them a small sum for their old age. After legal knots were untied and red tape unwound and a German lawyer well paid, the balance of the legacy was placed in their hands. "A staff for our old age when we grow feeble and lame, thank God," "Ein feste Burg ist unser Gott," they sang as they counted over the dollars. In a grand, high building on the Bowery this staff would be safe. Two as long as they could work they would not lean upon it.

A neat, leather-covered book, with red lines on the inside and letters on the outside, was hand-

ed them by a clerk who, peering out through the bars of his office cage, said in good, strong German, You must keep this book very carefully. Don't roll it or fold it. Keep it clean, and don't lose it. Be sure, now, you do not lose it. Mind what I say." What better or safer place could there be in which to hide the precious book than inside the bolster case under the pillows of the feather bed. When any errand took the old man into nearness to the bank he would often stand a moment to look the building over from roof to door-step, and return away saying, "My staffs there—Ein feste Burg ist unser Gott."

The battle for bread went on and grew harder. Tins were cheaper, automobiles crowded out the horses he used to hold, German people moved away, and Italian women had no need of help with their bundles, or did not understand him. Should they begin to use the staff? Not yet; not yet! They could wait longer, until there was no work and they were more feeble. When "little mother" fell and had to be carried to a hospital the old man said, "I eat so little; I will get on until she gets home, and then we must lean on the staff." Care, kindness and skill were generously given, and "little mother" could have staid on in what seemed a foretaste of heaven; but there was the dear man alone, how her hungry heart longed for him—and the home with him was best of all.

Poor as it was, it was home, and upon her return she sought for the precious bank book. To see it again would be a joy. The big bed opened, the grey patchwork quilt thrown back, but where was the book? It must have slipped down, or dropped behind—under the bed perhaps. Where? The book was gone. Every corner was searched in vain. Bismarck and old Emperor William, grim and faded under cracked glass, gave no cheer as she turned the frames about to see if behind them the book could have somehow hidden itself. The old tinker joined in the search, and went out among the tins and refuse of the shop to hunt. The book was gone; surely gone! (To be concluded.)

As long as I see anything to be done for God, life is worth living; but O how vain and unworthy it is to live for any lower end.—Brainard.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00.

July 17.

## Editorial.

## EGYPT AND THE BIBLE.

Egypt is interesting to every Bible student because of the part it played in early Bible history. There was a time when unbelievers told the world that the weaving of Egyptian characters and Egyptian scenes into the Bible was mere fiction. At that time the Egyptian language had been lost for hundreds of years and the strange picture inscriptions with which Egyptian ruins were covered were a hopeless mystery but it is from this very language, so long dead, and these queer pictures, so long meaningless, that the Bible finds witnesses to the truth of its assertions. The museums of the world are crowded with manuscripts and inscriptions that have an important bearing on the Bible by illustrating Egyptian customs and history. Scholars by the score are able to read these inscriptions as well as those remaining in Egypt. The Rosetta stone, now in the British museum, is the key by which all the lost lore of Egypt has been unlocked to the world. It is a slab of black basalt bearing an inscription dating between the years 198 B. C. and 195 B. C. by the priests of Memphis in honor of Ptolemy V. Euphrosyne, king of Egypt, in recognition of favors conferred upon his subjects. Almost any Teachers' Bible contains a picture of this important inscription. It was discovered near the mouth of the Nile in 1799 and by the fortunes of war came into possession of the British in 1801. The inscription is in three kinds of writing, the hieroglyphics or writings of the priests, the demotic or writing of the common people and the Greek. Of course the Greek could be read as soon as it was brought to the notice of scholars and it was hoped that the other two inscriptions would turn out to be translations of the Greek and thus furnish the key to further readings of Egyptian inscriptions. After years of study this hope was realized. Beginning with the translation of the "Rosetta Stone" every Egyptian inscription of importance was submitted to scholars and translated by them so that today the history, the life and the customs of the Egyptians are as much of an open book to us as those of ancient Greece or Rome and perhaps in some particulars more so.

Just at this time our Sunday school lessons are covering the period of Israel in Egypt and it is extremely interesting and helpful to note just how much light the inscriptions and other remains of ancient Egypt throw

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upon our Bible narrative.

The Egyptian religion made the embalming of the dead a necessary obligation upon the living. It taught that the soul would return and again occupy the body from which it was separated. To permit a body to decay or be destroyed was the worst defiance an Egyptian might offer the religion of Egypt of which Pharaoh was the head. It is said that Moses hid the body of the Egyptian whom he slew in the sand. Perhaps this was a more serious offense against Pharaoh than the killing of the man. An Egyptian prince might take the life of one of the common people and hardly any notice would be taken of it. The Egyptian princes, like those of the world over in every age, allowed little in the rights of a common man which they might respect. When Moses abandoned the body to decay he struck a blow at the religion of the land and the king who was the head of that religion. No wonder that Pharaoh tried to take the life of Moses. Perhaps the most interesting thing that Egyptology presents to us today is the actual body of the very Pharaoh who oppressed Israel and in whose court Moses was brought up and educated. Rameses II, for so he is known, was one of the most enterprising of the Pharaohs. Stuart in his Nile Gleanings writes of him, "It was characteristic of him that his very pet was a tame lion. He placed himself at the head of vast armies and marched with them across waterless deserts, broad rivers and great mountain chains; his intense energy of character overcame all obstacles. Hordes of men, women and children were brought to Egypt to drag out their lives in the mines and quarries, the stick their daily portion and misery, disease and death their final end. As long as Rameses lived, the terror of his name was on all the Eastern world. Memorials of Rameses occur in abundance all along the valley of the Nile. The colossal figures of Rameses sit on guard like gigantic sentries visible from a distance of several miles."

As one looks upon the very face of the man who ordered the destruction of the male children of his Israelish slaves in the museum of Gizeh where the mummy was placed after its discovery in 1880, strange impressions must surely overtake one for here is a body which, after reposing in the tomb for a great deal more than three thousand years, has come forth to witness to the truth of the sacred narrative. A picture of the mummy, such as one often sees, gives us a suggestion of what the character

of the man must have been. The heavy jaw, the cruel mouth, the aquiline nose, the thin lips, the disdainful droop of the eye-lids make us feel that here indeed was a man of whom we would not care to ask a favor under any circumstances and upon whom an appeal for mercy would make about as much of an impression as a drop of rain on a hot flint.

This Rameses was a great builder as well as a great soldier. The mention of the treasure city of Pithom in Exod. 1:11 was singularly authenticated by the discovery of its ruins in 1883. In this city the lower tiers of bricks were built of well made, sun-dried bricks, mixed with a good quality of straw, as one goes higher the quality of the straw is found to be of an inferior quality, then stubbles take its place and higher up, rushes and other rubbish appear. In this tumbled down ruin is told over again the story of Israel being compelled to make bricks without straw.

## CAN WE SAY, "SINGLE BLESSEDNESS"?

One of the alarming conditions of our modern civilization is presented in the growing custom of many persons either not marrying at all or postponing the time of marriage to an unreasonable extent. While too early marriages are to be discouraged for physical and social reasons which need not be discussed in detail here, late marriages or the custom of not marrying at all are also to be discouraged. As long as the world stands there will be some doomed to a single life because either "it is manners to wait until you are asked," or because, "you can't give yourself to someone who won't have you." But one cannot altogether on this score, account for the increasing numbers of those who avoid the responsibility of the marriage state. In conversation with a number of old bachelors on this point, each one of them gave as his reason the answer that it was enough of a struggle for him to keep himself, let alone attempt to provide for a wife and family. Now we admit that the cost of living is high and that the oft asserted doctrine that two can live as cheaply as one is a long ago exploded policy. We also admit that sickness, troubles, and necessities increase for one who ventures into the state of matrimony. But are all these things honest reasons for not establishing homes and rearing families? Is it not true that the one who lets these considerations lead him to avoid the married state, does so because he is selfish and unwilling to share his present prosper-

ity with another and because it may mean that he may also be called upon to share future miseries with that one?

The present living necessities, as the growing generation understands them, are very much inflated. It isn't so much that the things needed to live cost so much more than they did years ago as it is that we have persuaded ourselves that we need so much more to live and demand more luxuries. The writer of this article was a clerk in a grocery store twenty years ago and a comparison of the prices of such articles as canned goods, dried fruits, sugar, flour, and vegetables with the price for which they are sold today shows that most of them either are cheaper or else no dearer than twenty years ago. Meats, however are a great deal dearer at present, but even in meats the choice cuts are the ones which have made the greatest proportionate advance. In the town in which we lived the working man kept a Sunday suit of clothes and one for work days, he walked to his place of employment and carried his dinner wrapped in a newspaper under his arm with him to work, he did not regard amusements so necessary as to require most of his evenings and a large percentage of his income, neither did he regard the spending of his vacation at a costly watering place necessary to his health. Today the ordinary wage earner must be dressed in his best every day, he must ride to and from his employment, he must take his dinner at a restaurant, while his recreation must command much of his time and money. All of this and a great deal more makes a fair sized income shrink to insignificance today. Housekeeping has lost its healthy simplicity and become an expensive affectation. Young people want to start their homes in the best neighborhoods and furnish them to a degree of grandeur that their parents thought far beyond their ability to maintain. It is no sin to live comfortably or even elegantly if one is able to pay his bills promptly, but to live for display while it may gratify ones vanity, is a decidedly uncomfortable experience if one is not always so sure where the money to pay for it is to come from. Young people are not ignorant of the cost of the kind of a life they prefer to follow if they go to housekeeping, indeed it often takes all they have to keep going without the responsibility of a house and family and so, because luxuries and pleasures must be given up, they too often prefer to remain in a state of what is sometimes called "single bless-

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edness."

We would call the attention of those who are single from choice that their selfishness is a serious menace to the community. A report from the District Attorney's office, New York, recently inspired the following statement which shows the danger the community has to expect when the proportion of unmarried persons increases to an abnormal size.

All through a comprehensive list of crimes, ranging from petty larceny to murder, unmarried men preponderate over married men in a ratio of almost three to one. Spinsters, too, in the same dismal catalog, outnumber by more than one-half the women who have husbands. Out of 26,076 convictions during the past nine years no less than 18,406 were those of men in the "state of single blessedness" — a phrase that will have to be altered unless the record changes for the better in their behalf.

The reasons for this state of affairs are manifold. Much has been said about the increase of juvenile crime during recent years, a fact borne out by this report. The majority of women convicts were under thirty years of age. In some of the gravest forms of crime, as for example burglary, the proportion of mere boys is of sad significance. As affecting the comparison here made, however, it goes to show that there is no such necessary connection between poverty and crime as many modern psychologists and sociologists would fain make out. For, proverbially, the married man has less money jingling in his pocket than the care-free bachelor. Notwithstanding this apparently his mind is more secure than that of the bachelor.

But the report also indicates that marriage has a stabilizing effect upon human nature. It may be that Benedict, the married man, feels himself no longer "a free lance." It may be the sheer motive of prudence. It may be the change from being a man-about-town to a responsible domestic citizen exalts a man's pride whilst moderating his conceit and strengthens his ambition whilst subduing the craving for display. Best of all, the reason may be a heart "fond and fixed" in family relations. At any rate this report seems to justify the popular definition of marriage as a "settling down."

### NOTES ON THE C. E. TOPIC July 27.

Missionary Essentials at Home and Abroad. I. Information.

Acts 15:12-18.

A Christian should know all

that it is possible for him to know about missions. It is surprising that there are so many who are ignorant of so much that one may easily find out. Missionary enterprises bear a vital relation to Christianity at all times. It began as a missionary movement. It grew through its foreign missions and it continues to live because of its missions. The type of Christianity that ignores missions is disobedient to the Lord Jesus Christ because His command to carry the gospel to all men is so positive that it dare not be neglected or explained away. A tree that stops growing is beginning to die. Whenever Christian missions lessen the church begins to decline. When once missions cease the church is dead.

The Christian interested in missions has a better opportunity today for familiarizing himself with every phase of missionary interest than ever before. A great missionary literature has grown up during the last ten years. No public or private library can be up-to-date without containing some of the many important missionary books now in circulation. Newspapers and magazines regard missions to be of sufficient importance to give them considerable space. A publishing house about to print a work on one of the larger non-Christian countries returned the manuscript to the author with instruction to add at least two chapters on missions because in its judgment the book would not get a proper recognition from the reading public if it ignored missions. There are also a number of purely missionary periodicals. Some of them are published under the direction of missionary boards and societies. The friend of missions would do well if he made special efforts to have others as well as himself take and read these papers.

The denominational papers are a first-hand source of missionary information since they are generally the mouth-pieces of the boards of the denominations issuing them. Our own church papers contain about as much missionary information as an editor can put into a church paper. If the reader will examine the issues of the last six weeks he will note that at least one-sixth of the material presented is missionary reading. There is no excuse for any of our people being uninformed on our own missionary problems.

Missionary methods ought to be made a special study by every endeavor. Every C. E. member should own a copy of "The Foreign Missionary" by Brown, or at least his shorter work, "The Why

and How of the Foreign Missions." These books may be secured at a reasonable price through "The Mennonite Book Concern", Berne, Ind.

That those who dislike missions are active in advancing some reasons why they oppose the efforts of the church to Christianize the non-Christian lands cannot be denied or ignored. Indeed, we should familiarize ourselves with their arguments, for they should and can be silenced. As a matter of information the Christian should have a command of the facts that will silence the critic of missions. "The Missionary and His Critic," by Barton is a valuable little work to have on hand and master. A timely article by Mr. Wm. T. Ellis, on the methods employed by the missionary boards and societies was partly quoted in this paper of June 19. The friend and defender of missions will find it full of interest and information that has bearing on the subject we have before us.

### NOTES ON THE SUNDAY SCHOOL LESSON.

July 27.

Moses' Request Refused.  
Exod. 5:1-14.

Golden Text—Matt. 5:4.

Moses and Aaron met with the people of Israel and were accepted as leaders sent from God as indeed they were. God has often sent leaders to his people. Sometimes they were accepted and obeyed but often they were rejected and when they were they were paid dearly. The disciples of our Lord were sent to lost men as were all those since then who have heard the command of the Lord to "go, preach." Whenever the world accepted the messengers of Jesus and obeyed their commands, men have been redeemed from a bondage a thousand times more merciless and heartless than the bondage of the Egyptians.

The world has often seen examples of great courage. Sometimes men were brave for the gratification of their own vanity, again, men have been brave in order to profit by their fearlessness but the noblest examples of bravery are to be found in the lives of those men who unselfishly ran risks for the sake of others or for some great cause. It was going into the lion's den for Moses and Aaron, but they went without hesitation, knowing that they were ambassadors of a greater King than Pharaoh and could fearlessly say to him, "Thus saith the Lord." The one with a message from God to deliver need not permit all the power of the world

to dazzle him. He is for the time the mouthpiece of the great Jehovah.

Pharaoh regarded the Israelites as slaves. God speaks of them through Moses as "my people". What difference should it make to any if the powers of the world do regard them as mean outcasts and without influence or power when they may be God's people? In our time it is one of the greatest comforts of life to know that no matter what our earthly position may be, we may yet be the people of God. The discouraging thing about it is that so many do not care to be children of God and prefer to be great in a worldly sense.

Pharaoh asks, "Who is the Lord?" not in ignorance but in defiance. What does he care for the God of his slaves, or why should he listen to Him. Pharaoh was like many people of the world in every age. They suppose that it is safe to defy God, but defying Him is the most dangerous thing a man can do. Pharaoh found it out when it was too late, as have all those who have presumed to defy God's natural or revealed laws.

Moses and Aaron explain their position. They have met God. He has commanded them to do certain things. It would be dangerous for them, though they were the friends of God, to disobey Him. If it is so important that God should be obeyed, should we not carefully guard our conduct so that we too obey Him in everything?

Pharaoh accused Moses and Aaron of taking the people from their work. He was interested in profiting by their labors and could not see that a reasonable period of release from their work would add to their productive abilities. A great many employers of the present day are as hard-hearted and as short-sighted as Pharaoh. They believe in keeping their workers at their tasks all the time and thus unfit them for real and effective service.

The request of Moses and Aaron only added to the burdens of the people. It was a trial of the faith of both Moses and the people. They had to face a great many more disappointments before freedom would eventually come, but the trials were worth while. Pharaoh was to be humbled in the end and they were to be free. The life of every one has its trials and disappointments, but they lead to victory if one's faith in God continues.

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1918.

## News of the Week.

### BULGARS CRUCIFY AND BURN

Saloniki, July 14.—The sacking and burning of the town of Seres by the defeated Bulgarian army and the accompanying outrages on women and atrocities on men were fully confirmed today in a dispatch from a well-known Greek correspondent. The retreating Bulgarian soldiers, he telegraphs, opened a cannonade with four field guns from a hill above the town on Friday.

At the same time bands of Bulgarian soldiers, led by their officers, scoured the streets, first pillaging the stores and houses and then drenching them with petroleum and setting them alight until the greater part of the town was blazing.

Even the foreign consulates in Seres were not spared, according to the correspondent. The Austro-Hungarian consular offices were plundered and burned, Vice-Consul George C. Zlatko being carried off by the marauders but subsequently ransomed. The Italian consulate also was sacked, but the consul bought off the incendiaries.

A number of banks, the Palace of the Metropolitan, the Great Synagogue, all the schools, the tobacco warehouses of the American, Australian and German companies and the hospitals, were burned after they had been pillaged.

Many people were crucified, hacked to pieces or burned alive by the maddened Bulgarians who committed incredible outrages on women of all ages, many of whom died from the effects.

The situation is desperate, as all the pharmacies were burned and there is a total lack of medicines for the sick and bandages for the injured. The Greek authorities in Saloniki are rushing foodstuffs, clothing and medicines to the stricken town.

### Bulgarian Premier After Peace

London July 15.—Reports through Berlin and Vienna say the Bulgarian premier, Dr. Daneff, has joined the Serbian and Greek premiers at Nish to discuss conditions of peace. This important news has not yet been officially confirmed.

Official dispatches from Athens confirm the announcement from Saloniki yesterday that Greece is prepared to sign an armistice on condition that the frontier questions, the payment of indemnity by Bulgaria and guarantees for the welfare of Greeks under Bulgarian rule shall be settled on the battlefield.

Fighting continues; the Greek forces have occupied the town of Drama and, according to Athens advices, the Bulgarians have abandoned the Kresna passes and are retreating toward Dubnitza, pursued by the Servians and Greeks.

Unconfirmed reports have reached the Armenian patriarchate at Constantinople of a massacre of the Armenian population at Rodosto, on the Sea of Marmora. Turkish forces under Enver Bey are supposed to have occupied Rodosto yesterday.

### POWERS SOUND U. S. CONCERNING MEXICO

Washington, July 15.—Already one of the great European powers through its diplomatic representation here has called the attention of

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Secretary Bryan to the chaotic conditions in Mexico and the defect on the welfare and safety of its citizens there with a polite inquiry as to what the United States proposes to do about it.

A dispatch from Mexico City said that all European diplomats, acting in concert, had sent to their respective governments identical notes, in which they declared that the position taken by the United States with reference to Mexico was contributing to revolutionary conditions, and suggesting that the representatives at Washington of the respective European countries be instructed to request recognition or that the United States assume responsibility for affairs there.

### CALIFORNIA VERY POOR; SUFFRAGE GETS BLAME

Washington, July 15.—Creating the millennium with the ballot, regardless of the staggering cost, has been California's beautiful dream since woman suffrage carried the state eighteen months ago. Children are not to be separated from their parents because of their poverty. The state is to subsidize the home. School teachers are to be pensioned. Old people are to receive an annual income. Prisoners are to be paid for their work in the jails. A regime of ease and comfort is to dawn in the Golden state.

Then every body in the community will be happy—except the taxpayers, who must become paupers or criminals before they can draw dividends on their investments in California's Utopian scheme.

### Report by Miss Chittenden.

This resume of a three months' investigation of economic conditions in California and of the equal suffrage law, made by Miss Alice Hill Chittenden, president of the New York state anti-suffrage organization, is the opening paragraph of a formal report given by the Washington headquarters of the National Association Opposed to Woman Suffrage.

"The appropriation for governing California, with its population of 2,447,549 (census of 1910) for the coming year is nearly \$20,000,000," Miss Chittenden's report continues.

"This is an increase of about \$4,000,000 over the amount appropriated two years ago, just before the suffrage was given to women by the male voters of the state. This increase is not surprising when one learns that thirty-two commissions were created by the legislature that adjourned a few weeks ago. It is estimated that the annual expenses of these commissions will amount to about \$1,000,000.

While these reforms are being bought and paid for, the announcement is made that California has no money in its treasury to erect a state building to house a state exhibit at the great Panama exposition to be held in San Francisco in 1915. The building must be paid for out of the county treasuries.

### Cites Many Commissions.

The last legislature appointed special commissioners to study or investigate almost every conceivable subject, but I will enumerate just a few of them. There is an industrial accident commission, with an appropriation of \$312,470; a civil service commission, with \$50,000 appropriation; an immigration and housing

commission of \$50,000; a state board of chiropraxy, with an appropriation of \$25,000; a board of apirary examiners, with an appropriation of \$10,000.

"These are but a few of the results born of woman's entrance into politics of the state. And California has only just begun to spend money to expedite the millennium. The schemes advocated by the more rabid suffragist reformers would, if carried out, bankrupt the state in a few years.

"Fortunately the women of the state are growing tired of their new toy. The California situation is an object lesson to other states in which women are clamoring for the right to vote."

### RAILROAD STRIKE STILL IMMINENT.

Columbus, O., July 15.—"If the railroads do not accede to our demands, or make an equitable settlement, the strike will be called for tomorrow night about 6 o'clock or at the latest 6 o'clock Thursday morning," was the declaration made at a meeting of railroaders here tonight by S. R. White, representative of the Brotherhood of Railway Trainmen, of the Cincinnati division of the Pennsylvania railroad, who attended the recent New York conference.

White denied reports that an amicable agreement has been reached between the trainmen and eastern railroad employers and advised every railroad employee in this district who is interested in the Rochester wage demand proposition to prepare for an immediate strike.

The speaker declared that the Erie railroad would be the object of the first attack due to that railroad's refusal to enter into arbitration negotiations. "Within three days," he said, "I do not believe there will be a wheel turning on the Erie's eastern lines."

New York, July 15.—With today's passage by congress of the Newlands bill to provide an arbitration medium for settling the wage differences between the eastern railroads and their 80,000 conductors and trainmen, a new phase of the controversy developed through announcement by the railroads that they will ask the board which considers the demands of the employees to take up also the grievances of the roads against the men.

This angle of the situation, over-shadows for a moment, at least even the determined stand taken by the Erie system that it will not in any event submit its cause to arbitration.

### ITALY SWEEP BY STORM.

Rome, July 11.—A terrific storm is raging throughout Italy. In many places the country has been devastated and the crops have been destroyed. It is accompanied by remarkably cold weather for the time of year, the temperature in Rome at noon today falling below 60 degrees Fahrenheit. Such weather in the middle of July has not been recorded in Italy since the year 1313, when superstitious people attributed it to the repetition of the number thirteen.

Extraordinary falls of rain and hail have flooded the country surrounding Naples. Torrents of water mixed with mud and ashes from Vesuvius have inundated the villages along the Gulf of Turin. Owing to a strong, cold wind from the north, accompanied by hurricanes, the temperance at Naples fell today almost to the freezing point. Snow is reported to have fallen in the Alps.

### HOMELESS AMERICANS LEAVING MEXICO.

Washington July 13.—Destitute Americans are arriving in the United States on every boat from Mexican ports. Many of them face financial ruin in consequence of the series of revolutions which has paralyzed commercial and industrial enterprises, and they are leaving the southern republic with reluctance. American consuls are empowered to draw upon the state department for funds to bring Americans out of the various danger zones and in some instances, notably at Torreon, Ambassador Henry Lane Wilson has sent money to be expended by consular agents to relieve actual hunger.

### BIG FIRE AT MICHIGAN CITY.

Michigan City, Ind., July 12.—Fire which started at 5 o'clock this afternoon in the south lumber yard of the Haskell and Barker Car company, containing lumber valued at \$1,500,000, has already destroyed millions of feet and was still raging late tonight, threatening the destruction of the entire yard.

### BALKAN BELLIGERENTS READY TO QUIT FIGHTING

London, July 12.—An official dispatch from Bulgaria today said that all the belligerents in the Balkan war had given Russia full power to find a way to bring hostilities to an end.

The Greek troops have fully occupied the town of Serres, recently in the hands of the Bulgarians, and martial law has been proclaimed there. The number of Greek residents massacred by the Bulgarians before they left Serres was two hundred, including most of the prominent citizens.

A Constantinople dispatch says the negotiations between Turkey and Bulgaria, the latter represented by M. Natsovitich, a former foreign minister. Regarding the future frontier between the two nations have been a complete failure. The Turkish government sent a note to the commander of the Bulgarian troops last evening demanding that they vacate forthwith all territory south of the line running from Enos on the Aegean sea, to Midia, on the Black sea. Otherwise they would be driven out of the Turkish troops. The terms of the note permitted no temporizing. General Izzet Pasha, commander-in-chief of the Turkish army, has left for the front.

### TWELVE KILLED, FIFTY HURT, IN CAR COLLISION

Los Angeles, July 13.—Twelve persons were killed and about fifty were injured tonight when a Pacific electric interurban train ran into another electric train at Vineyard station, a junction on the outskirts of Los Angeles.

First reports from the wreck were conflicting. As nearly as could be learned both trains were inbound from Venice, an ocean beach town, 16 miles from Los Angeles. They were crowded with holiday-makers and residents of Los Angeles, who had spent the day at the beaches, and it is reported that many of the injured were severely hurt.

A relief train has gone to Vineyard station.



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### THE BOOK AND ITS STORY.

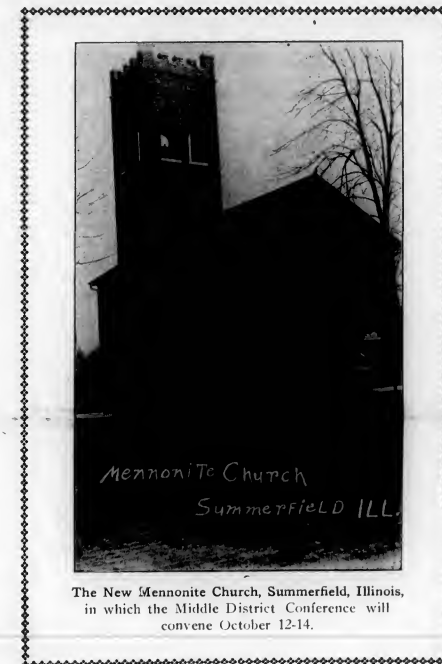
By Rev. F. William Pitt.  
In England of old when the Pope led our leaders  
The Bible was burned at the stake with its readers.  
But strange to relate that in spite of disaster,  
The truth only flourished and grew all the faster.  
The fires and the rack and the nameless perditions  
Increased the demand for still further editions.  
And so by degrees people couldn't help learning  
That the Bible could not be demolished by burning;  
And as to this day some both read and defend it,  
The high-hyper-critics have offered to mend it.

The Pentateuch ought to be quite up to date,  
So they tell us what Moses omitted to state.  
They say that this "beautiful mythical poem"  
Was culled from the books any heathen might show him,  
Thus paving the way for a critical plan  
To revise the creation and making: of man;  
No rules are required and no facts need be weighed,  
For they say in the first place that man wasn't made,  
And there was no beginning to speak of at all,  
And not much creation—and, for certain, no "fall."  
But though they have shaken our center of gravity,  
They haven't explained away human depravity.

On one point there shouldn't be any division,  
And that is, that man or the Book needs revision,  
And this p'raps is why they the Bible condemn,  
Because as it stands it will criticize them.

Now I quite understand that one critic designed  
To bring the book down to the ordinary mind,  
And having gone over his works one by one,  
I set down below what he seems to have done.

He made the first stroke, and such a sharp pen is his,  
That in the beginning he cut away Genesis.  
Then Exodus, feared for the facts it imposes,  
Is bidden to take its departure with Moses.  
The law of dislike demands that Leviticus  
Be sacrificed wholly to satisfy Criticus,



The New Mennonite Church, Summerfield, Illinois,  
in which the Middle District Conference will convene October 12-14.

While Numbers is reckoned as bristling with errors  
And falleth a victim to critical terrorists.  
By a statute repealed, farewell Deuteronomy,  
And good bye to all the Mosaic economy.  
(If you don't believe this ask Bishop Colemo,  
Who found it all out and told the black men so.)

It seems to be quite a delightful diversion,  
And really so easy revising a version;  
So follow our friends, and behold them with wonder,  
Seize hold on Isaiah and saw him asunder.  
It that's not enough, their number increases,  
Who will chop up the prophet in quite little pieces.  
Then Daniel escaping the den of the lions  
In the den of the critics is held at defiance,

And tho' Jeremiah is allowed to go wailing  
It is doubted if Jonah ever went whaling  
And it's certain that "Scholarship" couldn't but alter  
The authorship, dates, and the place of the Psalter.

What is left of the Bible by this great revision  
I will not suggest for fear of derision.  
But this I will say if the Old Book was true,  
It is wonderful that it has managed to do.  
But if it was false then the marvel increases.  
That it lasted so long without going to pieces—  
And if, being true, it mended men's morals,

Enlightened their lives and healed up their quarrels,  
How comes it that falsehood and fable and blunder,  
Have done the same thing and made the world wonder?

Again: Men have died for the truth of the Bible—  
Were they heroes? Shall I not be penning a libel,  
If I say that they suffered from foolish delusions,  
And went to the stake for mistaken conclusions?  
And stranger than all; must this be conceded,  
That He who from God the Father proceeded  
To conquer by death the kingdom of terrors,  
Was wholly deceived by a hookful of errors?

Never once from His lips fell the slightest suggestion  
That a word of the Scriptures was open to question.  
Never once did He say that the Book was misleading,  
Or warn men against a too literal reading.  
But the lot and the title, the Prophets and Moses,  
The Psalms and all that the Scripture imposes,  
Should all be fulfilled; and if He believed it,  
Shall they be ashamed who from Him received it?  
Who resting their hope on the Word of salvation  
Declare it was given by God's inspiration?

—The Chr. Workers Magazine.

### ANNOUNCEMENT AND INVITATION.

The Mennonite church at Berne, Indiana, desires that all who contemplate attending the convention of all Mennonites to be held here next August 19th and 20th, report at once to its pastor, Rev. S. F. Sprunger, Berne, Ind., so that we may know at least a week before the convention convenes how many guests are to be expected.

Berne lies on the Grand Rapids & Indiana railway, 33 miles south of Fort Wayne. Connection can be made with this road from various east and west lines either at Richmond, Winchester, Portland, Decatur, or Fort Wayne.

The trains arrive here from the north at 7:32 in the morning, 1:43 in the afternoon, and 2:18 at night; from the south at 7:32 in the morning, 2:46 in the afternoon, and at 12:53 at night.

A cordial invitation is hereby extended to a large attendance at this convention. All visitors will be provided with free board and lodging.

Fred Rohrer, Clerk.

## CONFERENCE NOTICE.

The 26th session of The Middle District conference will convene, Providence willing, in Summerfield, Illinois, on Monday, October 13, 1913. It will be preceded by a mission festival on Sunday, Oct. 12, and the conference sermon on the evening of the same day. The officers hereby cordially invite all to active participation and ask for the prayers of the churches for this important session.

S. M. Musselman, Pres.  
D. D. King, Sec'y.

## NEWS AND COMMENTS.

Bro. G. A. Linscheid writes from Busby, Montana. We are well. The weather is very changeable, one day hot, 100 degrees, the next day 8 degrees above freezing.

Brs. P. A. Penner writes from Champa, India: On May 8th we began to measure the ground for the church to be built in Champa. The actual work will begin as soon as possible. Pray the Lord! that we may have the church ready by Christmas 1913.

Buddhism in Japan is said to be imitating Christianity to such an extent that the common people see very little difference in the two religions. In one church, they have a pulpit and preaching. Their holy book is bound similar to the New Testament. Young men's associations have been organized, and children's meetings are held.

## World's Christian Citizenship Conference Report.

The proceedings of the Second World's Christian Citizenship Conference attended by fifteen thousand people, representing fifteen different countries, are to be published in book form and may be had by ordering from the National Reform Association, 603 Publication Building, Pittsburgh.

The published three hundred page volume will contain the reports in full, from a world viewpoint, of the Commissions of Peace, Prison Reform, Capital and Labor, the Family, Social Purity, Mormonism, Intemperance, Immigration, the Sabbath, and Public Education. It will also contain the principal addresses in full on various moral and governmental problems—addresses in full on various moral and governmental problems—addresses by such men as Ex-Vice-President Fairbanks of the United States, Ng Poon Chew of China, Charles Merle d'Aubigne of France, Joseph S. Motoda of Ja-

pan, Catch-my-Pai Patterson, of Ireland, John Lamond, of Scotland, Theophil Mann, of Germany, F. De Rougemont, of Switzerland, Prof. Bernt Stoylen, of Norway, Dr. William Hay, of New Zealand, Lieut. Davide Bosio, of Italy, and Pyong K. Yoon, of Korea. It will also contain the most pointed sayings of the entire list of about one hundred speakers.

The price of this volume will be one dollar, postpaid. Orders should be placed at once, as the number of volumes printed will be limited to the orders received.

## A QUESTION AND AN ANSWER

### From a Missionary's Experience.

It is an old saying that half the people of the world do not know how the other half live. This assertion is suggestive rather than accurate. Our lack of knowledge of the manner of life and customs of other peoples is not due to a lack of interest in such things but more to a lack of opportunity. Much of the interest of those that travel and of others who read the accounts of the travellers centers around the conditions of human life in different parts of the world. We like to read and hear of, still more to observe with our own eyes, the peculiar manners and customs of other communities and nations.

Interest of this nature figures largely in attracting attention to the life and work of missionaries. It is what the returning missionary can relate and perhaps show of the life of the people of his or her mission charge, that is sure to entertain and hold the attention. But it is not of this curious interest that I started out to write. It is rather the question that is sometimes expressed and more often thought, as to the missionary's proper attitude under those strange surroundings.

Having gone as a stranger to a strange people for the purpose of bringing them the message of life, to what extent should he seek to overcome the feeling of strangeness toward him by becoming one with the people in their manner of life? As a rule the life of a people to whom missionaries are sent is characterized by simplicity. It is well then for the missionary to adopt the form of the simple life which he finds? At first thought a person might easily be led to jump to conclusions on this point, which riper thought and a fuller knowledge of all that needs to be considered may not bear out.

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One missionary's experience in trying to find for himself the right answer to this question is found in a book published last year by a Methodist publishing house in England. The author, Rev. Benjamin Robinson, was for seven years a missionary of the Wesleyan church in southern India. The Indian Witness introduces a review of the book thus:

"Recently in a newspaper representing a certain section of Indian Christian thought an appeal was made to missionaries to live more the simple life in India. The idea behind this appeal is that the missionary lives on a plane so far above that of his people that he can not possibly be to them an example. This appeal is often heard. The question at once arises: If the missionary should come down to the level suggested, will his work be any more effective? The missionary is in India to make known the Gospel of the Lord Jesus Christ. Will his living in Indian style, donning Indian clothes, living at an expense say of fifty rupees (about \$17) a month and becoming in all things so far as possible an Indian, give him a readier and easier access to the people of India? We have an answer to questions such as these in the book before us."

The title of the book is, "In the Brahman's Holy Land." In the foreword to the book, Dr. Haigh, an intimate friend of the author, says among other things:

"From the first India cast a spell over him in an extraordinary degree. The languages were a challenge in which he delighted. He spared no labor, he shirked no difficulty. Root, stem, idiom—they were there to be mastered and it was with him a point of honor as well as a matter of desire to master them.—Recognizing deep differences between himself and the people of his adoption and his love, he nevertheless discovered real and fundamental kinship. Thus it was easy for him to move about among them in kindly, sympathetic fashion. He put on no airs, he claimed no privilege as one of the conquering race. Everywhere he was the brother of the people, the friend who counts it his privilege to help; the patient, modest teacher whose method was to suggest and educe rather than dogmatically to affirm."

The reviewer in the Witness goes on to say: "Though this introduction by one so well known to our readers we are prepared sympathetically to listen to Mr. Robinson's story of a great daring experiment. The impression of

the great difference between himself and people whom he wanted to serve became one of torturing intensity. The question arose: 'Could I by any wise means get near to the heart of my brothers so that one's life might help them to feel the meaning of a common father's love? That became henceforth the question of my life.' Then comes the story, told in sentences that sometimes burn and at other times bleed, of the way in which Mr. Robinson followed the path of sacrifice. It was no easy path. Could he cross the gulf, down its rugged steep, through the rocky torrent, and up the other side? 'I thought it all through,' he says, 'as sanely as I could and felt I must try: I could not help it, I could do no other. So far as I know, I thought and acted sincerely with true-hearted devotion, wishing to be the servant of the meek and lowly Lord in the service of men. In that spirit I vowed, 'I will.'"

Then follows the experiment. He dressed in Indian fashion and lived wholly on kanarese food. "I never saw bread or tea, or any form of English food during all those weeks. So far as I know, I left nothing possible undone to reach the hearts of men and to prepare myself to travel and preach, depending solely and alone upon what might be given me."

So much in brief of his part in the experiment. What was the effect upon the people and their attitude toward him? This was pathetically disappointing. He had offered himself to them as one of them; but he was not accepted. "They were among their own caste; I was taught that I was not, taught bitterly indeed."

He then began to study through the results of his experiment. Had it made him more efficient as a helper of men? His answer was: No. "In the mind of the Kanarese people it is a self-evident truth that he who apes the customs and dress of another caste thereby confesses that that caste is to him superior to his own. That truth molds life. But one's own birth status can not be altered. Our very make-up attests that. The attempt to appear as belonging to another is gross, unworthy deceit, as senseless as it is useless." The word of one who was not a Christian to Mr. Robinson "threw a flood of light upon his experiment. 'Don't you perceive, sir,' said this man, 'that if you adopt the dress of these idolaters they will say, 'you ought to adopt our worship too?' " That thought had never come to me," says Mr. Robinson. "Its force in its bearing up-

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on my whole life-work made me tremble."

In yet another respect the outcome is a sad one. Mr. Robinson in weak and depleted health had to go back to England. He is far away from those whom he had taken to his heart and whom he so ardently desired to help. Speaking of the physical results of his experiment Mr. Robinson says: "Sometimes I have hoped that strength enough to return to Mysore would be given me; but the physician says, that must not enter my dreams. Pain has been seldom away and nerve weakness is always ready to warn." As a lesson drawn from his experience, he says: "I feel that change of dress in Mysore hinders the real work of reaching the hearts of the Kanarese people." and again, "To attempt to change outward conditions and forms first, and still leave men what they were before in their self-centred, is of little avail. What men are in their moral quality, that counts."

A. S. Shelly.

## Home Circle.

### THE HOME DEPARTMENT.

Takes everywhere.  
Helps the pastor.  
Enlarges the school.

Holds the scholar.  
Opens the Bible in the home.  
Makes Sabbath-school members.  
Enlists the indifferent.

Develops Christian workers.  
Encourages the discouraged.  
Promotes uniform work.  
Advances systematic Bible study.  
Reclaims backsliders.  
Takes hold of parents.  
Makes church members.  
Enlarges the contributions.  
Nurtures family religion.  
Try it and see. —Sel.

### ALWAYS LOOKING (Concluded.)

Hoping to find it, fearing to tell of its loss, ignorant of our language, and believing that losing the book meant losing the money, the little woman kept up her search—looking, ever looking. The tinker, so sure that thieves had taken the book, felt less interest in the search; for at heart he was confident that the book had been stolen. Soon the weakness of old age crept in upon them, like an incoming tide—slowly, steadily, surely. To live they must have help. A missionary lady brought them each month a sum which the landlord asked for the rent, a kindly nearby baker sent an occasional loaf, the market man often gave a bag of bones and a few vegetables. So the old couple managed to keep soul and body together. But

every day the "little mother" spent some of her time looking—looking—

On a broad veranda of a summer home on the Sound, where the lawns and flowers and buildings away on to the glistening blue of the water with the sails and yachts told of beauty and comfort and wealth, sat three ladies having a neighborly chat over the plans for the next few weeks. "We must do something else in fresh-air work," said one. "What shall it be? Our Tribune fair was a grand success. We have had mothers and babies out here twice, and the cottage for shop-girls is full."

"Something different is what we want," said another of the group. "How would you like to have an old folks' day? I know they would be lame and dull, and some of them meddlesome and smelly, and—well, let us have a second childhood party; no child to be under sixty."

The outcome of the veranda talk was an invitation for the missionary lady to bring out for the day forty old people. Among those chosen for this outing were the old tinker and the "little mother." "But," said she, "I'm afraid to go for all day; the lock is poor and the door shaky; someone might get in and steal." The missionary lady inwardly smiled, wondering what there could be to tempt thieves, but gently insisted that they put away their fears and go.

There was no question about clothes. In the hair-trunk, with its big brass nails, relic of the old home near the Rhine, was her best gown, the one she had owned for forty years. Gowns may grow full or gowns may grow scant; they may be long or may be short; her gown was to her always in fashion. When the tinker was arrayed in the old, faded blue coat and high hat of ancient shape and decorated with many a dent, and the little wife in gown and wrap and bonnet and mits a half century old, they were a sight for the envy of the most burlesque of vaudeville.

Not since the day that they went out to lay their last child in the cemetery had they been so far from home, and "little mother" timidly clung to the arm of her tall and distinguished looking husband, never for one moment letting go her hold. The way was glorious, the sunshine and cool breeze, the great trees and broad lawns, with the crested water beyond blue as the sky, made it seem like heaven to these guests from the downtown city streets.

The lunch was so delicious, served by smiling ladies in such

pretty colors, with jewels and tinkling ornaments, that the old people were silent with wonder and admiration. Never could they forget that day. Still clinging to his arm, the old couple returned to the basement home, and after putting back into the old hair-trunk their festive garments, "little mother" lighted her lamp with another search to find the missing bank book.

Said the missionary lady as she called with the rent, "I am sorry for you, dear friends, that you have not been willing to move out of this damp place, but now the law says you must. The building is condemned and is to be pulled down. I will arrange for two small rooms upstairs on the next street."

"Oh, I cannot go away! Oh, no; we must stay a little longer," pleaded "little mother" whose wrinkled face grew whiter than ever in her trouble.

The law had to take its course, and the missionary told them plainly there could be no delay. Between the front room and the shop was—not a closet, surely; it could not rightly be called anything but a poke-hole, hardly fit for a coal bin. Old papers, old rags, old tins, had accumulated in it. The ever-searching German woman had spent hours with her little lamp in there until her husband had forbidden her to stay longer in the dampness. Now she begged to have everything but the old tins taken to the new home—nothing was she willing to throw away.

In pity, a compromise was made and the missionary lady said, "I will bring a light and together we will sort over the old stuff, and then only that which can do somebody some good shall be saved; all the rest must be left for the dump-cart." As the rags were pushed about and some of them handled a rotten place in the old floor was seen, where boards had fallen apart and lime and broken plaster were sprinkled over the place. The quick eyes of the woman who had been for so many years looking for a leather covered book spied something. What is it? down into the hole she dug; there was the bank book moldy and stained!

"Ach, Gott in Himmel!" she cried. "Mein Buch! Mein Buch!" as it was clasped to her heart, tears running down her face. A greedy rat had evidently tasted the corner, dragged it under the broken floor, and left it there. Interest upon interest was added at the bank, when the missionary lady took the almost illegible book to

be balanced. There was money enough to rent part of a cottage in Jersey, with a bit of land where the old man could work. The owner was a young German with his wife, whose grandparents had lived in the same village where the tinker had been a boy. There was money enough to keep the old couple in frugal comfort, a staff to lean on in their oldest years, and money enough to lay them away near their children in God's acre.—Christian Work and Evangelist.

## Deaths.

Suter.—Miss Celina Suter, daughter of Mr. and Mrs. D. D. Suter near Pandora, O., died at the Lima City Hospital on July 17, 1913, at the age of 22 years, 2 months and 9 days. Miss Suter had entered the above named hospital about two months ago for the purpose of equipping herself as a trained nurse, and while there she contracted typhoid from which she died after a two weeks' illness. Her cheerfulness and sweet-tempered nature won for her the friendship and respect of her co-workers in the hospital. Funeral services were held at the Grace church, Pandora, O., on Sunday afternoon, July 20th.

Lieb.—Fanny Maria Lieb (nee Witter) was born Sept. 23, 1824 in Niagara Co., New York. She was married to Jacob S. Lieb in March 1848 and to them were born four sons, of whom Jacob Henry died in childhood, and Joseph M. Lieb died near Webb City, Mo., aged 53 years. With their three sons they came to the Bethel community in 1867 where they resided until after the death of the father, Jacob S. Lieb in 1893. Two sons, Abraham W. Lieb near Winters, Cal., and Christian H. Lieb near Langan, Mo., survive her.

Mother Lieb died at the residence of her son Christian H. Lieb in McDonald Co., Mo., June 26, 1913, at the age of 88 years, 9 months and 3 days. At the age of 18 years she became a member of the Mennonite church of which she has since been a faithful member. May her rest be sweet.

## Correspondence.

For India.  
Miss Frieda Reichert, Watertown, S. D., for church \$10; friends from Kansas, for orphans, \$5.  
Gratefully acknowledged,  
P. A. Penner, Champa, India.

For Montana.  
From children's festival, Munich, N. D., by D. J. Dick, \$18.75.  
Gratefully acknowledged,  
G. A. Linscheid, Busby, Mont.

The "Mennonite" and  
"Christlicher Bundesbote"  
together to one address  
for \$2.50.



## The Mennonite.

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Rev. C. van der Smitten, Editor, Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

## Editorial.

### WHERE SHALL OUR CHILDREN RECEIVE THEIR EDUCATION

The time is at hand when parents and young people ask themselves and others, where shall we send our children or where will we go to school?

It is natural that parents try to keep their children as long as possible at home, since in a Christian home the influences of the formation of character are the best. Yet the school life has a great influence upon the character of the young people and sometimes, when the teachers are not Christians, perhaps enemies of Christianity, it would be better to send the children to a Christian institution.

Parents like best to send their children to a school not too far from home, especially when this school is a denominational academy or college, even if it is not of our own denomination, but would it be well to send our children to a school which does not belong to our denomination? Is it not natural that they imbibe in these surroundings a predelection for the church to which the school belongs? In our own schools they will learn loyalty to our church.

We agree that by attending schools of other denominations they may widen their horizon, but by going to our own schools they will come in contact with the young people of different divisions of our own church, learn much and at the same time keep loyal to our church.

The state-universities attract a great many young people and the state gives advantages to young people, which smaller schools cannot afford; even the Christian influences are now much

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better than they used to be. Yet in teaching and in education the personal touch is lacking. It is acknowledged by most educators that the influence of the smaller denominational college is better for the upbuilding of a Christian character; therefore our children ought to go to our own denominational schools as long as it is possible.

It may cost a little more to send the children to our own schools, yet if we value the eternal welfare of our children and the development of a Christian character more than mere money, we will not hesitate to send them to our own schools even if this involves for us a sacrifice of some comfort for ourselves.

Our denominational schools have in the last ten years made much progress in every respect and offer many advantages. We ought to thank God for our schools and send our children, if we possibly can, to take advantage of these opportunities.

The leaders of our schools ought to consider above all other things the eternal, spiritual welfare of our young people and rigidly exclude all that tends to lower the Christian ideals of our young people.

**Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.**

### AN UNEXPECTED TESTIMONY.

Dr. Charles A. Briggs, whose trial stirred the Presbyterian Church, some years ago, has an article in *The American Journal of Theology* for April, on "The Christ of the Church," which indicates a dissatisfaction with destructive criticism and loyalty to the Christ of the Bible. He says: The Christ of the Church is always the Christ of the Bible, for the Church always holds to the divine authority of the Bible in her Christology, as in all matters of faith and morals.

The ancient heresies revive from time to time in those who find it difficult to reconcile the Christ of the Church with their speculations in philosophy or science; but these speculators have never made an important or lasting impression upon the world. They have been thrown off by the Church without hesitation and at little cost. Whatever has been discovered by science or philosophy that had any validity, has fitted into the Christology

of the church with the utmost nicely and exactness; for all truth is harmonious, and our Christ is the eternal Logos, the King of Truth.

I have made Christology, more than even criticism, the study of my life, and have not shrunk from the investigation of its most profound and difficult questions. In late years I have sought to find in the most recent results of scientific and philosophical investigation something that would help in the study of the most difficult theological questions, anything that would enable me to test, verify, or correct, the Christological opinions I had inherited from my teachers; and I venture to affirm that I have found very little help. And I challenge any man to produce any valid results of modern philosophy or modern science that will in the slightest degree impair the Christ of the Church as represented in her creeds and institutions.

It is significant that the modern objectors to the Christ of the Church content themselves with challenging the definitions that the Church has already made. They revive ancient heresies, nothing more. These speculators, many of them, call themselves Modernists. They tell us they have a new theology. They may be Modernists in the philosophical and scientific spheres, and they may have nothing new or modern.

In the effort to make Jesus a purely natural man, they deny the virgin birth, the bodily resurrection, and everything in the nature the supernatural, whether miraculous, theophantic, apocalyptic or messianic, as misunderstanding of His early disciples. They read into the gospels political, social, and economic, theories which were alien to his mind; and so they substitute for the Church of Christ, and the sacraments instituted by Him, a kingdom which is no kingdom at all, but a socialistic democracy of economic equality.

Science and philosophy, and every department of human knowledge and of human life, will not accomplish their own end and purpose until they have been Christologized and brought into subjection to Him, who is the eternal Logos, the foundation of all knowledge, the sum of all wisdom, the King of all truth and fact.

Dr. Briggs' statement that he has found in the recent results of scientific and philosophical investigation "very little help" for his religious life is significant. Even

more significant is his challenge to "new theology" advocates to produce any "valid results" of their work which impair the faith of the Church, as taught in the creeds.

This is not the challenge of a novice. Dr. Briggs has been through the new theology from the surface to the bottom, and has come back. When he says of these new theology people, some of whom are very close to him, that "they revive ancient heresies, nothing more," he knows what he talks about.

Every paragraph here quoted is worth reading and re-reading; and the fact that they are from the pen of Dr. Briggs gives them added importance.—*The Herald and Presbyter.*

### DR. BRIGGS' SOBEREST SECOND THOUGHT.

It has been said that Dr. Briggs was greatly distressed at the conditions in Union Seminary, New York, and at the radical views held by teachers and students at the present time.

This is all very pleasant to our thought in connection with the passing away to the eternal world of a once conspicuous advocate or rationalistic views of the Scriptures of truth. We were told with considerable dogmatism, during the late controversy and heresy trial, that a great Hebrew scholar spoke, with an authority on questions of Biblical theology which less learned people and folk enslaved to traditionalism were presumptuous in opposing. And now we are glad to concur in the latest conclusions of his mind and the maturest convictions of his heart, when Dr. Briggs had thought through all these matters in the ripeness of his scholarship and the developments of his experience and life. He has come back to the very moorings from which he loosed himself when he drifted out into the sea of radicalism. Thank God, for his sake and for that of the cause of truth, that it has ended thus.

Liberalism is not a befitting thing for a man of seventy-two years, who has spent all his life in sacred studies. It is not a pleasant thing to associate with a minister's departure into the life beyond. Rationalism is no satisfactory compass for the voyage into the unseen ocean of existence. The long-criticized and discredited Word of God recovered its place somehow in the mind and experience of Dr. Briggs, and he was glad to follow the old light. The "new theology" may serve as the sport of a man's speculative faculties, or as the issue in the dialectics of a proud

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and self-conscious intellect; it is no serious business for a man of thorough contemplation and matured knowledge and sympathetic view of humanity's need. "The word of our God shall stand forever."—*Gulf States Presbyterian.*

**"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00.**

## Editorial.

The church gets blamed for a great many of the shortcomings of the age which have really nothing to do with the church and its grand mission of saving souls. A few days ago an agricultural journal expressed the opinion that the church had not done its duty by the world in the past because it never taught scientific agriculture! The loud-mouthed political stump-speaker, the socialistic dreamer and the labor leader have also not infrequently charged the church with many sins of omission because the cheapest way for any one to discredit a good cause or a good person is to charge some kind of omission against them. We admit of but one legitimate duty that the church owes to the world and that is the preaching of salvation through the blood of Jesus to all men. If matters, such as education, the solution of social problems, and the benevolent care of the miserable can be useful in furthering teaching of salvation through the blood of Christ (as the above mentioned interests certainly do), then it is, of course, our business as a church to consider them, but they are to be incidental and not the principal tasks of the church. Never must the church permit herself to forget that the terms of the "Great Commission" call for the preaching of the gospel to all creatures. If we were to take present-day Christians as a whole and regard them as the true type of Christianity an examination of their conduct would reveal the fact that most of them regard their duty done when they go to church, listen to sermons and contribute an occasional dollar to the cause. We take it to be the duty of every Christian to be to preach Christ. This means the effective preaching of Christ in daily life and conduct rather than only the Sabbath preaching we have accustomed ourselves to hear in church on Sundays. Pulpit preaching has its very important place in the Christian system, but it is only really effective when backed up by the life

preaching of the membership in their relation to the world.

### A FOOLISH LOVE OF PETS

The love for lower animals is one of the things that shows tenderness and sympathy in the heart of man. If a man did not feel an affection for the gentle horse that serves him so faithfully, or the sweet voiced bird that fills his morning dream with music sweeter than anything man can produce, we would regard that one a step lower in the scale of humanity. One may safely regard the man who treats his animals meanly to be likely to be a harsh master over those of his fellow creatures who are so unfortunately situated as to be compelled to work under him. Surely the beast that wears itself out in giving man food and service with no prospect of reward in the end except being knocked on the head when worn out deserves good food, comfortable quarters and protection from abuse.

Sometimes moralists draw instructive lessons from the relation of friendship and companionship existing between man and his dog. The dog does not always seem to serve a useful purpose, but his fidelity is always to be commended. He at least is just as well satisfied with his master in adversity as in prosperity and is just as ready to die for his protection be he a scamp or a man of honor.

While it is right to be kind to animals, and, while there is nothing wrong in keeping one or more as special pets, we pity the one who can find nothing else upon which to lavish love and attention but a saucy parrot or a jealous little cur. We were passing along a street of comfortable homes whose spick-and-span appearances gave evidence of more than the average amount of prosperity on the part of those living there. As we greeted an acquaintance who resided in one of these comfortable well furnished homes she burst into tears exclaiming, "O Mr G—, the doctor says there is no hope for our Jackie." Was it a dear sweet curly-headed, rosy-cheeked little boy whose condition gave occasion for this tearful concern? No, if it had been, we would certainly have been ready to mingle our tears with those of the sorrowing ones in this house of sad anxiety. Instead of sympathizing we confess to having smiled broadly for we knew Jackie. Jackie was a sour-tempered, over-fed and over-petted ragged, useless little dog of no particular breed. This Jackie had been fed, cared for, waited on and carried around like a child by this comfortably

## THE MENNONITE.

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fixed childless couple much to the disgust of the whole neighborhood. He received the choice cuts of meat for his portion, a special bed was provided for him in the best part of the house. Whenever his condition seemed to warrant it an expensive veterinarian was called in to give him medicine. And now there was no hope for poor Jackie!

Perhaps it might not be any one's business if some people did choose to lavish affection and money on a dog and yet why is it not anyone's business when animals are pampered and human beings neglected? In the little street back of the house where Jackie lived there were many poor little children going barefooted and shivering in the cold because they needed garments and didn't have them. Two blocks away there was an institution that was looking for homes in which to place the dozens of parentless children placed in its charge and in that same city one will find an almshouse with over three thousand inmates, the larger proportion of whom are children whom the officials would be only too glad to place in comfortable homes if they were open to them. Have any, even though they are childless, the right to lavish their affections on a dog and use their god-given means in making him more than comfortable when within hearing all about them there are hundreds of helpless babes in want, crying for the barest necessities of life? Modern life presents no more disgusting mockery than the sight of a selfish woman (or man), giving affections and attentions to a brute creature as though it were a babe. It seems that just in proportion as selfish people avoid parenthood, or, steel their hearts against the claims of their distressed fellow human beings, do they make children of dogs and cats and birds. We can forgive much of the folly of the rich when we know that they are kind to children and the miserable, but when they give to nasty hairy little dogs the only kindness they have to spare, they are inviting the contempt of thinking people and the hatred of the rest of men.

WHAT IS BECOMING OF SUNDAY?

The Monday morning newspaper of last week contained the following front page headlines: "Tragedies Mark Sunday Outing"; "One Life Lost, Six Others in Peril"; "Little Girl Run Down by Automobile"; "Launch Turns Turtle"; "Train Hits Car at Crossing"; "Crash of Cars Injures Forty"; "Train Kills Two Berry-Pickers"; "Sees Fiancé

Drowned"; "Six Injured when Automobile Caught Fire"; "To Hospital in Auto Crash."

The above is not an extreme case, nearly every Monday the public is treated to a similar feast of horrors by the morning paper. Drownings, automobile accidents and calamities occurring on Sunday excursions are the logical conclusions of many Sabbath desecrations. Men and boys will fish and race and swim on the Lord's Day, persuading themselves that because there is an opportunity given for recreation they ought select a recreation that endangers life and soul and is likely to throw whole households into want and misery. In these dangerous Sunday pleasures it is often not enough for some to be breaking the law of God by making His day one of worldly amusements, they must, also, violate the law of the land by mixing liquor with their Sunday sport. We believe that we are not afraid of ordinary dangers when necessity compels us to face them, but Sunday desecration such as one reads about in the accident columns of the paper involve a defiance of the laws of God, of the laws of man, of the laws of health as well as a reckless disregard of deadly dangers by the use of too much liquor, and we cannot see how a rational creature can permit himself to take the chances that may mean troubles without number in this life and an everlasting condemnation in the world to come.

It may be that thoughtlessness is at the bottom of most accidents. The one who didn't think that the gun was loaded has had to carry with him the awful memory of the havoc wrought by that gun, or perhaps, because he didn't think, he was himself the victim blown into eternity. We say of such a one, "It was his business to think." We may say the same of the "joy-rider", the fool who rocks the boat or ventures beyond his depth, or the one who takes chances before an express train. Such accidents are likely to occur at any time, but the Sunday excursion brings together a large number of such thoughtless persons where accidents are most likely to happen. There was a time not so long ago, when church members frowned upon making the Sabbath an occasion for frolic and the professing Christian, who was seen on such an occasion lost his standing. Today in some communities even church members are free to take advantage of any opportunity for Sunday pleasures and frolics. The results of this surrender to the worldly Sabbath are empty churches and a discredited Christianity. At a meeting of a half

## THE MENNONITE.

July 24.

dozen pastors representing as many denominations, every one of them complained of the neglect of the summer services and the tendency of his people to make the Lord's Day a day of pleasure. "The community," said one, "is coming to look upon my Sabbath-breaking parishoners as nothing but a lot of hypocrites who call the Sabbath a holy day and then set about making it unholy."

The conditions just described are not common to one locality. From one end of this land to the other one meets with Sabbath desecration with its accompanying violations of law and not infrequently deadly accidents. The phrase "Continental Sunday" has been worn thread-bare, not because it did not exist, but because it exists everywhere just now. If Christian people are at all jealous for the Lord's Sunday, certain things ought to be done by them and done soon, the first of which is a consistent keeping of the Lord's Day. People who live in glass houses should not throw stones and people who demand Sabbath-keeping on the part of others should avoid Sabbath-breaking themselves. The next thing Christians should do to protect their Sabbath would be to see to the enforcing of existing laws and the making of better Sabbath laws where they are needed. The Christian citizen who does not use his citizenship for the bettering of the morals of the community is hardly a right kind of a citizen or a right kind of a Christian.

A true Christian Sabbath requires Christians to keep it. There will be violations of the Sabbath so long as there is a non-Christian population on this earth. Perhaps the real secret of Sabbath desecration always lies more with the Christian than the non-Christian. When once a person sincerely desires to live and do as God requires there will be no desire on his part for an irreligious recreation on the Lord's Day. And, when once a non-Christian becomes a real Christian the keeping of the Sabbath will become a part of his life.

### NOTES ON THE SUNDAY SCHOOL LESSON.

August 3.  
The Plagues of Egypt.  
Ps. 105:23-36.

Golden Text.—Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted. Matt. 23:12.

The Psalm from which our lesson is taken was written long after the events described and was a part of the temple service, which was sung by successive genera-

tions of Israelites to keep alive the memory of the great things that the Lord had done for them in the land of Egypt. The great events of a nation's life have always been, and probably will always be, the inspiration for its best loved and most sung music. Take the event in our own national history which led to the writing of the "Star-Spangled Banner" as an example. But, to properly appreciate the events touched upon in this lesson the student should carefully study the first-handed description given of them by Moses in the Exodus, chapters 7 to 11. There never was a time in all history when so many miracles were performed on such a magnificent scale. Never were the teachers of false religion so terribly rebuked and never did the believer in the true faith have so many evidences of its powers presented to him. Beside the eight plagues mentioned in the Psalm we study today there were two others, the murrain upon the cattle and the boils. All of them taken together show how powerful the God Jehovah is and how powerless the multitude of the Gods of Egypt were. The ten plagues were especially directed against the principal deities of Egypt and their religion. Let it be remembered that Pharaoh had defied the God of the Israelites slaves and in the plagues Jehovah is answering that defiance. The Gods of Egypt represented the powers of darkness. The conflict between Moses and Pharaoh was in reality a war between the powers of light and darkness. The following table interestingly presents the blows struck at the several Gods of the Egyptians whose champion Pharaoh was.

1. The Nile turned into blood was against the river god, Hapi or Nu, one of the father gods of Egypt. 2. The plague of the frogs against Heki, the frog-goddess, an important deity. 3. The plague of lice against Egypt itself, in which the very dust of the sacred land became an enemy. 4. The plague of flies against the beetle emblem of the god Ptah, sometimes called "The lord of all the earth." 5. The murrain of the cattle, against Apis (the bull god) and Hathor (the cow-headed goddess). 6. The plague of birds broke the pride and superiority of the idol priests, who held much the same position as the high-caste Brahmins of India today. 7. The tempest and hail destroyed part of the food, and particularly the white linen, of which all Egyptians were so proud. 8. The plague of locusts showed the powerlessness of Egyptian deities who were supposed to protect the

harvests. 9. The plague of darkness, especially against the king who was supposed to be the incarnation of the sun-god. The sun-god had many names: Amen-Ra and others. The sun was the leading feature in Egyptian worship. 10. Against all the gods at once, and the nation that decreed the wholesale destruction of the Hebrew children. Before this last and most terrible judgment even Pharaoh owed himself conquered."

In examining these plagues wrought upon the land of Egypt we notice that all Egypt had to suffer for the sins of the rulers. This reminds us of a thing always peculiar to sin, the one who commits sin, always brings misery upon others as well as himself. Again we notice that the punishment of Egypt was progressive; as Egypt learned more of Jehovah's power and refused to yield to Him the afflictions became more severe. We are responsible for acting according to the light we have, when we have great light and do not act according to it our punishment will be more terrible. The Pharaoh who had defied Jehovah had to feel His might through the most insignificant of things. He defies Jehovah and Jehovah answers him with frogs, lice, dust and locusts, when these are passed death, the greatest of monsters, deals with Pharaoh.

### NOTES ON THE C. E. TOPIC

Aug. 3.  
The Ideal Christian. VIII. His Perseverance.  
Heb. 6:10-20.

Everyone knows the story of the little boy who, while at work shoveling a path through the deep snow drift to the barn with a small coal-shovel, was asked how he expected to finish his task, made this reply, "By keeping at it, sir." Results way out of proportion to the expectation of the world are often attained by this same method of keeping at it. Christian character requires profession before the world, and sacrifice and service and all that, but it only proves its possession of the true Christian faith by its perseverance.

Over the door of a certain institution which offers opportunities for higher education and greater usefulness to young men and women who must spend the greater portion of their time in earning their daily bread, one may see written in golden letters the words "Perseverance Conquers." Many instances of persons who, in spite of hindrances and discouragements, have overcome and attained distinction in the scholastic world are related

here. In all walks of life, the one who has the "keep-at-it" spirit is of greatest value to himself and society and the inspirations that men who overcome are to the tried and discouraged can not be fully estimated. In the Christian life perseverance is particularly important. It is important because the things to be overcome are as great as the world, as mighty as hell and as persistent as the devil. The world, the flesh and the devil conspire to discourage and overcome. If they succeed in discouraging or hindering, a career is wrecked. We must therefore, as Christians, realize the importance of keeping at the tasks God has called us to perform. Christian perseverance is not just a stubborn determination not to give up, it leads to something. He who keeps at correcting the errors of his life grows more and more toward the perfect ideal, Christ Jesus and he who will not permit the load of adverse circumstances to drag him down will some day come to realize that the load has lost its weight and he is fully able to handle it.

There must be perseverance in faith. True faith believes today as it did yesterday, only it is a little stronger than yesterday. It anticipates victories and persists until victories are won.

There must be perseverance in prayer. Vain repetitions, as such, amount to nothing and the Master has warned us against them, but persistence is more than an incessant asking, it involves a perseverance in believing and an unshaken confidence in the One who is to answer prayer.

Victory awaits those who persevere. Sometimes one is overcome with a false feeling of confidence that leads one to underestimate the seriousness of the task to be performed. Such a feeling spells defeat from the very beginning. Of course everyone knows the fable of the hare and the tortoise who were to run a race. The hare, confident of his abilities as a runner, first took a nap while the tortoise, knowing that everything depended upon his doing all in his power and keeping at it, immediately set out to win the race. When he arrived at the goal the hare was still sleeping. In the Christian life the reward is not for those alone who have gifts or talents, these too often are blasted, but for those who use their gifts to a purpose and keep on using them so long as God gives them opportunity.

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1914.

## News of the Week.

TARIFF REDUCTION IS 27.64 PER CENT.

Washington July 18.—An average reduction of 27.64 per cent. of the rates of the existing Payne-Aldrich tariff law is proposed by the Democratic Underwood-Simmons tariff bill, on which the senate began general debate today, according to the report of the finance committee majority, submitted by the chairman, Senator F. M. Simmons.

The report also shows that the bill, as reported to the senate, provides rates 4.22 per cent. lower than the Underwood bill as it passed the house, and that from it, together with other government receipts for the fiscal year ending June 30, 1914, there will be an estimated surplus in the government treasury of \$2,020,000.

A salient feature of this bill, it is pointed out, is the large increase of imports to be admitted free of duty. Under the house bill the value of free listed importations, was \$103,000,000, whereas the Democrats of the senate in cases, by sweeping changes, proposed to free list imports valued at \$147,367,000, an increase in untoldable imports over the house bill of \$43,367,000.

### CHINA SPLIT BY REVOLT OF SOUTHERN PROVINCE

Hongkong, China, July 19.—The severance of the province of Kwangtung from the general government at Peking was proclaimed by the governor general of Kwangtung today. The capital of the province is Canton.

The governor general declares that the provincial council has appointed him commander-in-chief to lead the southern troops against those of Provisional President Yuan Shi Kai. This step has been taken, he says, because of Yuan Shi Kai's despotism and his policy, which is calculated to ruin the republic.

The governor-general declares he will guarantee the protection of property in the district under his control.

Business between Hongkong and Canton has come to a standstill.

London, July 19.—America's non-membership in the quinquuple-lan group is considered a factor that will enable the Washington government to exert a pacifying influence at the proper juncture in the civil war in China.

None of the powers that participated in that questionable financial transaction early last spring could possibly approach both sides—the partisans of Yuan Shih Kai and the followers of Sun Yat-sen—with any degree of confidence that its advances did not have a mercenary motive.

Such is the theory held in circles that feel that the underlying trouble between the Peking administration and the rebels in the south is deeper than the ostensible cause of the rebellion—the alleged complicity of Yuan in the murder at Shanghai last March of the nationalist leader, Dr. Sung Chiao-jen.

All the powers of the quinquuple group are accused by the revolutionists in the south of providing funds to Yuan for the purpose of waging war against the people.

This accusation is prominent in the declaration of hostilities by the rebels against Yuan in reply to his pro-

clamation describing the sufferings caused by the former revolution and the miseries and calamities inevitable in civil war.

Accuse Yuan as "Grafters." Not satisfied to charge Yuan with unconstitutional action in concluding the loan, the rebels allege that he is a "grafter" and an assassin. He enters on a formidable struggle for the control of the southern provinces with distinct handicaps.

In national, as distinct from palace or cabinet, politics, Yuan is undoubtedly a progressive; but the conservative party, which has its strongholds in the metropolitan provinces, looks on the leaders of the southern party as fanatics and brings strong pressure to bear on him.

His best stroke with the leaders of Young China and the Cantonese politicians was his request for the prayers of the Christian world for the new republic last April. Many of them have adopted Christianity as part of the intellectual equipment of the modern progressive. But now they charge him with being a Judas—betraying a cause and stealing funds of the nation.

### CROWDED PASSENGER STEAMER HITS A REEF

Poughkeepsie, N. Y., July 21.—The steamer Tremper, loaded with panicle-striken passengers, was beached on the east side of the Hudson here today with the water pouring through a big hole in her bottom.

The Tremper, bound from Newburg to Albany, ran on a reef on Esopus island.

The boat was settled very low before she reached the main land after an exiting two-mile race.

The Tremper was run aground in the mud near Staatsburg. All the passengers were taken off without difficulty. The steamer rested on the bottom in a safe position and her freight was uninjured.

### WOMEN PERISH IN FACTORY FIRE

Binghamton, N. Y., July 22.—A wisp of smoke and a pool of flame swept up the stairway leading to the second floor of a four-story brick building at 17 Wall street here, late this afternoon, and twenty minutes later twenty-five lives were lost and fifty persons injured.

The building was the factory of the Binghamton Clothing Company, formerly the Freeman Overall Company, employing 125 girls.

An hour after the first alarm had been sounded, the police and firemen were working among the debris of the wrecked building. As nearly as they could ascertain the dead number about twenty-five and the injured about fifty.

### RIOTING AT SEATTLE

Seattle, Wash., July 19.—Quiet has been restored in the streets through which sailors and mariners of the Pacific reserve fleet swept Friday night, wrecking the headquarters of Industrial Workers of the World and radical Socialists, and the police are confident there will be no serious renewal of the disorders. The trouble occurred during the Polish festival. All of the men from the fleet were ashore supplied with money.

During the rioting Friday night property valued at about \$2,000 was destroyed.

## THE MRNNONITE.

### THIRTY-FIVE NEGROES ARE BURNED TO DEATH

Jackson, Miss., July 22.—Trapped by flames in the second floor of an antiquated convict cage, thirty-five negro prisoners were burned to death at the Oakley convict farm, twenty miles from here late last night.

While the flames rapidly ate away the only stairway leading to the second floor the prisoners frantically tore at the heavy bars that covered the jail windows, but to no avail.

### No Fire Apparatus.

Their screams brought guards and other prison attaches, but the flames drove back members of the rescue party each time they attempted to liberate the negroes, who, one by one, fell back into the flames and perished.

Everything was in the fire's favor. The building was constructed ten years ago of lumber taken from a discarded pen; there was no fire fighting apparatus at the farm and the first floor of the building was filled with inflammable material.

### Worked in Cotton Field.

Farmers living nearby hurried to the place to help the fire fighters, but they were of no assistance, as the fire burned too rapidly. The convicts all were worked in the cotton fields of the state farm and were housed in the "cage" at night. Among them were some desperate criminals serving long sentences. The Oakley farm is one of the most important in the state. No other building was in danger.

### BULGARIAN SOLDIERS HOLDING ADRIANOPLE

London, July 22.—A dispatch from Sofia says that the report of the re-occupation of Adrianople by Turkish troops was shown today to be false. It was spread by fugitive Bulgarian officials from that city, who heard that a reconnoitering force of Turkish cavalry commanded by the notorious Enver Bey had been seen in the vicinity. At this news the officials fled panic-stricken, believing that the entire Ottoman army was about to descend on the place.

Communication was restored today between the Bulgarian capital and the citadel of Adrianople.—Official reports from the Bulgarian commander there showed that the Turkish troops retired after reconnoitering the position. The Bulgarian government has ordered the fugitive civil functionaries to return to their posts. Similar instructions have been sent to Bulgarian officials who fled from various places in the province of Thraee.

A dispatch from Constantinople says: "In anticipation of the re-occupation of Adrianople by the Turkish troops, Hadji Adil Bey, former minister of the interior, has been appointed governor of that city and left today to assume his post."

### BRYAN LECTURED AT WINONA

Winona Lake, Ind., July 20.—Declaring that religion and the ever abiding faith in Almighty God and His word were the only foundations upon which a man could build a character and achieve true success, William Jennings Bryan, secretary of state, spoke today to an audience of more than 6,000 people, as the principal attraction at the Winona chautauqua now in progress.

He spoke this afternoon at 8 o'clock on the subject, "The Making of a

Man" and for one hour and thirty minutes he held his audience spellbound.

The seriousness of his subject and the eloquence with which he delivered it brought cheers from the vast crowd which packed the auditorium from floor to roof.

Mr. Bryan directed his remarks especially to the young men and declared that no matter how humble he may be he should not overlook the golden opportunities of the future, but that he should grasp them before it is too late.

Twelve thousand people were on the grounds today, although it was impossible for all of them to hear the colonel's speech.

### THIRD CHINESE PROVINCE DRAWS OUT OF REPUBLIC

Washington, July 21.—Fukien province has seceded from the Chinese republic, according to a dispatch to the state department today from Consul Fowler a Foochow. Fukien borders on Kiangsi and Kwang Tung, the two provinces which already have thrown off allegiance to the Peking government.

The legation at Peking reports that the local government of Canton in Kwang Tung province proposes to send 15,000 troops north within a week to engage the government forces. The provincial assembly has confirmed Chen Chiung Ming as military governor of Kwang Tung province and appointed him commander-in-chief of the army which is to proceed against the northern forces.

### VATICAN SWISS GUARDS THREATEN TO QUIT JOB

Rome, July 21.—The mutinous Swiss guardsmen at the vacation today presented to Cardinal Merry del Val, papal secretary of state, a memorial relating their grievances and the conditions on which they were disposed to remain in the service.

The Swiss guard at the vatican has existed since 1505, when it was formed by Pope Julius II. The men are recruited from the Swiss cantons of Zurich and Lucerne, and they enlist for a term of five years. They must be at least six feet in height and all of them belong to families in which it has become an hereditary custom to serve at the vatican.

### PERRY'S FLAG SHIP CELEBRATED.

Put-In-Bay, Ohio, July 20.—After one hundred years, Commodore Perry's flagship, the Niagara, returned today to the scene of its victory over the British fleet in the battle of Lake Erie in the war of 1812.

Towed by the Wolverine, the naval militia ship of Pennsylvania and accompanied by Ohio naval militia ships, the Essex and the Dorothea, the point from which Perry's fleet first sighted the British fleet, "two brigs, two ships, two schooners and one sloop."

Fifteen thousand people visited Put-In-Bay to see the Niagara brought into the port to which she returned after the battle of one hundred years ago.



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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, JULY 31, 1913.

No. 30.

### HELP LIGHTEN THE LOAD

Help lighten the load!  
Humanity stumbles ahead on its road,  
Urged on o'er the deserts, beset by  
the goad;  
Men bend under burdens of hunger  
and care  
And women must suffer and toil and  
despair;  
Yea, even the children astray in the  
strife,  
Are bowed by the weight till they  
weary of life.  
Hark! unto each soul that is hero,  
not slave,  
How clear sounds the call to arise  
and be brave.  
Help lighten the load!

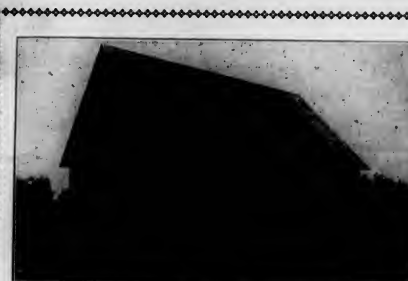
Help lighten the load!  
With all of the strength that the  
heart can command,  
With all of the power of brain and of  
hand,  
With wills set to sacrifice, struggle  
and dare,  
With love that seeks ever each burden  
to share,  
With unflinching endeavor that stops  
not to ask  
The length of the journey, the cost  
of the task,  
Come, sons of the kingdom! Come,  
children of God!  
And along the dark path by the  
world's anguish trod,  
Help lighten the load!  
—Priscilla Leonard, in "The Out-  
look."

### NEWS AND COMMENT

The Mennonite church at Napier, Bedford Co., Pa., for which the cornerstone was laid on Nov. 10, 1912, was dedicated on June 29, 1913. At both occasions Bro. W. H. Grubb of Quakertown, Pa. officiated.

Twenty-three years ago, Bishop Tucker went to Uganda as its bishop. He found heathenism and cruelty prevalent everywhere, and only 300 Christians, with hardly a church building or a school. When Bishop Willis was sent out as his successor in 1912, there were 75,000 Christians, 20,000 of them communicants, a thousand buildings used for worship, and over 35,000 boys and girls in Christian schools.

The Winona Bible Conference which commences on August 22, at Winona Lake, Ind., is always a great attraction for Christian people, and a number of Mennonites meet there every year to receive rich blessings. A number of Men-



The Napier Mennonite Church, Bedford County, Penna.  
(Dedicated June 29, 1913.)

nonites are expected to go from the General Convention of Mennonites at Berne, Ind., to the Winona Bible Conference. Bro. W. S. Gottschall having been elected President of the Mennonite Rally would appreciate it very much if all who expect to attend the Bible Conference would inform him as soon as possible of the fact, so that the Rally may be a success.

### INVITATION.

The congregation at Sterling, Ohio, invites delegates from the congregations of the Middle District Conference to examine J. P. Boehr, their candidate for the ministry, according to the resolutions passed at the Middle District Conference. The ordination, if God permits, shall take place on August 17, 1913. All the elders and the ministers of the conference are cordially invited to attend the ordination service. W. S. Gottschall from Bluffton, Ohio, will officiate. We request the prayers of the congregations in behalf of our brother.

The Church Session.

### NOTICE AND INVITATION TO ALL MENNONITES IN AMERICA

Greetings of love and peace! With joy we can now report that the Lord has prospered the work of preparation for the first General Convention of all Mennonites in America, so that the time and place for holding the same has

been agreed upon. The Lord willing, this convention is to be held on Tuesday and Wednesday, Aug. 19 and 20 in the Mennonite church of Berne, Ind. If necessary, the convention can easily lengthen the time of the session by half a day. This date has been chosen on account of the annual Bible Conference at Winona Lake, Ind., to be held this year during the ten days beginning Friday, August 22. Visitors of our convention that wish to attend also the Winona Bible Conference can thus save traveling expenses, especially those who come from a distance.

We have received three kind invitations of which the one from Berne seemed on the whole the most acceptable. The first invitation was from Wakarusa, Ind., by Bro. A. B. Yoder, and the second was from Beatrice, Neb., by Bro. Gerhard Penner. All three have encouraged us very much and we are thankful for them. The God of all peace, who worketh in us "both to will and to do" may continue to bless all honest efforts towards Mennonite unity. If any denomination should be a model to others in peace and unity, it should be a "non-resistant" denomination like ours. God who has helped us to hold high a confession of faith which is a model on the doctrine of peace, is also able to make the confessors of this doctrine a model of peace and union before the eyes of all the world. If this convention brings us but a little nearer to that goal,

the Lord will be glorified and we will please our Master.

The program as published six months ago is as follows:

1. The blessings of Christian unity. John 17:21-23. By Dan Brenneman.
2. Menno Simon as reformer. By C. v. d. Smissen.
3. Review of the history of American Mennonites. By C. M. Smith.
4. What contribution have we as Mennonites to make to American Christianity? By J. W. Kliever.
5. In what fundamentals do Mennonites agree? By Daniel Kaufman.
6. What is the Bible doctrine of non-resistance? By P. C. Hiebert.

7. In what branches of Christian work can we co-operate? By Bro. Schultz, Chicago.

8. What think ye of Christ? By Emmanuel Troyer.

9. Christian Separation from the world. John 17:15-17. By J. K. Gehrig.

10. Unity in prayer. Matt. 18:19 and Acts 1:14. By Chr. Neff, Germany.

After each subject an open discussion will, of course, follow. We would also suggest that between some of them short prayer periods be arranged for.

We look forward to a richly blessed, prayerful convention, well attended by all the branches of our beloved church. We are hopeful in that love of which Paul says, it "hoped all things."

The Committee:

J. E. Hartzler, Elkhart, Ind.,  
Chairman.  
I. R. Detweiler, Goshen, Ind.  
P. C. Hiebert, Hillsboro, Kan.  
D. E. Harder, Hillsboro, Kan.  
Dan Brenneman, Goshen, Ind.  
C. R. Eggle, Gridley, Ill.  
Val. Strubhar, Washington, Ill.  
Treasurer.  
P. H. Richert, Goessel, Kan.,  
Secretary.

### INVITATION BY THE BERNE CONGREGATION.

The Mennonite church at Berne, Indiana, desires that all who contemplate attending the convention of all Mennonites to be held here next August 19th and 20th, report at once to its pastor, Rev. S. F. Sprunger,

Berne, Ind., so that we may know at least a week before the convention convenes how many guests are to be expected.

Berne lies on the Grand Rapids & Indiana railway, 33 miles south of Fort Wayne. Connection can be made with this road from various east and west lines either at Richmond, Winchester, Portland, Decatur, or Fort Wayne.

The trains arrive here from the north at 7:32 in the morning, 1:43 in the afternoon, and 2:18 at night; from the south at 7:32 in the morning, 2:46 in the afternoon, and at 12:53 at night.

A cordial invitation is hereby extended to a large attendance at this convention. All visitors will be provided with free board and lodging.

Fred Rohrer, Clerk.

All Mennonite Papers Please Copy.

### THE SANITARIUM FOR CONSUMPTIVES NEAR UPLAND, CALIF.

On the 18th of July, 1913, the Sanitarium committee of the Pacific-Conference held a meeting in Upland and it was decided immediately to commence the building of the Sanitarium.

The reason, that this resolution has not been carried out, was, that some of the neighbors were afraid of the consumptives and energetically objected to the plan; therefore it was deemed wise to seek another place.

The location was soon found but it had no water. Now we have sufficient water on the ten acres which we have bought for this purpose. The new location is much higher and nearer the mountains than the first; and is therefore more suitable for a sanitarium for consumptives.

Now we kindly ask those who have subscribed for this institution to forward the sums which they have promised immediately, for quick help is double help. Our Lord says: "In as much as ye did it unto one of these my brethren, even these least, ye did it unto me." It is a blessing that we can serve our Master by alleviating the sufferings of the sick. Who would not be glad thus to serve Him?

As soon as the sums subscribed are paid, a complete list of the names and the sums will be published. I shall soon send a notice to all who have subscribed giving the sum and telling to whom to pay it. After the money has been received it will be credited and the note returned. To simplify the paying of the subscribed sums, the undersigned has left a list of the subscriptions in every congregation. The money can be paid to the one who has the list who will

forward it. Or the money can be sent direct to our treasurer Bro. J. L. Schowalter, Upland, Calif. to my self.

The ministers of our churches are kindly requested to announce this in our church, so that all may know it even if they should not see it in our papers.

In case any should have been overlooked when the subscriptions were solicited and he should feel constrained to be a Samaritan to these poorest there is an opportunity to do so.

It will be pleasing to the Lord. He will repay. That ought to be enough.

That which was paid has been bearing interest and will now be used. We will need all the money subscribed and more. Therefore: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

Fraternally,  
J. S. Hirschler.

### TWENTY-SIXTH INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION,

At Los Angeles, July 9-14, 1913.

The Twenty-sixth International Christian Endeavor Convention is now a matter of history, but it will rank in results accomplished, and new movements inaugurated, with the best of the great series of conventions held by this world-wide organization.

#### The Setting.

Los Angeles furnished an ideal setting for the convention.

The weather, although considered unusually hot for Los Angeles, was, with the cool nights, a refreshing contrast to the intense heat, in the Middle and Eastern States.

No hall in the city could accommodate the crowds expected, so the large-visited committee put a canvas roof over Fiesta Park, making two auditoriums accommodating nearly twenty thousand people. One was used as headquarters for the States and the other for the great mass meetings. In addition simultaneous meetings were held in the Temple Auditorium and a score of churches.

In spite of the ample provision made overflow meetings were necessary to accommodate the tens of thousands who sought opportunity to gain the inspiration of the great meetings, and the second day of the convention the supply of programs and badges was exhausted.

#### Features

The music of the Convention, lead by a great chorus of one thousand voices trained by Prof. Peckham, and an orchestra of fifty pieces, with talented solo-

ists, was superb in quality. "Service Songs," the new hymn book, was used for the first time and became instantly popular. Prof. Percy S. Foster led the great audience in his inimitable way.

The street parade was a new feature and as the marching thousands of happy young people with music and song passed by, they made a profound impression on the tens of thousands of spectators who crowded the sidewalks.

The committee under the leadership of Mr. Leonard Merrill provided for every need, and the immense crowds were handled as easily as in an ordinary sized convention. The spirit of devotion and enthusiasm were contagious. The denominational rallies were more largely attended and successful than any recent convention.

#### A Varied Program

Every phase of religious activity was considered in practical conferences or inspirational addresses.

President Henry Churchill King, L.L.D., of Oberlin College, one of our clearest and best balanced thinkers, led the great throng that met him each morning at 6:30 into the real meaning of Life's Values."

Rev. John Balcom Shaw, D.D., conducted a most helpful series of conferences on "The Use of the Bible for Personal Growth and Service."

Rev. A. L. Phillips, D.D., opened up the vast field of missions at home and abroad, and challenged the church of the future to plan adequately for the task committed to it.

Rev. Charles M. Sheldon, D.D., had three sessions with the pastors and old leaders to discuss the application of the "Old Gospel to New World Conditions."

Social purity work for men was most effectively presented by Rev. E. A. King, author of "Clean and Strong," and for women by Mrs. J. S. Norvell.

Practical conferences on every phase of Christian Endeavor work were conducted by General Secretary William Shaw, Field Secretary Carl Lehmann and a score of Christian Endeavor expert workers.

Enormous crowds attended the four noon-day meetings in the Temple Auditorium, when vital questions were discussed by Dr. Ira Landrith, Hon. J. A. MacDonald, Rev. John Balcom Shaw, D.D., and "Billy" Sunday.

Fellowship among the denominations, world peace, and the attitude of Christian people toward those of a different race were ably presented by Rev. C. W. Recard, D.D., Rev. Frank M. Goodchild, D.D., Bishop Alex.

Walters and Hon. J. A. MacDonald.

The appeal of social service, the place of the Sabbath in present day civilization, and the spiritual dynamic necessary to all permanent moral reform were handled in an inspiring way by Rev. Claude E. Hill, Rev. William Patterson, D.D., of Ireland, Rev. Arthur B. Patten, D.D., Rev. C. E. Burlingame, D.D., Rev. W. T. Johnson, D.D., Rev. Julian C. Caldwell, D.D., Rev. J. Percival Hugst, Rev. E. A. Watkins, D.D., and Rev. R. B. Peery, D.D.

The Home, the School and the Church, their place and the power in character building, were emphasized by Rev. Robert F. Coyle, D.D., President John Willis Baer and Dr. J. T. McCrory.

#### Evangelistic Endeavors.

Rev. "Billy" Sunday conducted seven evangelistic services. This much-criticized, but most popular and successful evangelist, won the hearts of those who were able to get into the great auditorium. Hundreds were converted and thousands of Christians were quickened and inspired to more consistent living and larger service.

Street meetings in many languages to reach the cosmopolitan population were held every day with most encouraging results.

#### Increase and Efficiency.

The past four years have been years of steady increase and efficiency.

President Clark linked these words together as the watchword for the coming years and suggested the establishment of Christian Endeavor Week as a stock-taking time, a time to review the past, emphasize the present and lay plans for a larger future. The suggestion was enthusiastically adopted, and definite plans and suggestions will be prepared by the United Society.

General Secretary Shaw, in presenting his encouraging report showing the practical efficiency of the societies, adopted the novel plan of illustrating the various lines of work by stereopticon pictures, showing the Endeavorers at work, and something of the actual result accomplished.

Carefully gathered statistics show that from eighty to ninety-nine per cent of the Sunday School teachers and officers and church workers come from the active membership of the Christian Endeavor Societies. A long and illuminating list of lines of service actually carried on by the societies was given.

The reports of Mr. A. J. Shartle, manager, and Mr. H. N. Lathrop, treasurer, showed that the business and finances were in fine condition.

#### A Recruiting Ground.

A new feature of the convention was the "Decision Service," conducted by Dr. L. A. McAfee at the close of the principal sessions. Hundreds of choice young men and women made a definite covenant to endeavor to so shape their life plans as to give themselves to the ministry, missions or religious service.

Temperance and Christian Citizenship were strongly emphasized and under the leadership of the recently elected National Superintendent of Temperance and Christian Citizenship, Mr. Daniel A. Poling, a program of education and agitation, aiming at the annihilation of the liquor business, and "A Saloonless Nation by 1920," was adopted and will be vigorously pushed.

This campaign will unite and utilize all existing temperance organizations on a nation-wide program, each working it out along its own particular line.

The foreign flavor was most attractive. Rev. T. Sawaya, field secretary for Japan, converted and trained in a junior society of Christian Endeavor, captured the convention with his plea for patience and Christian love toward his people, who have for so long looked to the United States for new ideas and a Christian civilization.

Mr. Stanley A. Hunter brought a strong and helpful message from India.

The Chinese take naturally to the Christian Endeavor form of organization, and carry on the work of the society most efficiently.

It was in the home of Edward S. Little, treasurer of the United Society of Christian Endeavor for China, that the peace pact that practically ended the greatest bloodless revolution in the history of the world, was signed.

The convention was a success in every particular and the movement closes its thirty-second year with larger financial resources, a more comprehensive plan of work, and a more enthusiastic constituency than ever before in its history.

### Home Circle.

#### ABOUT MY FATHER'S BUSINESS.

O ask me not, my friends, to toy with trifles,  
To gaily mingle with the giddy throng,

For "I must be about my Father's business"  
It may not be entrusted to me long.

That work is plain: my Father's poor are lying  
In helpless misery beneath the foe;  
His message to me is, Go loose their fetters,  
Tell them of Jesus—all His glory show!"

I dare not lightly leave His work neglected;  
Life is too short—eternity too real.  
I may not, cannot, pass the hours in folly,  
Nor force the laughter that I do not feel.

Yet, Lord, perchance that even/mid those triflers  
Thou hast some precious souls to gather in:  
If so, then give me grace to bear Thy message,  
Oh, grant me wisdom those lost sheep to win!

Lord, do Thou lead me, show me what Thou wilt;  
Help me to go or stay, as best may be;  
Make me to live more closely to Thy glory,  
To study, not myself, but simply Thee. —Sel.

### A TRAMP'S ELOQUENCE.

A tramp asked for a free drink in a saloon. The request was granted, when in the act of drinking the proffered beverage, one of the young men present exclaimed,

"Stop, make us a speech. It is poor liquor that doesn't loosen a man's tongue."

The tramp hastily swallowed down the drink, and as the liquor coursed through his blood he straightened himself and stood before them with the grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said, "I look tonight at the priceless pearl of her honor and self-respect in the wine-cup, and Cleopatra-like saw it dissolve and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring, and saw them fade and die under the blighting curse of a drunkard father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star and broke and brushed their beautiful wings, and at last strangled them that I might be tortured with their cries no more. To-day I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man

in whom every good impulse is dead. And all swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shattered into a thousand fragments on the floor. The swinging doors pushed open and shut again, and when the little group about the bar looked up the tramp was gone.—New Orleans Picayune.

### Deaths.

**Rosenberger.**—On July 19, 1913, at the German Hospital, Phila., after a brief illness with uræmia, Emanuel G. Rosenberger, aged 45 years, 1 month, 18 days. Funeral services were held at the West Swamp Mennonite church and interment made in the adjoining cemetery on July 24th. Funeral services conducted and funeral sermon preached from Heb. 9:27 by A. B. Shelly. The deceased was engaged as a bookkeeper in some Philadelphia establishment until he was overtaken by the disease which almost suddenly terminated fatal. He is survived by one son and one brother.

**Haury.**—Elizabeth Dester Haury was born Nov. 13, 1858, in Lee Co., Iowa, and died July 11, 1913, thereby attaining the age of 54 years, 7 months and 28 days. She was the daughter of Henry and Barbara Dester. In 1867 she removed with her parents to Washington Co., Iowa, where she was baptized and became a member of the Mennonite faith of which she remained faithful and devout member until her death.

In 1883 she removed with her parents to Halstead Kansas, and on June 14, 1885 she was united in marriage to Daniel Haury, thus becoming the patient and loving mother of his seven motherless children. To this union six children were born, two of whom, besides one of the older children, preceded her to the eternal home.

For several years she was afflicted with chronic Bright's disease, during which time she was a most patient sufferer, and on July 10 was seized with an attack of erysipelas which caused her death at 10:30 p. m. July 11 1913. The bereaved husband, ten children, two sisters and one brother survive to mourn the memory of a devoted Christian wife and mother. Funeral services were held at the house and at the church. They were conducted by Rev. J. E. Amstutz assisted by Rev. J. W. Kiewer. Rev. Amstutz preached an English sermon on Revelations 2: 10 and Rev. Kiewer preached in German on Hebrews 4: 10.

**Hege.**—Mennon Simon Hege, born at West Point, Iowa, January 23, 1859, died at his home in Halstead, June 7, 1913, aged 54 years, 4 months and 14 days.

In his infancy his parents moved to Summerfield, Illinois, where he grew to young manhood and at the age of seventeen he united with the Mennonite church of that place. In April, 1880 he came to Kansas with his widowed mother and established a home on the farm, seven miles north of

Halstead. On August 6, 1882 he was united in matrimony with Katie E. Baer at his former home in Illinois, and together they continued to live on the farm in Garden township until May, 1895. On the afternoon of that fateful day their beautiful country home was destroyed by the tornado which left a trail of sorrow in this community, but in the providence of God, this family was permitted to escape, and from that time on their residence has been in Halstead. He was one of the organizers of the Mennonite Church in Garden township, known as the "Middle Church," where his membership remained up to the time of his death. The deceased is survived by a sorrowing wife, three sons and a daughter. The funeral services were held at the Mennonite church. They were conducted by Rev. J. E. Amstutz assisted by Rev. J. M. Oliver, Pastor of the Presbyterian church.

### ANNIE FUNK MEMORIAL ACCOUNT.

Following are the items of receipts for the memorial for Missionary Annie C. Funk as they come to the Treasurer of the memorial Committee of the Eastern District Conference:

H. P. Rempel, North Field Minn., \$5; Wm. Jansen, Herbert, Sask., \$5.50; A. Penner, Mountain Lake, Minn., \$1; Zionville Congregation, Pa., \$19.87; H. J. and S. Nickel, Hillsboro, Pa., \$1; Mary A. Bechtel, Clayton, Pa., \$1; Beretolt Congregation, Pa., \$2.50; Jacob and Lena Krehbiel, Moundsbridge Kan., \$2.50; First Menn. Church, Phila., Pa., \$12; West Swamp Cong., Pa., \$20.76; Flora Hiebner, Shansi, China \$1; C. H. van der Smitten, Berne, Ind. \$1; A 9-year-old girl, Okla., \$25; Magdalena Schaddinger, Dublin, Pa., \$25; Bethel Cong. Perkasie, Pa., \$5; Quakertown Y. P. S. Pa., 10.61; Souderton Congregation Pa., \$20; Schwenksville Cong. Pa., \$10; Deep Run Cong., Pa., \$5; East Swamp Cong., Pa., \$10; Schwenksfelder, Ladies Aid Soc., Palm, Pa., \$25; Springfield Cong., Pa., \$5; Allentown Cong., Pa., \$7.46; Flatland Cong., Pa., \$5; Hereford Cong., Balby, Pa., \$36; Royertown Cong., Pa., \$7.35; Second church, Phila., Pa., \$5; Germantown church, Phila., Pa., \$5; Interest on deposit, \$4.25; Anonymous, \$5; Total \$239.30.

The following items were paid out: For the lot in cemetery, \$25. For the perpetual care taking of the lot, \$10; For the Memorial stone, \$187.36; Balance sent to fund for memorial school in India \$1694; Total \$239.30. Wm. M. Gehman, Treas.

### Contributions.

For the Treasury of the Pacific Dist.

From John Lichty's congregation at Paso Robles, Calif., \$15  
Greatly acknowledged,  
S. R. Aschliman, Treas.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

To Ministers \$1.50



## The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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All contributions and communications for the columns of this paper, except for pages 5 and 6, and exchanges are to be sent to THE MENNONITE, Berne, Indiana.  
The Associate Editor has charge of pages 5 and 6.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

Rev. C. van der Smitten, Editor, Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor,  
Entered at the post-office at Berne, Indiana, as second class mail-matter.

## Editorial.

### POWER OF THE LIQUOR FORCES.

Everywhere in the whole civilized world the liquor forces have to fight for their existence and are losing one position after another.

In Germany as in this country they falsify reports in order to strengthen their position. The government in one city interfered, had the false reports (which had been printed as placards and given to the saloonkeepers to hang on the walls) taken down and prohibited. In this country while the number of saloons is steadily decreasing the use of alcoholic drinks, where not prohibited, is increasing. How is that possible, when the children in the public schools are taught how injurious the use of intoxicants is for the health? One instance may show the insidious way how the people are induced to buy and to drink brandy.

In a community it was customary 30 years ago to furnish whiskey to the harvest hands. The farmers saw that this was not to their profit since it disqualified the hands for good work. So the custom was abolished. This year, 1913, after thirty years of temperance teaching, the demand was made, that every farmer must furnish brandy to the threshers. The farmers obeyed this impudent demand and furnished brandy for fear they might be called stingy.

How many men learned there to drink brandy, being afraid to be ridiculed if they did refuse? How many young men acquired a taste for alcohol and entered thus the road to a drunkard's grave and will be lost for time and eternity.

This incident shows how insidious the foe is, how he, being

defeated on one side, knows how to gain victories on the other side.

That the farmers did not refuse to allow the brandy soaked threshing crew on their farms, and demanded a decent sober crew to do their threshing shows how powerful the liquor forces are.

Some may think the victory over the liquor forces nearly won, but we have a long hard battle before us. The indications are that the victory will be on the side of the abstinence people, but many thousands will be ruined for time and eternity before the young people will be relieved of the temptation to a life of intemperance. May God help the young people who are standing firm and combat the liquor evil wherever it attacks us and our friends. May God speed the time of victory.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.  
To Ministers 75 cts.

## Correspondence.

Upland, Calif., July 19, 1913.  
Editor Mennonite:—Many of your readers will no doubt be glad to know that the hospital committee is now ready to begin building operations. Much delay was caused, in the first place, because the ground first selected was in a residence district. There was so much bitter opposition by local residents to this location that it was abandoned. It was several months before a suitable location was found.

As no water was on this place it was not thought wise to begin building until water was developed. This caused several months more delay. Plenty of water has been found and a good pumping plant installed. The committee expects to have the buildings ready for occupancy before winter. The moneys subscribed should now be forwarded to Rev. J. S. Hirschler, of Upland, California.

A large number of our people attended the Worlds Endeavor Convention at Los Angeles. Rev. H. J. Krehbiel and wife of Reedley, Calif., came this way from the convention and will remain over Sunday.

The brother is a member of the hospital committee and is helping to plan for the building. He will occupy the Mennonite pulpit here Sunday and Sunday night. We were much pleased to meet Rev. Goerz, formerly of Newton, Kansas, at the convention. Bro. Goerz seems very much improved in health.

John C. Mehl.

## THE MENNONITE

### THE WINONA BIBLE CONFERENCE

(By V. M. Hatfield)

Christian activity receives a powerful stimulus from the great Bible conference that is held at Winona Lake, Indiana, every summer. The best thinkers and workers of this and other countries are brought to the platform there, and for ten days there is an uninterrupted flow of oratory and argument along the line of biblical teachings and correct living. The Winona Bible Conference lifts men out of the sphere of selfishness, and commits them to noble, earnest effort to propagate the principles of righteousness. It fortifies God's servants for the unceasing battle against sin of every kind. It educates the mind and prepares it for resistance against pernicious doctrines that continually creep into our churches. It sweetens the disposition and makes us all more tolerant, and sympathetic and kind. It cheers the soul, and banishes despondency. It opens to view a clearer vision of life's purposes and consecrates anew the hearts and hands of those who have dedicated their lives to the Master's service. Its influence has literally gone out to the ends of the earth.

Hon. William Jennings Bryan, secretary of state, will preach the opening sermon of the Winona Bible Conference, the dates of which are August 22 and 31. Gipsy Smith, the eminent evangelist, and Campbell Morgan, the far-famed Bible expositor, will be present throughout the entire session. Others who may be mentioned are Moderator John Timothy Store, Bishop Hughes, John Willis Baer, Billy Sunday, John Balcom Shaw, Dr. Moorehead, Dr. Hinson, Bishop Dubs, Dan Crawford, Mrs. Booth Clibborn, and many distinguished persons. Rev. A. H. Haigazian, Ph. D., President of the Apostolic College in Konia, Asia Minor has included Winona in a brief itinerary through the states, and will deliver a series of addresses. He is a man of broad culture and sincere devotion to his labors in the foreign lands.

The announcement that Dan Crawford has been secured for this Bible conference is an awakening unusual interest. He has spent twenty three years as a missionary in Central Africa, and is the author of a book entitled "Thinking Black." Which has thrilled all who read its pages. Every session of this conference will be a climax. No one can listen to the powerful appeals that come from these eminent defenders of the truth without receiving an impetus and inspiration that

will add to the pleasures of living, and increase a reverence for all things noble.

Rev. Sol C. Dickey, D. D. who is secretary and general manager of the Winona Assembly, is director of the Winona Bible Conference as he has been in former years. The music for the event will be under the direction of Mr. E. O. Excell, of Chicago, whose connection with Winona dates back to the early chapters of its history. The Chautauqua program covers a period of seven weeks, extending from June 29 to August 21.

### REPORT OF MENNONITE RALLY AT LOS ANGELES

Los Angeles, July 22, 1913. Since Brother Grubb, who was to write his report, is ill, he asked me to do so in his place. We hope and pray that he may soon be able to go about his work again.

It has been our privilege to attend some of the meetings of the international C. E. convention which was held in this city from 9th to the 14th of this month. We have received great blessings during this time and a new inspiration for our work, God's work.

On Thursday, July 10, the Mennonite rally was held in the Mission hall. The very fact that about sixty-five Mennonites were present was encouraging. Bro. Horsch, from Upland, who was presiding, opened the meeting by the reading of a Scripture passage. After a short address of welcome Bro. Kliever, from Montana, led in prayer.

Then Bro. H. J. Krehbiel, from Reedley, delivered an address on "Opportunity" in which he mentioned, in particular, the opportunities of the young people of our denomination. He also mentioned the fact that for the first time Mennonites were able to hold a service of this kind in their own mission hall.

In Brother Mehl's address he told us of the early beginnings of our mission. He went as far back as to the mere idea of beginning a city mission somewhere. Then he followed the idea until it worked out into a definite plan and told us how this plan had finally crystallized into a reality.

Since Bro. N. B. Grubb of Philadelphia could not be here, as he had planned, he sent a paper which was read by Bro. E. F. Grubb of Los Angeles. Bro. Grubb wrote about "Why our Churches should welcome the C. E. Movement." We were glad to have at least a message from him, if we could not have him with us in person.

We then heard a number of informal talks, all of which were

July 31.

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## THE MENNONITE.

very interesting. At the close of these Mr. Adolph Voight, from Upland, led in prayer.

Before departing we spent a social hour together. These getting acquainted meetings are always pleasant. It was a particular joy to have Rev. and Mrs. David Goerz, from Newton, Kansas, in our midst.

Anna E. Penner.

### God Invites and Encourages Prayer.

Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not.—Jer. 33:3.

Whatsoever ye ask in My Name, that will I do, that the Father may be glorified in the Son.—John 14:13.

### The Believer Encourages Others to Pray.

He will be every gracious unto thee at the voice of thy cry: when He shall hear it, He will answer thee.—Isa. 30:19.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be known unto God.—Phil. 4:6.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2 00 To Ministers \$1 50

## Editorial.

### SUNDAY AND THE MOTOR CAR.

Every new method of transportation has its influence upon the whole community and all of its interests. New means of transportation mean new opportunities for getting from place to place more rapidly. The novelty of going faster than one has hitherto been accustomed to go has a peculiar fascination which needs the wearing process of time to get rid of. When railroads first began to lay their ribbons of steel across country and carry people at a speed that made the fleetest horse look like a snail in comparison there were many who shook their heads and wondered: what things were coming to. Our old grandfather told us that when the railroad first came to the Mennonite settlements of eastern Pennsylvania there was an effort made by petition to have the legislature of the state put an end to the matter, principally because the noise of the trains scared the cattle and disturbed worship in the churches nearest to the railroads. We smile now at such things. Trains thunder under the

very eaves of some meeting houses today without even disturbing the slumber of those who think that "The Lord giveth His beloved rest" when they assemble in their comfortable church-houses. Indeed many worshippers would have no way of getting to their respective places of worship on the Lord's Day were it not for the train accommodations. In the large cities where the membership is driven away from the old church, in which they have grown up, because of the aggressive business spirit that changes a neighborhood from a resident to a business section, or where the coming of a foreign population of strange speech and religion crowds out the native, there would be many more abandoned churches than one now finds were it not for the loyal ones who use the trains to get from their comfortable suburban homes to the church service. An investigation would, in all likelihood, show that the members who keep alive the down-town church are compelled to spend more in coming and going to worship than is required to meet the running expenses of the congregation. Much as one may dislike Sunday travel, and it is a thing that should be distasteful to every lover of the Lord's Day, the opportunity for getting rapidly from place to place opens up chances for doing good which in the old days of saddle or carriage would never have been dreamed of. We know pastors who are able to serve several congregations acceptably every Sabbath, although the churches are forty miles apart, because of the train service at their disposal.

The worldly do not give the matter of going to church by train a thought. They wouldn't think of church if walking were the only thing left for them. Sunday excursions, trips to the country, the sea-side and the parks appeal to them more strongly. It is this class of Sunday travelers that make a farce of Sunday no matter what conditions are. There will always be worldly people and empty churches are to be attributed to their worldliness and not so much to the modern methods of getting along rapidly.

When the bicycle came people "went daffy" on that for awhile. It added to the charm of getting about because one could go where he pleased even if it was away from the railroad. Streets were filled with companies of people making "century runs" on the Sabbath. Of course, at the time of the craze the worldling didn't ride to church on his "bike". If he didn't walk or drive there before he had his "wheel" it was not to be expected that he would

go after he had it. Some people regarded the "wheel" an invention of the devil because of the temptation it was to Sabbath breaking, as indeed it was in many cases, but soon people came to have sense in regard to its use and the novelty of "spinning" at break-neck speed over dusty roads under a fiery sun soon wore off and the use of the wheel found a legitimate place in modern life. It did not, as some predicted, usher in the horseless age, but it did offer a convenient and economical method of transportation to a great many persons, some of whom found it useful in church-going. We knew many ministers and church workers who more than doubled their Christian usefulness by the use of the wheel. A dozen or more "wheels" stocked before a meeting house were not an indication of worldliness, if anything, they proved that some were in service who, without the wheel would in all likelihood not be there.

But now comes the automobile, the bicycle in comparison to it is an antiquated means of transportation classed with the ox-cart and the chariot as something useful in bygone days, but hardly a consideration in this rapidly moving age. The "auto" combines the swiftness of the locomotive with the independence that "shanks mare" makes possible. It makes people in different states near neighbors and gives the countryman the advantages of the city and the city man the opportunities of the country. Aside from an occasional annoying "blow-out," or perhaps a little provoking engine trouble, nothing hinders a family from keeping in close touch with its religious or social interests on the other side of the neighboring counties.

To be sure, such an instrument as the automobile has a telling influence on congregational life. In some communities the churches do not need to be so close to one another and those that are patronized will have better congregations which the weather does not so easily affect.

Everything is abused and the automobile is no exception. It really comes in for more abuse than most other things. Joyrides, Sabbath desecration, reckless driving are only too common because of the automobile and the laws of the state cannot be too strictly enforced to prevent accidents and disorder, but Christian people may find the machine a great help in attending to their religious duties. The faithful horse, for alas! even the automobile has not ushered in the "horseless age", gets his chance to rest one day in seven, which he too

often missed, when he was compelled to drag the family to meeting on the day which was his by right for rest. The member who lived so far away that going to his own church involved considerable expense, if indeed it was at all possible to get there regularly, now finds that by its use he can get there almost as quickly as his fellow member who lives at the other end of the village and walks. We know a brother whose family resided in a town 17 miles away from the church to which he belonged. It was the nearest one of his denomination. Before he bought his machine he could only hope to get to church on special occasions, such as communion Sunday, and then only one or two members of the family could go. Now he has not missed a Sunday service for months and the whole family goes and they get back in time to have dinner at a reasonable hour. We do not agree with a body of pastors who hold the automobile altogether responsible for abandoned churches.

A New York paper has seized upon the incident as an excuse for sneering at the piety of the state of Kansas. Newspapers, when they attempt to discuss church matters, are usually funny, and so, are not to be taken seriously. Generally they are on the side that stands for the things the church cannot tolerate. This is the criticism:

Abandoned Churches in Kansas. From the New York World.

A state conference of pastors and teachers in Kansas has brought to public notice that there are upward of a thousand abandoned houses of worship in that state. It is reported that in the conference an opinion prevailed that the decline of popular interest in church service is due mainly to fondness for motoring.

The facts are of more than passing interest. Kansas was founded hardly more than 50 years ago by men and women to whom religion was as the breath of their nostrils. Zealots in the cause of abolition and of Christianity as they understood it, the Bible was a household book and worship something more than a Sunday observance. Their spirit was that of Puritans going to Armageddon to battle for the Lord. Their songs were all hymns. Their piety had ever a fighting edge on it.

Behold now their grandchildren scow at worship, abandon churches and take to Sunday joy-riding!

This is the progress of bumper crops and high prices. Too much fat in the land, too much milk and honey in the streams, too many chicken dinners for harvest hands, too many wayside inns

where forbidden waters are sweet, and, though secret, are abundant, too many good roads for swiftness riding where the corn grows high and the riders can't be seen, too many motors for the farmer's sons and also for the farmer's daughters. With these impulses pressing through the week, Kansas can't sit still on Sunday."

The automobile may help the church or it may injure it, but it is too early to say that it is responsible for the abandoned church. We might say that the reasons for abandoned churches are many. The church is about the first thing that a community erects. In its beginning the community is poor. Some one gives a piece of land, which is gladly accepted, then, as the people come to be better off they find that the location is not just the best one, so they build another church in the village and for sentimental reasons don't tear down the old one. It looks as though the old one indicated a decaying interest; the truth is, interest has increased. Again a settlement of people who do not use the English language in service has its own place of worship. As time goes on the young people become English and identify themselves with English churches or establish such churches while the older people die off. The result is an empty church but not a decreased Christianity. It is not fair to say that the community has gone to the devil just because changes such as these and other changes which have caused a transfer of membership have resulted in some so-called abandoned churches. About these vacant churches are buried the fathers and mothers of another generation, and there many of the children hope to sleep their last sleep. Why should the meeting house, which makes the place really "God's acre", be torn down? We venture to say that in most of them an occasional service is held and that the buildings are useful at all times for funeral purposes. Let the one who sneers at the piety of the people of a great community remember that there is no connection between the churches that teach and inspire lawful living and true Christian piety and those who choose to violate the Lord's Day by godlessness. The fact that one can go a day's journey by automobile in any direction through the state of Kansas without meeting a single drunken person or a town where liquor can be procured speaks louder for the righteousness of the citizens of that commonwealth than do the thousand so-called abandoned churches indicate a development of irreligion.

## NOTES ON THE SUNDAY SCHOOL LESSON.

Aug. 10.

The Passover.  
Exod. 12:21-31.

**Golden Text:** The son of man came not to be ministered unto but to minister and to give His life a ransom for many. Mat. 20:28.

The Passover feast of the Jews recalled several important events whenever it was celebrated. First, the passing over the land of Egypt of the angel of death slaying the first-born children of the nation that had slain the male children of Israel. Second, the passing over of the homes of the obedient Israelites sparing the first-born of those within. Third, the passing over the Red Sea, and fourth, the passing out of bondage into freedom. This feast has been celebrated as a memorial by the Jews to the present day. When it is observed the family gather about the table and the oldest member recites all the events connected with it. The continual keeping of the passover through all the centuries has had a great influence upon the Jew, keeping in mind the event which called his people into national life and inspiring loyalty to his faith and institutions.

"The passover is a pictorial parable of sin and salvation. Its five marked features are (1) Divine judgment; (2) a life for a life; (3) Blood on the side and upper door posts, but not on the threshold where it would be trodden under foot (Heb. 10:29); (4) God passing over His people when He saw the blood; (5) consecration of all first-born both of man and beasts and of first-fruits. Henceforth redemption by blood and peculiar relation to the Redeemer become keys to the whole Word of God."—Pierson.

Memorial days are always an important feature in the life of any people. They keep alive the memory of the great events happening at important times, they inspire respect and loyalty to the causes they represent and they make the past real to the living generation.

Christ is the Lamb of our passover, through His death we are saved from death, through Him we pass out of the bondage of sin into freedom. Our salvation is conditioned by our obeying the conditions of salvation. As the lamb is eaten in the passover so, when we eat the emblematic bread and drink the emblematic wine we celebrate the memorial of His death for us. The frequent celebration of the communion is a personal obligation imposed upon

every Christian.

There is a tradition that tells how that on the eve of the passover a Jewish family were watching beside the bed of an only daughter who was seriously ill. "Father, is the blood on the door?" asked the child. "I have commanded it to be placed there," he answered. "Go and see," she pleaded. When he looked he found that it had not been placed there and haste had to be made to have the lamb killed and the blood sprinkled. It was the only thing that could save that child. The only thing to save any one is the blood shed upon the cross.

Christ, the Lamb of God. 1. He was perfect, without spot or blemish, or fault of any kind. 2. He was innocent. His death was from no fault of His. 3. He died in the prime of His life. 4. He was slain a sacrifice for others. 5. He was offered at the season and the hour of the paschal sacrifice, the beginning of a new year and a new era. 6. Not a bone was broken. This was true of His body and of His spiritual work. We are saved by "the Lamb of God which taketh away the sin of the world." "Who knew no sin, yet was made sin for us."—Select Notes.

## NOTES ON THE C. E. TOPIC

August 10.

Heroes and Heroines of the Temperance Cause. Dan. 1:8-17.

The key-note to every victory over temptation is to be found in the example of Daniel. "He purposed in his heart that he would not defile himself." There was a recognition of the terrible consequences of defilement that came by being pure and determining to remain pure. It is not an easy thing to do purpose. Many men do purpose but they fail. The reason of their failure lies in their not seeking that power which God alone can bestow. Live close to God. Pray to Him always. Love the good and hate the evil and victory is assured.

Space does not permit the mention of the many heroic examples of persons who have battled against the cause of intemperance so successfully that they were recognized as heroes of the cause. Indeed, men and women do not go into this fight to make heroes of themselves. There is something decidedly unheroic in the conduct of any one who goes into a fight only to do something which will win the admiration and praises of the world. Those who were true heroes in this cause, as in other causes, were prompted in their efforts by a realization of the awfulness of the

thing they determined to destroy and a confidence in the righteousness of the cause they represented.

But if would-be heroes are not the kind of people the cause needs to support it there is undoubtedly need of heroic effort on the part of all who love God and humanity. The evils of intemperance are as bad as they ever were and its victims are as much in anguish and distress as they ever were. The doctor will tell you that the drink evil is wrecking lives and that the victims of drink are doomed to the worst types of physical suffering. The student of social conditions cannot ignore the horrors of drink. He only needs to scratch his subject on the surface and he will find hopeless poverty, broken-hearted and broken-spirited wives with little ones doomed to want, humiliation and inherited tendencies to incurable disease because drunkenness has blasted everything dear in life. Study the problems of government and you instantly meet with jails, alms houses, asylums, and institutions for the care of the helpless that are adding yearly to the awful burden that the state has to bear in caring for drink victims. Give religion but a superficial consideration and you must come to the conclusion that drink defeats the purpose of religion and prevents its blessings from reaching those who need it most. The place where drink is supplied, call it saloon or club or by any other name, is the door that opens the way to hell. With such an evil touching every phase of life, who can say that there is no need of heroic action against this terrible curse.

The man who, in his daily tasks with fellow workmen who indulge in drink, consistently resists their temptations and ridicules is putting up a noble fight and deserves the prayers and encouragement of all good people. The citizen who risks the friendship of the community and possibly his business prosperity in order to fight the drink curse at the polls is more than an ordinary citizen. He is a truly patriotic member of the community. But the noblest of all temperance workers is the mother who early teaches her children their duty to the temperance question and inspires in them an active loyalty on its behalf. Let the Christian mothers do their part.

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1915.

## News of the Week.

BULGARIANS, CUT OFF, ARE IN FEAR OF FAMINE

Belgrade, Servia, July 29.—The investment of Sofia, the Bulgarian capital, is complete, the last connecting link of the railway having been cut by the Serbian troops. The Bulgarian forces concentrated in Sofia, as well as the inhabitants of the capital, are threatened with famine and the Bulgarian government has asked Rumania to consent to the opening of the railroad line running from Varna, on the Black sea, to Sofia in order that provisions may be brought into the city. It is expected that Rumania will consent to this arrangement.

## Most Brutal Modern War.

London, July 29.—Many members of the American colony today called on Lafayette Young, of Des Moines, former United States senator, at his hotel, to hear his Balkan war experiences. The Iowa editor spent most of his time lounging in his room and in eating in the hotel restaurant, explaining that the luxury of roof and sunshine and black bread in Servia. For several months Young was a first-hand observer of the Balkan struggle. He was with Maddin Summers, United States consul at Belgrade.

"From the number of maimed and injured men I saw coming back from the front, I would say that the Balkan war has been the most brutal of modern times," Young said.

Dispatches today from Bucharest told of the arrival there of all the peace delegates representing the Balkan states. Nothing definite has been agreed on, though, and in the meantime fighting continues. Utilizing the recently captured Kresna pass, the Greeks occupied Semetti and thus placed the Bulgarians in a dangerous position. The Turks continue to occupy the towns they took last week.

## Balkan Wars Cost Over 350,000 Lives and Over Billion Dollars.

London, July 30.—The Balkan wars, beginning when the allies attacked Turkey and resumed when they disagreed among themselves, causing almost ceaseless fighting since last October have cost the belligerents a total of more than 350,000 lives and a billion and a quarter dollars, according to estimates by correspondents in the field.

A five days armistice was agreed to today at a peace conference among the delegates of Servia, Greece, Montenegro and Bulgaria, meeting at Bucharest, Rumania.

A dispatch from Adrianople says: "Apparently encouraged by the delay of the powers in taking steps to coerce Turkey, the Turks have taken on a defiant tone, and declare they will never evacuate Adrianople."

## SENATE CONFIRMS WILSON SELECTIONS.

Washington, July 28.—The senate today confirmed the appointments to Austria-Hungary: James W. Gerard, ambassador to Germany; Joseph E. Willard, minister to Ecuador; John W. Davis, solicitor general, and Charles H. Hamlin, assistant secretary of the treasury, together with a number of treasury and judicial appointments in California.

## THE MENNONITE.

PEACE IN MEXICO MAY BE IN SIGHT

Washington, July 29.—It is understood in Washington that the president has decided on a definite policy with reference to Mexico, but all official information is withheld for the present because of reports reaching the president of a well organized effort of leading Mexicans personally to reconcile the Huerta and Carranza elements.

These reports indicate the following situation. The economic pressure in Mexico is so terrific that President Wilson believes it will of itself force a settlement of the internal warfare. The national industries are at a standstill. Exchange is at prohibitive rates. Merchants generally are bankrupt. The great French financiers, who are the dominant factors in the Mexican financial world, are demanding reforms, and they can themselves force Huerta to make such concessions that all organized revolutionary movements will fall of their own weight.

## Danger in Delay.

The chief danger in the situation is in the possibility of a sudden outbreak against foreigners and the slow movements of the Mexicans themselves. While it is made plain that leaders of the better class of Mexicans are demanding that the factions get together and establish peace, they are proceeding with a slowness that is perfectly natural.

But until the Mexicans themselves have tried to restore peace and have failed the administration will mark time. It believes that a solution from the inside will prove more satisfactory than one offered from the outside, and inasmuch as there is at least an attempt being made, outside interference at present would be unwarranted. But at first sign of failure of this scheme the President will be ready to act.

## WASHINGTON HIT BY TERRIFIC STORM.

Washington, July 30.—Two men were killed several persons were injured, many small buildings were demolished and a large property loss was caused by a terrific wind, rain and hailstorm which swept Washington late today. The wind blew seventy-two miles an hour, and more than one and one-half inches of rain fell in an hour. The senate chamber became so dark that recess was taken for twenty minutes. Senator Kern was speaking when the storm broke. Four painters working on a swinging scaffold at the top of the dome of the capitol were caught there in the gale, more than one hundred and fifty feet above ground. The men survived the storm, but were greatly exhausted when rescued.

The pension office, postoffice and other government buildings had large holes torn in their roofs by lightning.

Trees were blown all over the city. Pennsylvania avenue in fifteen minutes resembled a roaring river, cellars all along the thoroughfare being flooded.

## MORMONS BUILD TEMPLE

Cardston, Alberta, July 28.—The first Mormon temple to be built in Canada was dedicated here yesterday. President Joseph E. Smith and other officers of the church were present.

CONFERENCE ON MEXICAN SITUATION

Washington, July 26.—President Wilson had before him tonight the report brought here today by Ambassador Henry Lane Wilson on conditions in Mexico from the time revolution overthrew the reign of Porfirio Diaz, through the stirring events of the Orozco revolt, the downfall of Madero and down to the establishment of the Huerta regime, a period of three years. This report was transmitted to the president tonight by Secretary Bryan, who had spent the greater part of the day in conference with Ambassador Wilson. The president expects to examine the report before Monday when he will confer with Ambassador Wilson on a possible solution of the present difficulties.

Secretary Bryan in sifting the mass of varying information that has reached Washington from all parts of Mexico did not confine himself to official channels, for as soon as Ambassador Wilson left the state department Francisco Del Valle, of Los Angeles, Cal., whose identity as an agent of the government has been variously stated and denied in official circles, appeared in Mr. Bryan's office. For nearly an hour after Ambassador Wilson left, Mr. Del Valle was closeted with Secretary Bryan and much secrecy was manifested as to the nature of the conference. Mr. Bryan was absolutely silent, declining to state how long he had known Mr. Del Valle afterward admitted of his mission in Mexico.

## Del Valle Makes Report.

Mr. Del Valle afterward admitted he had spent nearly two months in Mexico traveling through the trouble zones and had presented a full report of conditions everywhere in the republic. He said he had been a political acquaintance of Mr. Bryan and had been at one time a state senator in California. Able to speak Spanish, Del Valle, who is of Mexican ancestry, though born in the United States, had little difficulty, he said, in making his way through the territory held by the rebels as well as the federals. He declined to state the results of his explorations.

"The odd thing," he said, however, "is that people in the north of Mexico do not even know conditions in southern Mexico and vice versa."

## THREATENED RAIL STRIKE IS AVERTED.

New York, July 26.—The threatened strike of 80,000 conductors and trainmen of forty-five eastern railroads for higher wages and improved working conditions will not be called. Articles of agreement to arbitrate under the Newlands act the questions at issue were signed today by the employees representatives and the conference committee of railroad managers.

The agreement was not reached until the managers had withdrawn the proposal that their own grievances against the men also should be arbitrated. This claim the managers announced today, they had relinquished to "protect the public" from a tie up which the employees intended to force if the railroads persisted in pressing their point.

Today's peaceful outcome of the dispute was the result of efforts made by the board of mediation and con-

ciliation recently created in the hastily passed Newlands act to meet the situation.

## Trainmen Win Point.

With the elimination of the eight grievances for which the railroads desired consideration, the articles of arbitration compromise without alteration, the sixteen original demands presented by the conductors and trainmen. The only point gained by the railroads was a provision that the award of the board of arbitration, to be later constituted of six members, shall take effect October 1 next, instead of May 1 last, the date requested by the employees.

## UNITED STATES OFFICIAL SHOT BY MEXICANS

El Paso, Texas, July 28.—Charles B. Dixon, of San Diego, United States immigration inspector, was given "Ley Fuga" by Mexican federal soldiers today. He was shot in the back and may die.

Dixon was sent by a superior to Juarez to see a negro in connection with a white slave case that was being probed here. He says he believes the negro after he had talked to him in Juarez bought drinks for the soldiers and induced them to arrest him.

F. W. Berkshire, supervising inspector of the United States immigration service on the border, at once went to Juarez accompanied by Clarence Gately, an inspector in the service, to look after Dixon and both were arrested and detained at the military barracks for a short time but were later released.

## BRYAN A GREAT PREACHER.

Madison Wis., July 26.—Defending William Jennings Bryan as "a great preacher" and declaring his right to spend his vacations as he sees fit, Senator Robert M. LaFollette in his magazine today says:

"The country has confidence in the integrity of Mr. Bryan and it is not ready to believe that he will cheat the government on his service. To do his work as secretary of state he ought to have some time for recreation. It is no disgrace to him that he finds audiences eager to pay to hear his inspiring oratory. His lectures are not partisan. He is a great preacher. Every person who hears him is the better for it. He is entitled to spend his vacation time as best suits him."

## SPANIARDS STILL HOSTILE.

Madrid, July 26.—The newspaper *Imparcial* asserted today that the members of the old aristocracy of Cadiz refused, the invitations sent them by the officers of the American training ship *Illinois*. The refusal, according to the newspaper, was due to the lingering ill feeling engendered during the Spanish-American war.

## GRASSHOPPERS STALL TRAIN

Dodge City, Kas., July 30.—Train No. 564 delayed forty minutes; stalled by grasshoppers.

That was the report received at the Rock Island depot here today. The train was coming out of Ford when it struck a deep cut where "hoppers" covered the rails. As the engine wheels crushed them, the rails became slippery that the drivers spun round and the train stopped.

The crew, with shovels, finally scooped the grasshoppers off the track and covered the rails with sand before the train could proceed.



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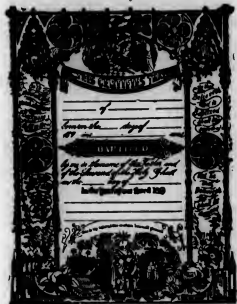
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**VOL. XXVIII.**

**BERNE, INDIANA, AUGUST 7, 1913.**

**No. 31.**

**"ALL NIGHT IN PRAYER."**  
By Elizabeth A. Needham.

"All night in prayer"—whilst others slept,  
Or, heedless, their wild revels kept.  
In lonely spots, oppressed with care,  
The Savior spent His nights in prayer.

"All night in prayer"—'tis joy to know  
I have such comfort in my woe;  
And whilst I watch, His pity share,  
Who often spent like hours in prayer.

"All night in prayer"—I love to think  
His hand doth mix each cup I drink;  
And for my blessing doth prepare  
Each night of weariness and prayer.

"All night in prayer"—O Savior Christ,  
My sins deprived Thy life of rest:  
And love for me didst make Thee bear  
The sorrows of those nights of prayer.

"All night in prayer"—soon morn shall come  
A morn whose light shall guide us home;  
Its dawn must scatter gloom and care,  
And joy shall crown our nights of prayer.

—Christian Conservator.

From the moment that the opening of the Peace Palace was fixed for 1913, a year in which the Dutch intend to make their country as attractive as possible—from that moment the idea has taken root that the 20th Universal Peace Congress in 1913 should be held at the Hague.

for the Peace movement, which justly wants to give utterance to its aims and purposes in this particular year.

### Federal Council of the Churches of Christ in America.

The Secretary of the Federal Council, Rev. Charles S. Macfarland, has issued his semi annual report under the title "The Progress of Federation Since Quadriennial Council."

During these six months the Joint Commission on Theological Seminaries has organized and appointed a sub-committee to prepare recommendations relative to courses of study on social and industrial matters.

An adjustment in the designation of special Sundays to be devoted to various causes has been made.

The request from American missionaries in Japan, that a commission be appointed to make a deliverance on the question of international relationships between the two countries, is now under consideration.

The Commission on the Church and Social Service has appointed a committee on the Church and Country Life, with Gifford Pinchot as chairman, and has issued an authoritative survey entitled, "The Country Church" by Rev. Charles O. Gill, who has been appointed for special field work in this interest.

Perhaps the most significant matter under way is the proposed religious campaign in connection with the Panama-Pacific Exposition, for which a national committee is now being appointed. Resolutions relative to the exploitation of commercialized vice at the Exposition are being sent to the authorities from religious bodies all over the country, and Dr. Macfarland is to go to the Pacific Coast in October and initiate the campaign.

The Secretary has visited all of the Spring meetings of the constituent bodies, and reports that they are all taking the Council more and more seriously. The only doubtful body was the Southern Presbyterian Assembly,

which, however, after long discussion voted to remain as a constituent body, with only 27 votes in the negative.

Dr. Macfarland has visited and addressed a multitude of denominational gatherings and other meetings and conferences in various parts of the country, and has held many conferences with the leaders of local federations. He reports an encouraging growth in local federation.

The various denominational Secretaries, especially those in the Social Service Departments, have been representing the Federal Council as Associate Secretaries in their campaigns in connection with their denominational work.

A special guarantee of financial support is reported for both the Committee on the Church and Country Life and the Commission on Peace and Arbitration.

Conferences have been held with the government departments at Washington relative to the immediate increase of army and navy chaplains, and President Wilson has expressed his personal interest in the proposals of the Council.

The campaign, which has been carried on for two years, for One-Day-in-Seven for industrial workers resulted this year in the passage of laws by several of the State Legislatures.

An indication of some of the problems of the Council is given by Dr. Macfarland in these words: "The chief difficulty is that each denomination tends to estimate the Council on the basis of its own status of relationship and neglects to take account of the twenty-nine other denominations. Hence it is that while some are restless because the Council does not move with quicker steps, there are others who feel with equal certainty that it is moving somewhat too rapidly in the very direction relative to which the others would urge more hasty procedure." He also adds "Any doubt of its work is invariably the result of misunderstanding."

The truth is always the strongest argument.

### CORRECTION.

Resolution 18 of the last Board Meeting contains a mistake. Bro. C. J. Fry had made his specifications in the report but they were overlooked by the secretary. The greater part of the \$517.00 for running expenses is for horse feed, which is enormously high in Orabi. The rest is for the sick and poor and for an interpreter etc.

P. H. Richert, Sec.

### NEWS AND COMMENT

The 20th Universal Peace Congress will take place at the Hague from Monday the 18th of August to Saturday the 23rd of this year.

Since 1889 this congress has met all but yearly in one of the larger towns of Europe and America. It has always enjoyed the sympathy of the local authorities, under whose moral protection the meetings took place. Among the later congresses those of 1905 at Lucerne, of 1906 at Milan, of 1908 in London and in 1910 at Stockholm may be praised as having been especially successful as well with regard to the work of the congress itself as to the kind hospitality with which the members were received.

Rev. Christian Neff,  
Pastor of the Weierhof Mennonite church, Palatinate.

Delegate of the southwestern Menn. Conference to the general Convention of Mennonites to be held August 19-20, 1913, at Berne, Indiana.

Indeed, the Peace-Palace is the embodiment of the idea, which gave birth to the Peace Congress, and it is the conviction that the Hague is the Royal Residence of that "favoured country" as Holland may be called with regard to international law, which made Stead proclaim the Hague the capital of the world, and which made Mr. Carnegie choose it as the spot where the Peace-Palace was to be erected.

The 20th Universal Peace Congress under the high patronage of His Royal Highness Prince Henry of the Netherlands, Duke of Mecklenburg, will find many supporters in Holland. The Committee of Honor includes representatives of the Government, the highest authorities on International Law, representatives of the different religious and leading men in trade and science. The Preparatory-Committee consisting of over 200 members shows how much sympathy is felt

## THE WORLD'S SUNDAY SCHOOL CONVENTION.

Seventy Countries Represented by 2600 Delegates at Zurich.

Zurich, Switzerland, July 15, 1913.

Twenty-six hundred registered delegates representing seventy countries, with thousands of unregistered visitors, have made earth's ends meet the World's seventh Sunday School Convention which closed its work tonight, and have contributed to the great success of one of the most remarkable religious gatherings in the history of the world.

North America sent 1344 accredited representatives, a thousand of whom came on steamers of "The World's Convention fleet",—especially chartered ocean liners, whose accommodations were reserved for the convention delegates.—Great Britain registered 288; Asia 83; Africa 56; Australasia 30 and South America 24. The allotment for Continental Europe was 500 Delegates, but the enrollment was 728. Every state except Utah and New Mexico and every Canadian Province except Manitoba was represented. The Pennsylvania Delegation with 175 members led the list, followed by New York 125 and Illinois 120.

The convention has been a remarkable one in many respects, not only in an unparalleled attendance, but in its personnel; in the tremendous importance of the messages which have been delivered; in the high intellectual and spiritual quality of the presentations; in the enthusiastic interest manifested in each of the 45 sessions of the eight days: in the participation of 240 splendidly equipped men and women, Sunday School Specialists, Missionaries, Pastors, Publicists and other leaders from many lands who have contributed to a program of rare quality, inspiration and helpfulness; and in the impress which has been made by the Convention, not alone upon the delegates, but upon the City of Zurich.

The leading Journals of Switzerland and of Frankfurt, Germany, have given much attention to "the Congress", and have devoted unusually liberal space to report and favorable comment.

The welcome to this beautiful City was voiced by the Mayor, and leading Church Officials, and the convention closed, leaving a good impression everywhere.

An attractive feature has been the bilingual character of the program proceedings. The program

has been given in English, for the most part, and then translated into German, the language spoken by 71 per cent of the Swiss people. The German contingent of the Convention is very large, the interpreter, a remarkable linguist, is Prof. H. L. E. Luering of Frankfurt, a man who speaks fluently and intelligently 27 languages.

From the hour when the visitors were welcomed, Tuesday afternoon, July 8, to the beautiful home of Mrs. Rieter Bodmer,—where the Kaiser Wilhelm was entertained and where Richard Wagner once lived and wrote several of his great works,—to the closing moment of consecration this evening, when Dr. F. B. Meyer, of London, dismissed the great congregation, every hour has been filled with service in the name of the Master.

Bishop Vincent conducted the opening service,—and the Convention sermon was delivered by Rev. Floyd W. Tomkins of Philadelphia. On the convention theme "The Sunday School and the Great Commission". Great themes have been discussed and the list of speakers has been a notable one.

The Missionary emphasis has been the dominant note of the convention, and the reports of six great commissions, appointed many months ago to study the present conditions, needs and opportunities of Sunday School work among all people, and on every continent, have been presented in a manner that has thrilled every member of the Convention, and have proven a great incentive to the planning of marked advances in the work during the coming triennium.—These great commissions in the order of their reports are:—Continental Europe,—Bishop John L. Nuelsen of Zurich, Chairman, Rev. B. M. Tipple of Rome, secretary; India,—Sir Robert Laidlaw of England, Chairman, Rev. Robert Burges of India, Secretary; Hawaii, The Philippines, Japan, China and Korea,—Mr. H. J. Heinz, Pittsburgh, Chairman, Frank L. Brown, Brooklyn, Secretary; South Africa,—Rev. F. B. Meyer, London, Chairman, Arthur Black, Liverpool, Secretary; Mohammedan Lands,—Bishop J. C. Hartzell L. L. D., Africa, Chairman, Rev. S. M. Zwemer D. D., Arabia, Secretary; Latin America,—Robert E. Speer, New York, Chairman, Rev. H. S. Harris, New York, Secretary. A vast reservoir of valuable information, correct, thorough, and up-to-date, has been provided by these commissions, and because

of the investigations and reports there will be a clearer concept of the Sunday School problems of the world.

The reports will be published in the official book of the Convention proceedings, edited by Mr. Charles G. Trumbull of Philadelphia, and will make a most helpful contribution to Christian literature.

The commission to the Orient, of which Mr. H. J. Heinz is chairman made the most elaborate report, occupying an entire evening. The 29 members of the party who spent four months on the way to Zurich under the leadership of Mr. Heinz and Mr. Brown, left San Francisco March 1, and visited Hawaii, Japan, Korea and China, making a thorough survey, holding conventions, conferences and public meetings. They were the recipients of most unusual courtesies from high official of the nations visited, and were everywhere received with great courtesy. Mr. Heinz and Mr. Brown reported for the Commission, the "29" took part in the attractive program of the evening, and Mr. W. G. Landes, State Secretary of Pennsylvania, presented a graphic story of the tour with fine stereoscopic illustrations. The climax came when Dr. Ibuka presented the invitation from Japan to hold the World's 8th Convention in Tokyo, in 1916. On motion of Mr. Heinz, heartily seconded by Sir Francis Belsey of London, the invitation was accepted with enthusiasm, and in the autumn of 1916, the World's Sunday School leaders will meet in Japan to consider world problems and opportunities.

The Convention has been held in the stately Tonnhalle, which is located in the midst of a beautiful garden overlooking the picturesque Lake Zurich. The Committee provided attractive yet simple decorations. Above the platform was suspended a large Globe to remind the audience of the World-scope of the Association's endeavors, and above the globe was a blood-red cross, which when lighted was a most inspiring sight. Back of the platform and against the organ in the centre was a white cross of Switzerland, with the flags of America and Great Britain on either side.—Two large pictures, of the Zwingli and the Pestalozzi monuments were striking reminders that Zurich was the scene of the great labors of Ulrich Zwingli the reformer, and the birthplace of Pestalozzi, the founder of modern educational methods.

One of the most helpful features of the Convention period has been the daily morning "message from God's Word", presented by Dr. F. B. Meyer of London. The Convention placed in the hands of the Executive committee pledges amounting to \$125,000 for the expanding and important work of the Association which, it is declared by President Bailey, "represents a large constituency, covers a more extensive territory, and has a wider reach of influence than any other association of men and women the world has ever known."

In addition to the Tonnhalle, sessions and conferences have been held in State and Free churches including the Grossmuenster, where Zwingli preached; the Fraumuenster, St. Jacob, St. Anna, the Methodist, Baptist, French and Kreuzkirche.

The reports of the General Secretaries, contained a review of the work of the triennium in the various fields of the world.

Rev. Carley Bonner reported for Europe, India, China and South Africa, while Mr. Marion Lawrance gave a graphic review of the endeavors in other parts of the world. He said that what a clearing house means to the present banking system, the World's Association means to the Sunday School forces in the field.

The Sunday School army of 28,700,000 in 298,000 Sunday Schools is the largest Christian army in the world marching under one banner.

The report of the statistical secretaries Mr. Hugh Cork of Chicago and Mr. George Shipway of England, giving these facts was one of the most unique documents, ever presented to a religious convention. It was in the form of a 48 pages booklet called "The strength of the World's Sunday School Army", and contained the report from the Sunday Schools of the nations and countries of the world, giving to each division a separate mention with the statistics of each, and accompanying each one was a cut in colours of the flag of the nation, country or state. It was the first time such an effort had been attempted and it made a profound impression.

The children were largely in evidence on Sunday when a great meeting was held at the Tonnhalle, participated in by fully two thousand children followed by an open air meeting in the park when they sang familiar hymns to the delight and profit of many thousand who gathered to hear them.

An impressive service was held Saturday morning in memory of Mrs. Ella Ford Hartshorn was of Mr. William N. Hartshorn of Boston, President of the Interna-

## Home Circle.

### THE JOB JACK LOST.

"Is there any job left for a boy like me?" The man at the desk glanced carelessly at the speaker, as he answered:

"You're the nineteenth boy who's asked the question today. Young man, there's a dozen boys for every job. See?" and he pointed to the men and boys who thronged the place.

Yes, Jack "saw," and his heart grew heavy. The sign outside, "Boys and Men Wanted," had seemed so promising that he had hoped his long search was at an end, and that he could report at home that very night the good news of steady work.

"You can sit and wait awhile; something might turn up," the man at the desk had said. So Jack waited all the long morning, watching the discouraged faces of men and boys who came seeking work.

By the time the whistles of the neighboring factories announced the noonday hour, the crowd of boys and men had, one by one straggled out, leaving Jack almost alone. He had fallen into a doze when the violent ringing of the telephone bell aroused him.

"Yes, this is the Deeb's employment office. How's that? A boy?" Jack leaned forward and listened with sudden interest. "About twelve, I suppose. Yes, I guess we've got one to suit. What's that? O, all right. Yes, he looks as bright as ordinary. I'll send him over right off. Room 36, and ask for who? Mr. Blum? Yes, I got it—Blum. Good-by."

Jack hurried toward the desk in response to a beckoning finger. "Well, boy, you are fortunate. It's a steady job and good pay—\$6 a week."

A dozen times over Jack spent that \$6 as he hurried down the street! Six dollars a week meant that his mother could drop the Saturday washing and could spend the day at home; that Molly could have a new warm dress, and sick Jeanie the big luscious oranges she craved. It meant perhaps—it honestly was an afterthought in Jack's mind—that there'd be enough to buy a good warm overcoat to keep out the cold March winds.

"Nos. 210—212—214—there it is, No. 214 Reed street—Felzer, Hyman & Co." Jack compared it with the address upon the slip of paper he held. At his second glance he caught his breath and stared at the big black letters on the great red brick building as if they were frightful monsters:

## "Wholesale Dealers in Liquors."

Jack read the words under his breath with a sudden sinking of his heart. Six dollars a week! How big it seemed now that it was slipping from him! How could he give it up—perhaps the little mother at home need not know what the business was. Then he turned upon himself with sudden scorn, tearing the slip of paper in his hand into tiny bits. "And I almost did it! As if it wasn't enough that the stuff killed the best father a boy ever had, and then to think I'd help to do the same to other boys' fathers, by going into that business!"

It was no easy thing to walk up to the desk in the employment office and tell why he could not take the job.

"What's the trouble? Couldn't you do the work?" asked the man. "No, Sir, I couldn't do the work. If it's work you call it! As soon as I saw what the business was I just knew I couldn't do it, so I didn't go in at all."

"Well, I declare. You wanted a job mighty bad, didn't you? What's the matter with the business anyway?"

"I don't want a job of making beasts of men, sir, nor of sending good fathers to poorhouses and asylums and prisons—not if it paid ten times \$6 a week. But I did want a job so bad, sir; we need it awfully." And Jack turned his head to hide trembling lips. "Folks hunting jobs can't be too particular." The man's voice was cold and unsympathetic. "You'll have to look somewhere else. We haven't anything for you. Move along can't you. Here's a gentleman waiting to do some business with me."

Jack made way hastily for a pleasant-faced gentleman, who was quite evidently not of the "job-hunting" class.

"Hendricks," the pleasant-faced man, had grown suddenly stern. "I don't believe I have any business to do with you. I think I'll do my business directly with this young man. I happened to overhear the conversation, and before I leave I'll tell you, Hendricks. I don't approve of your methods. It was bad enough to send a boy of that age to a place in a liquor house, but to scoff at a boy who is manly enough to turn it down—have you any conscience, man?"

Then turning to Jack, he said cordially. "Young man, I want a boy: you want a job. I think we can make connections, for I think you'll approve of my business, and I like the straightforward way in which you face a hard situation. Suppose we talk it over at my office."

## Contributions.

### General Treasury.

First Menn. church, Newton, Kan., \$262.35; Bethel college student volunteer band, Newton, Kan., \$15; Bethesda church, Henderson, Nebr., \$66.66; Menn church, Upland, Calif., \$42; S. S. Johnstons church (Hillsboro, Kan., \$38.82; Menn church, Laird, Saska, \$85; Taber church, Goessel, Kan., \$36.44; Menn. church, Hague, Saska, \$5; Bethany church, Kingman, Kan., \$12; West Zion church, Moundridge, Kan., \$23.85; Hillsboro church, Kan., \$26.12; West Swamp church, Quakertown, Pa., \$8.55; S. S. ditto, \$4.71; Y. P. S., ditto, \$3.19; Sauton church, Pa., \$5; S. S. primary class, Bethel college, Kan., \$9.70; Hereford church, Bally, Pa., \$82.93; Christian church, Moundridge, Kan., \$11.55; First Menn. church, Reddy, Calif., \$28.70; S. S. Menn. church near Beatrice, Nebr., \$116.82; Menn. church, Marion, S. D., \$23.70; Alexanderswohl church, Goessel, Kan., \$50.72; Helena P. Schmidt, Goessel, Kan. from father C. Voth's legacy, \$10; J. B. Uraan, Canton, Kan., \$5; Bethany church, Freeman, S. D., \$33; Bethel church Mt. Lake, Minn., \$100; S. S. Christian church, Moundridge, Kan., \$46.42; S. S. Hoffmanns church, Moundridge, Kan., \$17.58; Salem church, Ruff and Warden, Wash., \$23.30; Bethesda church, Hepburn, Saska, \$26.75; S. S. First Menn. church, Newton, Kan., \$7.85; Menn. church, Drake, Saska, \$30; Swiss church, White-water, Kan., \$59.90; Herold church, Bessie, Okla., \$20.84; Deer Creek Menn church, Okla., \$16; S. S. ditto, \$5.30; Medford Menn. church, Okla., \$21.65; Paso Robles church, Calif., \$9.34; S. S. Zion church, Elbing, Kan., \$7.60; Berne Ind., birthday gifts, 73 cts. S. S. ditto, \$20.97; mission box, ditto \$22.35; A. S. Zuercher, ditto, \$16; Ag. and Abr. Uraan, Retah, Montana, \$25; V. P. S. of the Mennonite church, Fortuna Mo., \$6.17; Zions church, Donnellson, Iowa, \$10; Hoffmanns church, Eden church, Moundridge, Kan., \$81.81; Bergtal church, Pawnee Rock, Kan., \$14.10; Menno-ville church, Okla., \$7.31; friend of mission, Goessel, Kan., \$1.00.

### Treasury for Special Gifts.

Salem-Zion church, Marion, S. D. for H. J. Brown, \$80; ditto for home mission, \$38.62; ladies' aid society, Freeman, S. D. for "Sabia", \$12.50; H. P. Goertz, Lehigh, Kan. church in Champa, \$25; Lizzie Stauffer, Donnellson Iowa, Annie Funk Memorial, \$10; Eastern Dist. Conference, Annie Funk Memorial, holders of memorial fund, \$16.94; ladies' aid society, Bally Pa., \$25.

### Treasury for Lepers in India.

Ladies aid society, Christian church, Moundridge, Kan., \$15.

Gratefully acknowledged,

Gustav Harder, Treasurer.

John G. Regier, Asst. Treas.

You can always overcome insult by overlooking it.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

To Ministers \$1.50



## The Mennonite.

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Rev. C. van der Smitten, Editor, Berne, Indiana.

Rev. S. M. GRUBB, Asso. Editor, Berne, Indiana.

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## Editorial.

### THE POWER OF MUSIC.

Of the power of music the old Greeks had the legend of Orpheus, who by his music could tame wild Animals and even fishes. The power of music over wild animals and savage people is shown in many stories.

The power of music over evil spirits is exemplified by the story of David, the sweet psalmist of Israel, playing before Saul. 1. Sam.16:23: "And it came to pass, when the evil spirit from God was upon Saul, that David took the harp and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

The first musician and the father of all such as handle the harp and the pipe was a descendant of Cain, Jubal. It has been said, that this origin shows itself in many ways in music, and it has a natural power which Satan has often misused. The heathen used music at their idolatrous festivals, Dan. 3:5 etc. On the other hand music, vocal or instrumental, has been used in the service of God. God commanded Moses to make silver trumpets and to have them sounded at his command at various occasions. Music was used at God's command in the temple. 2.Chron.29:25. We are often exhorted to

"Give thanks unto Jehovah with the harp: Sing praises unto him with the psaltery of ten strings." In the new testament we are told, Ephes.5:19: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ."

In heaven is singing and instru-

mental music, says the word of God.

At the overthrow of the Egyptians and the salvation of Israel "Miriam, the prophetess, the sister of Aron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances" singing the praises of Jehovah.

In the schools of the prophets music was practiced. David organized the 4000 singers into lands who sung and played in the temple. Elisha asked for a minstrel. "And it came to pass, when the minstrel played, that the hand of Jehovah came upon him". Music was misused in the days of the prophets.

At the time of our Lord music was used at funerals and at joyful occasions as the return of the prodigal son.

Song and music have been used in the Christian church from the beginning, and many hearts have been brought to Christ through songs with the appropriate music. Works like the Creation of Haydn and the Messiah of Handel and many other sacred music lifts heart and mind to God. Therefore we thank God for the inspired hymnwriters and for the masters to whom God gave the talent of writing sacred music.

Let us use all our talents and especially the talent for song and music to God's honor and glory:

**"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.**

To Ministers 75 cts.

### PROGRAM FOR THE SUNDAY SCHOOL AND Y. P. S. CONVENTION,

To Convene in Connection with the Middle District Conference at Summerfield, Illinois.

One day is allotted to this work.

Song service and devotional meeting of twenty minutes to precede each session.

1. The ideal Sunday school worker—his motive, his aim, his reward.  
2. What things count most in Sunday school work?

3. In what way can the Sunday school best promote the temperance cause? (Position officers, teachers, workers, should take in regard to this matter.)

4. Auf welche Weise können ältere Sonntagsschularbeiter dazu beitragen, reges Interesse in der Sonntagsschule zu erhalten?

Topic for the Young People's Society.

1. In what way can the Young People's Society help prepare workers for the church?

2. Auf welche Weise kann der Jugend-

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August 7.

berlin den größten Einfluss ausüben auf die Umgebung?

Ten-minute discussion for each topic.

J. A. Schwartzentruber,  
A. B. Pletcher,  
Peter Bixel,  
Committee.

### "I'M A SCEPTIC"

It was a service especially for young men, that a young man, one of the audience that night, followed me into the back room, and asked for an interview.

"Well," I said, "What is it?"  
"I want to have a little talk with you if you don't mind. I'm a sceptic. I don't believe in anything."

"Lots of fellows are sceptics, nowadays, just like you, and it's not very easy to help them. What do you want to know?"

"Well, I wanted to ask you if you would kindly try to prove to me that Christ really exists."

"Why should I? It doesn't interest you at all, if you are a sceptic. It can't concern you, surely."

"But I want to know."

"Why do you want to know?"

"Well, I am very miserable and I find things very unsatisfactory, and I have been wondering this evening whether I could get any proof about this."

"Supposing you did; what next?"

"Well perhaps I might become a Christian."

"Is it worth your while, being a sceptic?"

"Well I am so utterly miserable and wretched."

"That's no wonder, it serves you right, and I do not feel inclined to spend two minutes in trying to prove to you that Christ exists."

"Why not?"

"Because it's not worth while in the circumstances. Besides, I'm not sure it's possible to do so to a sceptic."

"I wish you'd try. You have no idea how dark and miserable I am."

"Perhaps I will but we will make a bargain over it. If you will answer a question of mine, and prove what I want to know, then I will see if I can prove what you want to know?"

"Yes, that's fair enough. And what do you want me to prove to you?"

"Why, that you are your own mother's son."

"That's easy enough, I should think."

"All right; fire away. How will you begin?"

He sat thinking some time; and then said, "I'm blest if I know how to begin."

"That's just my fix, too, about

proving that Christ exists. I don't know how to begin. Look here, my dear fellow. All you can tell me is that so far back as you can remember some one taught you to call her mother, and she called you her own son; and you have both gone on doing it ever since. Has it worked all right?"

"Certainly it has."

"Are you satisfied that she is your mother?"

"Perfectly so."

"Can you prove it?"

"No but I'm perfectly satisfied she is."

"And so am I that Christ exists. Many years ago I began to call Him my Savior, and to obey Him as such; and He has called me His, and it works perfectly."

"How can I find Him out for myself then?"

"That is a very sensible question, and you can get an answer quickly and simply, if you are thoroughly honest in the inquiry."

"Yes, indeed, I am."

"Well, then, to help you let me make use of an illustration. In Australia there are enormous tracts of country covered with dense masses of forest, called 'the bush.' Suppose you were there, and had got into that bush as many poor fellows have, and had been unable to find your way out, you would be what they call 'bushed.' There would be then only one thing you could do, namely, stand still and coo-ee. (This is a peculiar, long drawn-out sound, made with the mouth, which travels a long way in the still, silent air, and can be heard at an extraordinary distance.) Then, if some one, of whose existence you had no previous knowledge, heard your coo-ee, he would answer you, so you two would keep it up, until he found his way to you, and took you out the way he came in. You have lost your way. You are practically 'bushed.' You've got to coo-ee to the Lord Jesus Christ. If He is anywhere near He will hear. If He hears, I can guarantee He will answer; and if you keep it up He will come to you and lead you out of the dark. I cannot tell you how He will answer you, but you will know it, and be positively certain of it."

"That sounds simple enough, I am 'bushed,' I am in the dark, I cannot find my way out, that's

"Will you coo-ee?"

"Yes."

"When will you begin?"

"Here and now."

"Then just kneel down and begin right away."

He dropped on his knees, and began in some such words as these: "O, Lord Jesus, I don't

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know whether you exist or not, but I'm lost, I'm bushed. If You hear me will You save me?"

He paused, and then I began to tell the Lord Jesus what he had told me about himself, that he might hear his own story again. As I did so I watched his pale, anxious face, and presently a smile stole over it. I stopped and said,

"Have you heard any answer to your coo-ee?"

"Yes, I have."

"Does He exist?"

"Of course He does."

"How do you know?"

"He has taken me out of the dark, and I am His. He has saved me. He is my Savior."

"Are you satisfied?"

"Perfectly."

We rose, and after a few more words we parted. More than a year after I was accosted on a tram car by a young man with a good sized Bible under his arm.

"Do you remember me?"

"No," I said. "I can't say I do."

"I am the coo-ee fellow at H—."

That was a splendid night's work. I have been studying this book ever since, and it is just grand."

"And how does it work?"

"It works just magnificently. I am learning more and more of my Lord Jesus. The Bible is a wonder book, nothing like it; I give every spare moment I have to reading and studying it; and I love it more and more every day. It is my constant companion. It seems to have a living voice, and through it God speaks to me every day."—George Soltan, in Personal Work for Christ.

It is highly reasonable that He that laid down the whole price should have the whole praise.—Flavel.

**"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00 To Ministers \$1.50**

## Editorial.

It is remarkable to note how some of our old-time prejudices are giving way among all classes of Christians and even among Mennonites, whose conservatism people had long come to regard as hopeless. Christians were once divided into two classes, those who did not discourage evidences of emotionalism and those who did not permit it to show itself at all. To the latter class the Mennonite people naturally belonged. Such things as camp-

## THE MENNONITE.

meetings, revival services, street meetings in the words of one of our good old brethren "Had too much the taste of the Methodist" to win the approval of the people of his church in the age in which he lived.

We are glad to note that the methods others found useful and helpful in their efforts to win souls for the Master have not been made a close monopoly by patent-right and can be taken up and used by Christians wherever there seems an occasion for their use. The old-fashioned campmeeting has, in some places given way to the new-fashioned "summer assembly" or something of that sort, but its uses, in places far away from towns and means of rapid communication is still one of the ways by which a community can retire from the world for a season and, out in God's groves, enjoy a feast of spiritual good things.

The work in the heart of the Allegheny mountains in Blair county, Pa., under the direction of Bro. Jacob Snyder offers some peculiarities that require the adoption of methods which workers on the field find best suited to their needs. A camp-meeting established in the beautiful grove near the Upper-Poplar Run meeting house was the one thing that the brethren decided that neighborhood needed. The people are shut in their narrow valleys by the mountains and, until our brethren at Roaring Spring began services there, their religious needs were altogether neglected. The community is made up largely of people of Scotch-Irish descent who speak Pennsylvania German in their home life and live by the logging industries the forests on the mountains afford. The heavy timber has long ago disappeared and they must depend upon what the mountains can furnish them in "paper-sticks" and "mine-ties". Naturally they are poor. They have been so much neglected that until a few years ago, the state didn't even bother about establishing public schools there. A camp meeting there has something better to offer than a "shooting match" or some other worldly amusement. Before us, at this writing, is a photograph of the grove in which the camp was held this year. We wish our readers could visit the place as we have had the opportunity of doing some months ago. It surely is a delightful spot with mountains all about, and a stream of clear, cold mountain water flowing down the narrow valley which at places seems hardly wide enough for both the road and the creek. A report of this meeting by Bro.

Lee Kaught will appear elsewhere. That he, as well as the rest, were deeply impressed with the meetings there can be no doubt since he encloses a poem written in honor of the occasion. Space does not permit us to present the whole poem, but a selection from it which we quote gives the reader a taste of the enthusiasm that the meeting inspired:

"We are growing fonder of our place,  
We are growing brighter in our eyes,  
We are growing sweeter in our laugh,  
We are growing scarcer in our sighs,

We are growing plainer of our dress  
We are growing freer with our gold,  
We are growing deeper in our thoughts,

Our camp will not grow old.  
Thanks for the week of rapid flight,  
Of quiet hours we gladly sing,  
Thanks for the gleams of glory bright,  
That tint the darkness of our wing.  
The light that beams from out the sky,

Those heavenly mansions to unfold,  
With all our planning now in sight  
Our camp will not grow old."

### CAMP-MEETING REPORT.

The following is a report of a camp-meeting held by the Mennonite church at Upper Poplar Run, four miles west of Claysburg, Blair Co., Pa., July 17-27, 1913, which was conducted by the following working brethren, Revs. Jacob Snyder, Herman Snyder and S. D. Yoder, of Roaring Spring, Bros. L. S. Shaw and A. Kephart and Rev. Dixon, of the Church of the Brethren. Their activity made the camp a success as well as a pleasure. Rev. Jacob Snyder, of Roaring Spring, had his entire family with him and lived in camp during the entire week. He says that it was the happiest week of his life. The place selected for the camp is a cool, shady valley at the foot of the high Allegheny mountains with a stream of good flowing water near by and a beautiful grove of fine hemlock trees under whose shade the meetings were held. It is said to be one of the most delightful spots in Blair county. Small cones from the trees beautifully carpet a portion of the ground which is of soft sandy nature and enclosed with a fence. The benches, platform and pulpit are of rustic construction and gasoline lamps furnished the illumination. The surrounding neighbors made themselves very helpful by providing shelter for the visiting people and supplying food for all who were hungry. A great variety of donations were brought every day for this purpose.

Devotional exercises were held forenoon, afternoon and evening on Sunday when the program consisted of Sunday school at 9,

preaching at 11 and for a period during the afternoon and evening. On Friday afternoon Rev. S. D. Yoder preached a German sermon which was specially appreciated by all. By special arrangement Saturday was given to the visiting brethren and sisters. Special song service and choir practice were introduced, new hymns were learned and old ones sung loud and clear between the various devotional exercises under the direction of Bro. S. D. Yoder, who is a good instructor both in vocal and instrumental music.

On Sunday morning, instead of the regular Sunday school exercises several interesting talks were given on the Sunday school lesson. Bro. George Hoover, of Duncansville, gave a good talk to the little children telling them their duty both at home and in the Sunday school. Mr. James Heffner, of Altoona, gave an interesting talk on the Sunday school, its growth and development. Other addresses were made by the Revs. Gephart and Jacob Snyder, which were followed by the singing of a splendid duet, after which the invitation was given.

After dinner a sermon was preached by Bro. Jacob Snyder in which the modern styles of dress, so dangerous to religious life, were severely condemned.

The entire series of meetings was a decided success in every particular. The attendance at all services was prompt. There were seven conversions and good order was maintained all the time. Often as many as 300 might be counted in attendance. Among the visitors noted from other places were Lewis Shaw, wife and family, Robert Davis, Lee Kaught and Andrew Gill and family, of Altoona, and Misses Laura and Margaret Shaffer, of Napier, Bedford Co. Every one was well pleased and the hope is expressed that a camp-meeting be organized and conducted every summer from now on.

Lee Kaught.

### NOTES ON THE SUNDAY SCHOOL LESSON.

August 17.

#### Crossing the Red Sea.

Exod. 14:19-31.

Golden Text:—"Before they call I will answer." Isa. 65:24.

After a long period in Egypt, the time had at last come when it should be left behind and the glories of the homeland, Canaan, awaited them. What a story of hardships was behind them! The people of God may have a long and bitter struggle. Hardships, persecutions and perplexities may mark their abiding in the Egypt

of this world, but, in His own time, God will see fit to lead them out. Often they have long to remain to see triumphs as well as troubles, but faith opens to them the assurance that sooner or later Egypt will be behind.

"The Angel of God" which led them went behind them to protect them. God's leadings are often in what appear to be dangerous and deadly paths. Without His lead they would indeed be the ways of death, but, when we follow His guidance, He is sure to come between us and those who would do us hurt. In the Christian's progress through earth and its difficulties let it be remembered that the forces that follow to destroy have God's power to deal with, which is for the protection of His own and the destruction of evil.

Israel appeared to be in great danger. The Red Sea and mountains that could not be crossed were in the way of their progress, while the army of Egypt was coming behind them, prepared to utterly destroy them. No wonder that for the moment they were in great fear! But there was no occasion for fear. Moses bade them "Fear not." Such things as armies, mountains and seas may be barriers and dangers in the way of the godless but the God who made them all is able to find a way to lead them over if they "fear not" and put their trust in Him. "The symbol of God's presence was a pillar of cloud. Jehovah Himself was in the cloud. Ordinarily this pillar was a cloud by day, spreading over the camp and protecting them from the burning sun; a fire by night to give them light." God is always just what we need, our protection or our light. To the Egyptians the cloud could only be confusion. Christ is the salvation of all who believe in Him and follow Him.

To those who do not know Him he is darkness as the apostle observes, "To the Jew a stumbling block and the Greek foolishness." In saving His people God used natural instruments. The wind drove back the shallow sea and made crossing possible. The mire made the progress of the Egyptians difficult. The unusual condition, the cloud and the brightness of God's glance upon them through the cloud and fire brought confusion and discouragement upon the Egyptians at a time when it was too late to remedy their condition. Unless sinners repent, the time will come when they realize the difficulties in which they are, but it will be too late for them.

"That wind could make the shallow sea become dry land has been definitely settled by many recent observations, among the most definite of which have been those carried on concerning the differences in the level produced by wind on Lake Erie. The United States officials keeping the records at Toledo and Buffalo report marked changes in the levels of the water at either end of the lake, dependent upon the strength and direction of the wind. In extreme cases a west wind lowers the water at Toledo seven and a half feet below the average level and at the same time it raises it seven and a half feet above the average level at Buffalo. It would not, therefore, take a tornado to lower the water at the north end of the Gulf of Suez five or six feet, which, on our supposition would have been sufficient to open up a way several miles wide, before the children of Israel, allowing them easily to cross in a single night. Nor would it take a very strong wind to bring the water back in sufficient quantity to overwhelm the Egyptians who were tardily following in the rear of the Israelites."—Prof. G. F. Wright, in S. S. Times.

It will be noted that the waters which appeared to be a foe almost as dangerous as the Egyptians became a protection. God overrules evil for good. He can make enemies friends and all nature is at His disposal when it suits His purposes to use it for the help of His people.

The fate of the Egyptians was terrible indeed, but, it is to be remembered that they were taking the chances that always are likely to turn against one bent upon an evil errand. Terrible as was their end, the heartless cruelty they imposed upon Israel when they commanded the destruction of the male infants was only repaid to them in part. The way of the transgressor is always hard.

From this time forward Israel was a saved nation. The past was associated with bondage and misery, the present and the future meant a destiny of freedom and glory. Sometimes they forgot that they were saved and thought with affection of their former miserable condition. It led to backsliding and cost them dearly. Christians free from the bondages of the past dare not permit their thoughts to dwell upon the flesh-pots of Egypt. It, too, will cost them dearly.

#### NOTES ON THE C. E. TOPIC August 17.

Lessons from Forests and Fields.  
Psa. 104:1-33.

When God made a place into which to put man, the creature made in His own image, He created a garden and filled it with

trees, surrounded it with waters, and inhabited it with creatures that might be of use or comfort to mankind. All the world was made for man's benefit and pleasure and so the finer minds cannot help but feel a certain pleasure under the beauties of nature as unfolded before them.

Forests and fields each appeal to man from different points of view as being capable of giving him great enjoyment. In the forest there is quiet from the rush of traffic, the rattle of machines, and the hustle of business. The only sounds one hears are those made by the creatures God has placed there. It is well that one gets to such a place of quiet at times and listens to God.

"To Him who in the love of nature holds communion with her visible forms, she speaks a various language."

The fields have other lessons than the woods; they speak of a kind Creator who has made earth man's to feed him and make him happy. The acres and acres of waving golden grain tell the story of many of earth's powers at work serving the needs of man and beast. Surely this is a wonderfully provident world that God has given to us!

Look about you in forest and field and the trees, the flowers, the birds, the insects and waters each in their various language, say something to you of God or bring you some comfort that He intended that you should enjoy. The tree is a dear friend of man. There was a tree of life in Eden, there will be a tree of life in the paradise of God awaiting us. Trees offer kindly shade from a merciless sun, reminding us of God's protection. They are useful in proportion to the amount of fruit they bear and make us think of the Master's warning that "By their fruits shall ye know them."

The multitude of many-colored flowers that nature scatters over dark earth, like so many stars in the sky, makes us think of the concern of God to make everything bright and beautiful, even in the desert that men shun. Our Savior called our attention to the flower and reminded us that even "Solomon in all his glory was not arrayed like one of these," and so God thinks and cares for the least of His children. The singing of the birds makes even the most dismal place happy with song. Man's feathered friends have a mission which everyone should appreciate. The senseless practice of killing birds for sport or to supply barbaric ornamentation for the brainless head of some silly woman is out of keeping with civilization and Christianity.

The fact that the fall of an insignificant sparrow did not escape the notice of the Master is indeed a comfort to every humble person in affliction or distress. Even the rocks, the grains of sand and the insects have something about them to turn our thoughts to God. To be where the grains of sand are numberless, where the rocks stand out like so many immovable sentinels and where the busy ant pursues her task or the industrious bee goes from flower to flower makes one who notices these things and feels the import of their message, certain that he is near God and God is speaking to him.

Through forest and field flow the gentle brooks bringing life-giving refreshment to everything on their banks. Eden had its rivers; the course of the gospel is described as a river flowing eastward from the altar in God's house to the Dead Sea, and Paradise will have its river of life. There is always a fascination about water and particularly about flowing water, but the Psalmist speaks of "still waters," the quiet places where thirst is quenched and comfort abides. God gives us still-water places in our lives, when the rush and bustle of life ceases for a while. When these periods are given to us, let us make the most of them by thinking of God's great thought as they are expressed in all nature.

Men and women who day by day follow their vocation in store and mill crowded together between walls of brick and mortar feel the need of getting away from these things for a time in order to refresh their spirits and give their bodies a chance to recover lost vigor. Such changes are not only important, they are necessary for the preservation of life and all who can should get away for a season from the tasks to which they are bound. It will lengthen life, insure health and enliven spirits. The danger in this fast age is the abuse of opportunities for recreation. Instead of rest and quiet people seek excitement and pleasures and return to their tasks less fitted for them than when they left. A time spent with nature, under the green trees, beside the still brooks with the singing birds and humming insects may be the means of proper recreation and a spiritual benefit as well, if one will have it so.

Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1919.

## News of the Week.

### CASTRO BACK IN VENEZUELA

#### Heads Revolutionary Army Against Government.

Caracas, Venezuela, August 2. — It was reported here today that all the Venezuelan government officials at Coro, in the state of Falcon, were surprised by former President Cipriano Castro and killed or taken prisoners. An overwhelming government army has been prepared and is ready to march with the intention of crushing Castro and his followers in the first battle. He issued a bombastic proclamation against the present government.

Puzzle for United States. Washington, Aug. 2. — The sudden and unexpected appearance in Venezuela of General Cipriano Castro, to take personal command of the revolutionary forces, confronts the state department with a grave problem. Secretary Bryan declined today to say what would be the attitude of the United States toward the presence of the unwelcome exile in the land from which he was banished five years ago.

The Taft administration not only approved Castro's exile from Venezuela, but sought by every means, although without success, to prevent him from landing in this country last winter.

Officials realize that Castro's personal direction of the insurrection will make the movement far more formidable.

The cruiser Des Moines will leave Brunswick, Ga., Monday, for La Guayra, expecting to reach that port Friday. Henry F. Tennant, of the state department, who is going to Caracas to take charge of the legation pending the appointment of a new minister, will leave Washington tonight and will proceed to Venezuela on the Des Moines. He was nominated by President Wilson today to be secretary of the legation.

### \$12,000,000 IN JEWELS WORN AT SOCIETY BALL

Newport, R. I., August 2. — Notwithstanding the nervousness which has been manifest among society leaders over the safety of their jewels since the recent big robberies at Narragansett pier, the display of gems at the Mother Goose ball at Crosswicks, the home of Mr. and Mrs. Szyvesant Fish, last night, was one of the most notable ever seen in the society colony here.

While the jewels worn by the five hundred guests were beyond an absolutely accurate estimate of value, one of the matrons thought it a conservative appraisal to say that they were worth \$12,000,000.

### CHEAP LIVING IN RUSSIA.

Washington, Aug. 1. — "The American is treated with the utmost consideration in Russia. I have heard it said that traveling in Russia is difficult. Quite the contrary is true. One can travel in Russia with greater comfort and with less difficulty, I should say, than in the United States," said J. H. Snodgrass, United States consul-general at Moscow, who is at the New Willard, contradicting impressions, prevailing in this country concerning Russia. "One must, of course have his passports correctly made out

and approved, but the American is never questioned once he has tendered the czar's domains.

"The railroads are all equipped with compartment cars, and the furnishings are luxurious. Food on railroad trains is less expensive than in this country. The service is a la carte, and it is possible to get a meal for 75 cents that would cost \$1.50 of \$2.00 in this country."

"Before I went to Russia I had the same sort of sympathy for the Russian peasant, who is compelled to eat black bread, that most other persons have, but since I have learned to eat black bread I have changed my mind. The fact is, black bread is the most wholesome food one can eat. My doctor prescribed it for me, and I found it not only better food, but much more digestible than the bread we eat here."

"The black bread of Russia is a whole wheat bread with some rye in it. The peasants, who by virtue of their circumstances have to eat black bread, can easily make a meal of it with a little tea to wash it down. The poorer classes of Russia are necessarily vegetarians because meats are too high for them to buy. They live on bread, tea, potatoes, cabbage, turnips and other vegetables. Potatoes cost them 25 cents a bushel and cabbages 2½ cents for very large heads."

"You may understand that the great mass of the population of Russia is of the peasant class and 80 per cent. of the people are illiterate. The conditions are such that the government must be firm. The middle class is ordinarily improvident. Clerks who draw \$100 a month, for instance, will spend their entire salary in a night buying wine and oysters and other expensive things because they feel that their superiors do it. Oysters are worth 20 cents apiece. Living, however, is cheaper than in this country. I have found Russia, and especially Moscow, a very fine place in which to live and have enjoyed my four years residence there immensely."

### EXPRESS RATES CUT \$26,000,000 A YEAR

Washington, August 4. — Reductions in express rates which will cost the companies fully \$26,000,000 a year—approximately 16 per cent. of their gross revenue, were ordered by the interstate commerce commission today to become effective on or before October 15, 1913. Notable reforms in practices also were ordered.

The most important change prescribed by the order is by way of parcel post rates. One hundred pound rates for short distances either have been left unchanged or slightly reduced; for longer distances they have been lowered; for fifty pounds or less all rates have been practically reduced. For packages more than four pounds going more than two hundred miles and less than two thousand, the new express rates are generally lower than the parcel post rates; for more than three thousand miles the rates are practically the same.

### WOMEN CAN NOT BE JURORS.

Springfield, Ill., Aug. 1. — Women can not sit on juries in the state of Illinois, according to an opinion by Attorney-General Lucey. The opinion was given following a request for information from a justice of the peace of Virginia, Ill.

## AMERICANS GREATEST MEAT EATERS IN WORLD.

Washington, August 5.—Americans are the biggest meat eaters in the world. They beat Johnny Bull, with all his legends about the beef of old England. More over they eat more beef per capita than the British do. Figures for meat-eating in 1909, just made public by the bureau of animal industry, of the department of agriculture, show that the per capita consumption of meat for that year in the United States was 162.20 pounds divided as follows (fractions omitted): Beef, 80 pounds; veal 7; pork 67; mutton and lamb 6; goat meat, 13.

Over in England where they boast about good old roast beef, the per capita for that product is only fifty-five pounds. Moreover the proportion of beef in the total eaten by the American is exactly the same as for the Britisher—47 per cent. Inhabitants of the "right little isle" make up their total by eating 26 pounds of mutton a year, as against the American's six pounds. The Spanish are the smallest meat eaters, their per capita consumption being only forty-nine pounds. Germany's is 113 pounds, in both Germany and France pork is the favorite meat.

### BALKAN ROW IS NEARING AN END

London, Aug. 1. — The allies, in demands presented to the Bucharest peace conference today, proposed the establishment of a frontier, starting east from the Struma river, running midway through Rumelia and reaching the Aegean sea, fifteen miles west of Dedeagatch. This would leave Bulgaria a coast line on the Aegean sea of less than thirty miles.

If these drastic terms are accepted, Bulgaria will issue from two wars a little larger than when she entered into them, but she will have to abandon a large amount of territory to Roumania. In addition, the allies maintain their demand for an indemnity.

It is probable that the negotiations will be protected and that the armistice of five days will be agreed to. No objection is likely to be raised to this, for it seems evident that both have fought themselves to a standstill. A dispatch to the Daily Telegraph from Belgrade asserts that the casualties of the Serbian army in the past month of fighting aggregate nearly 35,000.

### ASKS AN INVESTIGATION OF HARD COAL TRUST

Washington, August 1. — Investigation of the hard coal trust was proposed in a resolution today by Representative Murray, of Massachusetts. It calls on the department of commerce, the department of labor and the interstate commerce commission for information as to the ownership of anthracite lands by railroads and the prices of cost of production.

In a statement accompanying the resolution, Representative Murray declared facts in possession of the most complete monopolies in existence. "I have every reason to believe," he said, "that there now is in the executive departments enough data to show that more than 90 per cent. of the available anthracite and between 85 and 90 per cent. of the anthracite shipped yearly is in the control of the seven railroad systems which form the

only means of transporting the coal to market. These roads are so bound together by common interests, by interlocking directorates and by agreements of various kinds that they act as a unit in controlling the price of anthracite coal."

The department of justice has been conducting an independent investigation for some time.

### NEW TREATY LEAVES OUT PROTECTORATE

Washington, Aug. 2. — Secretary Bryan's plan for an American protectorate over Nicaragua providing American supervision of Nicaragua's finances, independence and foreign relations today was shelved for the time being.

By the administration the senate foreign relations committee, before which the project has rested for two weeks, passed a resolution asking the secretary of state to submit a new Nicaraguan treaty, omitting the protectorate policy. The compact, at the request of the senate committee is to be limited strictly to the original negotiations with Nicaragua, by which the United States was to pay \$3,000,000 for an exclusive right across the country, a naval base site on the bay of Fonseca and a lease to the Corn Islands in the Caribbean sea. The situation had been laid before the president it is understood and it is said the administration will submit next week a new draft of the treaty that will comply with the senate's suggestions.

### TEN POLICEWOMEN ARE ASSIGNED TO CHICAGO

Chicago, Aug. 2. — Beginning next Monday, ten policewomen (for social service workers as they prefer to be called) will patrol Chicago's bathing beaches and parks. They will be regular members of the force and each will receive \$75 a month.

The new "coppers" will all be "plain clothes women." The ordinance that created the new positions in the department failed to carry any appropriation for uniforms and Mayor Harrison, who made the appointments, declared his belief that the new officers would shy at gold braid on capulets. Miss Lewis, one of them, declared her belief that "policewomen" would give confidence to fearless girls and strangers in the city.

### AMBASSADOR WILSON: OUT.

Washington, Aug. 4. — President Wilson today took the first steps in the policy through which he proposes to deal with the Mexican situation. He formally accepted the resignation of Ambassador Henry Lane Wilson to take effect on October 14, and sent to Mexico as his personal representative but not accredited to the Huerta government—former Governor John Lind, of Minnesota, a lifelong friend of Secretary Bryan. The understanding is that when a stable government is established in Mexico, Mr. Lind will be formally named as ambassador.

### POPE RECEIVES AMERICANS

Rome, Aug. 1. — A body of thirty American pilgrims, headed by Monsignor J. H. Thien, bishop of Lincoln, Neb., today visited Cardinal Falconio, former apostolic delegate to the United States, and were afterward received by the pope in the consistorial hall.



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VOL. XXVIII.

BERNE, INDIANA, AUGUST 14, 1913.

No. 32.

### THE PROMISED HOME-COMING

"Thither Thou Shalt Come."  
Deut. 12:5.

Rev. H. B. Hartzler.

Hail thee, Pilgrim, whither roam?  
"I would seek a better home."  
Hearken then, thy Lord has spoken,  
And his word cannot be broken—  
Hear Him: "Thither thou shalt come."

Lo, thy Lord hath made a place—  
Canaan of the ransomed race—  
Wondrous fair with bloom eternal,  
Radiant with the light supernal  
Streaming from His glorious Face.

There, beneath the heavenly dome,  
Is the ransomed spirit's home.  
And when here thy race is ended,  
By Almighty Love defended,  
Thither thou shalt surely come.

"Thou shalt come," but not alone:  
They shall rise from every zone—  
Kings and Priests and holy Sages,  
From the graves of all the ages,  
With the hosts of fame unknown.

"Thou shalt come," and by thy side,  
Rank on rank, the glorified—  
Dearest loved ones, fathers, mothers,  
Long lost children, sisters, brothers—  
All shall with the Lord abide.

"Thou shalt come." Oh, wilt thou come?  
Dost thou seek that heavenly home?  
Seek the land of bliss and beauty,  
In the path of love and duty?  
Yea, the, "thither thou shalt come."  
—The Evangelical.

### NOTICE AND INVITATION

Dear Mission Friends:—Again the Lord of harvest has given us two laborers for the mission field in India. Bro. J. M. and Sister Elizabeth (Lohrenz) Regier are prepared and willing to go next October.

We are thankful to the Lord, and if it be His will, the ordination will take place on Sunday, Aug. 31, in their own home church, Hebron, Buhler, Kans. May the same spirit of earnest prayer fill all our dear congregations, which filled the church at Antioch when they sent the first two foreign missionaries, as recorded in Acts 13:3. "And when they had fasted and prayed, and laid their hands on them, they sent them away."

In the afternoon of said day another mission service will be held at the same place, and all

friends of mission work are cordially invited to this service also. The forenoon service begins at 9:30 o'clock.

In the name of the Mission Board and the Hebron congregation,  
P. H. Richert, Sec.

### INVITATION AND REQUEST

In behalf of the church in Summerfield, Ills., a cordial invitation is hereby extended to all who contemplate attending the Middle Dist. Conference and Sunday school convention, beginning Oct. 12, 1913 at Summerfield, Ill. All visitors are kindly requested to inform the committee on entertainment in due time of their arrival.

Communications may be addressed in care of Rev. J. B. Baer, Summerfield, Ills.

Accommodation trains are the B. & O. R. R. Stop at this station morning and evening from East and West.

### NEWS AND COMMENTS.

Bro. P. A. Penner writes from Champa, India: "Our church foundation will be ready by the end of July D. V. The brick walls we hope to have up in two months. We still need some support. All is well in Champa. Rains somewhat scarce. Asylum crowded. Work plenty."

The Record and Directory of the Swiss Mennonite congregation, Bluffton and Pandora, Ohio, gives an interesting review of the work done in that congregation.

### Mohammedan Notes.

The Kuwait Mission in Arabia reports the conversation of a Bedouin Arab who "testifies fearlessly before the Moslems and does not wince at the tempests he arouses." His life has been threatened. When he was converted he posted a copy of the Apostles' Creed on the door of the mission dispensary and beneath it placed the following sentences:

"He wrote it, the least who is servant to the Lord Jesus Christ, who also desires of Him forgiveness of sins and who believes in Him. (Signed, Servant of the Absolute One, of Bagdad.) Yes.

Come to Him, all ye sinners. He is the One Who gives rest from sin. Ask for the Holy Scriptures that you may understand what is in them of proofs and excellencies."

A leading Moslem convert in Egypt affirms that there has been a remarkable change in the attitude of Egyptian Moslems towards Christianity. In the earlier days they met all presentation of the Gospel with contempt, refusing to listen. Later they assumed an attitude of fierce hostility, debating with acrimony every statement of Christian teachers. At the present time respect and tolerance have largely taken the place of the former fanaticism, and the chief hindrance to their evangelization lies in the fear that they have of each other.

A writer in the Moslem World says that in meetings held in Christian homes, in stores, in workshops, by the riverside and in the streets, it has not been uncommon for from twenty to seventy Moslems, to be present. Once two Moslems, one wearing the green turban, guided the missionary through the town, inviting everybody. Many came to the meeting, which was held about eleven o'clock, Friday morning (the Moslem Sabbath). Knowing that the Moslems wished to attend prayers at the mosque at noon, the speaker promised to inform them when it drew near the noon hour. He was surprised, at the given time, to see nearly half the audience rise and leave, not realizing how many Mohammedans were present. In another place in an audience of seventy-five, seventy were Moslems. Coptic colporteurs of the Bible Society, who formerly looked on the sale to Moslems as so hopeless as to be repellent, now take up this branch of their work with zeal and enthusiasm.

It is noticed as an indication of the slackening of Moslem traditions that the Ameer of Afghanistan has built a clock tower in Cabul and fitted it with bells. This innovation seems to meet the approbation of the people; yet Islam has always, following the tradition of the Prophet, protest-

ed against the abomination of ringing bells.—Rec. of Chr. Work.

### Incidents of Mission.

1. The Bible Society Record tells the story of a Canton preacher, Mr. H. M. Leung, whose brother was angry at his conversion and at the fact that he had chopped up various idols, that he sought to throw him in the river and drown him. Nevertheless, the convert escaped and has been a preacher for thirty-two years. He at one time conducted a business which brought him in \$30,000 in some years; and now he not only preaches, but also devotes all his income to mission work. Since his conversion all his family of three or four generations and about three hundred friends have been won through his influence. He supports three preachers, two Bible women, four colporteurs and directs eight Bible Society men, besides attending to smaller matters. He uses his home as a chapel, entertains missionaries, and helps poor Christians or Christian workers. One of his five sons is a preacher.

2. "Eight and seventy years ago," says a Chinese Christian, "I was one morning on my way to the city when I noticed by the roadside a Hupheh man, who had a box and a lot of books about the religion. He was showing these to the people and asking them to buy. I thought I should like to get a book and was looking through them when a great scholar, Wang Kwang-fu, rushed up and said that if we looked at them our eyes would blind. He kicked over the box and, driving the Hupheh man away with blows and curses, ordered us to gather the books into a heap to burn. But I did not like to see this waste, so slipped as many as possible into my sleeve. Among them were four Gospels, 'The Christian Catechism,' 'The Guide to Heaven,' and other tracts. As soon as I began to read I knew that the doctrines they taught were true; that there was only one God Who made and loved us, and wanted to save us from sins. I therefore gave up idolatry. What became of the Hupheh man I never learned; but

the scholar went mad soon after and had to be fastened with a long chain to a millstone. I would not allow himself to be stark naked, winter and summer, until he died. I thought God had changed him into a beast as a judgment for rejecting the truth, and was desperately afraid for myself. Then I heard of some foreign missionaries coming to live four days' journey north of the Yellow River and I went to them to ask for instruction about salvation. They prayed with me, and talked to me about Jesus, so that before I had left, I had decided to become a Christian."

3. Mr. James, a veteran English Baptist in India, deceased last year, described the symbolism which he enjoyed on one occasion as follows:

"John Wesley said that he would not mind standing on his head if thereby he could get people to listen to the Gospel. There was a man in the fair exhibiting a large python and carrying it around his neck, the tail hanging down on one side and the head on the other. 'Give me the loan of that,' I said and he immediately complied. I hung the snake about my own neck, and directly an immense crowd gathered around me. The python gave a splendid twist and I spoke of the evil of sin and of the old serpent who deceived our first parents. Did not some of the prophets, too, use very queer emblems?"

4. The total number of visits of out-patients in all the mission hospitals of the London Missionary Society last year was 436,601. We will cite just one case to show how much misery relieved this number implies. Mr. Blair of the Chinese mission writes:

"One Sunday afternoon I heard the sobs of a poor woman at the door. She had been gathering sticks on the steep sides of a mountain where, as she happened to slip, a piece of stick had entered her hand. She was in great pain, so I put her under chloroform and extracted a piece of wood as thick as a pencil and about two inches long. It had passed right up the forearm, breaking at the wrist. When she came to, her pain had gone and smiles came where tears had been. She returned the following day and gave me ten cents for the hospital."—Rec. of Chr. Work.

#### BUSBY, MONT.

July 30, 1913.

Dear Friends:—It seems hardly possible to us that already more than nine years have passed by since we have come among

these, the Northern Cheyenne Indians, and yet so it is according to the calendar. The time has passed by very rapidly in one way and yet if we stop to think of individual incidents, of anticipations, pleasant and otherwise, of appointments and disappointments and last but not least of the unmerited grace of the innumerable blessings the dear Lord has bestowed upon us in this time, then, on the contrary, it seems as though we had always been with this people and as though we were a part of them! The latter is so much more the case since spending an equal number of years already among the Southern Cheyennes before coming up here, so that when we get back to civilization we feel very much like Indians feel when they get among white people—very much out of place! Yes, we mortals are subject to time and change, and this time and the change it brings, are often very engrossing to us so much so that we forget that the Psalmist says of the Lord that He abides from generation to generation and that His years have no end. Because our time is so fleeting we are impatient to see greater results, for otherwise it seems as though our time had been largely wasted if the results are not as conspicuous as we should like to see them. Yes, so we finite creatures think and it is, indeed, painful to us when we see human beings dropping off all around us, going into the beyond without having made an open confession of faith in Christ, yet in our past experience we have found time and again that the Holy Spirit has been working in the heart of this or that individual and we knew it not until he came forward ready to give himself to the Lord! Now of these who pass away not having confessed Christ we know that they have heard the Word more or less but how they have received, nor to what extent they have permitted the Spirit of God to regenerate them, we often do not know, but we do know of some who in their last conscious hours before their departure told their friends and relatives that they desired baptism, and even though their last wish could not be complied with any more did they not in their last wish confess faith in Christ the Savior? And if so who can condemn? It is not for us to judge one way or the other but I love to think of very pleasant and ecstatic surprises awaiting us there when we shall see Him face to face and with us there be such whom we had lost for a while—not knowing where they were!

Day before yesterday a girl

passed away, she was a nice quiet girl, she had been attending school until her recent sickness, while in school and also otherwise she heard the Word of salvation but she made no open confession of faith, unless faithful attendance upon church services is a confession, yet we feel that we would miss her if she should not be in the throng of the redeemed ones. Yesterday her parents and her younger sister came to the mission bringing a suitcase with some things in it, this, they said, is all we have left of all our belongings, the other things are all gone because of the death of our daughter. They left the suitcase here for keeping as they will be gone now for some time. It is customary among these people to either destroy or give away or permit others to take away everything there is in the house or about the house of the family where a death occurs. I had to think of a recent death in one of our Christian families and how the bereaved one said she had not "lost" all her things, as they say, because of the death, for she adhered to what I had told her that Christians were not supposed to lose their things in case of a death for we looked at death in a different light than those who are not Christians do.

In another family there was a death, the mother-in-law, on account of this death, tortured herself by cutting the lower parts of her legs until there was scarcely a space of a square inch whole. Another old lady whose grandchild had died, told me: I did not cut myself, for my son (who is a candidate for baptism) told me, Mother, you must not cut yourself, you are an old woman already, why should you do that? So I did not do it. So the power of the gospel is transforming the views of the people and little by little bringing them out of heathen superstition and darkness into the light of God.

One woman, who is now a candidate for baptism, suffered during this winter very much with muscular rheumatism. The Indian doctors were given an opportunity to try their skill toward her relief with no effect; they also procured medicines from us. Recently the husband of this woman came to tell me that his wife wanted to become a Christian, that they had tried the Indian doctors with no avail, that only the white man's medicines, which they procured here at the mission, gave her relief and that now she wished to give herself over entirely to the Lord, if perchance he might have mercy upon her and restore her entirely. I protested, telling him that if anyone

wished to become a Christian merely to get well that were not the right motive, that chances are, that she would be sick even though she became a Christian. He said she wanted to become a Christian no matter what the result would be, but that it might be that the Lord would have mercy upon her and heal her, but if not then, of course, she would take that as coming from the Lord as well.

So the Spirit works in the hearts of these people, unostentatiously but determinately often accomplishing His object through sorrow and sickness. Oh, that this people would learn to turn to the Lord before He must apply such means.

Asking for a continued remembrance in your prayer, we are,  
Fraternally yours,  
G. A. and A. S. Linscheid.

#### THE NORTH DAKOTA PLAN OF BIBLE STUDY.

By Prof. Vernon P. Squires.

The separation of church and state is a well established principle of our national life. It is a principle which has such great advantages that no intelligent person would think for a moment of abandoning it or of proposing any plan which would violate it in letter or in spirit. Yet it must be admitted that involving, as it does, the problem of our public schools it has brought us face to face with a perplexing problem.

Education has until a comparatively recent time been regarded as one of the functions of the church. The older universities of our country, like those of England, were established primarily to train religious workers and to be strongholds of the religious life. Secondary education, too, has until lately been carried on largely under religious auspices, and Bible study has had an important part in the educational scheme.

The fundamental ideas of Christianity has thus had a great part in forming the Anglo-Saxon mind. Both in home and in school the Bible has been far more widely and far more deeply read than any other book. Its teachings have entered into the very warp and woof of our civilization; it has determined legislation, inspired art, and dominated literature. Familiarity with it on the part of well educated people has been taken for granted; ignorance of it has been regarded as a sign of illiteracy. As the late Charles Dudley Warner put it:

"The Bible is the one book that no intelligent person can afford to be ignorant of. All modern liter-

ature and all art are permeated with it. It is not all a question of religion or theology or dogma; it is a question of general intelligence. A boy or girl at college in the presence of the works set for either to master, without a fair knowledge of the Bible is an ignoramus, and is disadvantaged accordingly."

But all this is changing. The secularization of the schools which has been going on during our entire national existence, but which has advanced by leaps and bounds during the past three decades, has given a new emphasis to education and relegated various time-honored studies to the scholastic scrapheap. Especially conspicuous has been the falling off in the required study of the Bible. In not a few public schools, to be sure, a brief Scriptural passage is read each morning in the course of the opening exercises. In the state of Pennsylvania, indeed, this is the legal requirement. In other states, however, as, for example, in Wisconsin, any public reading of the Bible in school is prohibited. It is safe to say that teachers as a class, the country over, feel that on the whole it is better to omit the reading than to insist upon it. The result is that millions of boys and girls whose grandparents were brought up on the Bible now never hear a word of it during their entire school life. Some other studies, notably Greek, have likewise dropped out of the thought of the rising generation. But the cases are different. Greek, as a matter of fact, was never studied save by a comparative few; and the influence of Greek with all its intellectual and artistic associations did not affect our civilization so fundamentally and vitally as has the study of the Bible.

The result of the abandonment of the Scripture as a prime educational agent is very marked. The young men and women who come to colleges and universities now-a-days are lamentably ignorant of Biblical history and literature. This has been tested time and again. I recently made a test of our freshman class, giving them a few simple questions based largely on literary allusion. Only twelve out of one hundred and thirty-nine secured the necessary seventy-five per cent. which entitled them to pass. Similar tests at the University of Michigan, Adelbert College, and elsewhere give equally melancholy returns. In class work in Shakespeare, Browning, Tennyson and other standard authors there is evident an astonishing inability to grasp the meaning of the Biblical allusions with which these writers

abound. This abject ignorance of the Book of books seems commonly regarded as a joke. To my mind it is a calamity; it incapacitates our boys and girls for entering into the heritage of culture which is their due; it cuts them off from an understanding of the dominant ideas of Anglo-Saxon civilization.

In a strenuous endeavor to supply this deficiency the church has of late years laid special stress on Sunday school work; and in this worthy field of endeavor much real progress has been made. One who studies into the matter can not but be impressed with the possibilities opening up in the field of religious education in connection with the Sunday school. Indeed, not a few churches seem to regard the Sunday school as the most important department. It is given the best hour of the day for its session; it is provided with finely equipped rooms, with expensive apparatus and "helps" galore. Much good must certainly result from this effort.

But with all its modern improvement the Sunday school is not doing the real educational work that it should. It is not teaching Bible history and literature so thoroughly and accurately as, for instance, the day schools are teaching American history and literature. Its methods in general are not scholarly; its teachers are far too often poorly equipped; its students do not study. A tactful teacher will frequently get a large hearing, and no doubt does much good in an inspirational way. But it is a rare teacher, indeed, who can get his boys and girls to study—to study the Bible as diligently as they are accustomed to study their regular school assignments. The reasons are obvious; everything is purely voluntary; there is no discipline; pupils come and go as they please; there are no examinations, no penalties for poor work, no credit for honest effort. No high school could continue a week on such a plan. It would not be feasible even in our universities. How, then, can we expect it to work advantageously in the Sunday school?

It was to meet this situation that the North Dakota plan was devised and adopted. It is based on the following ideas:

(1) Bible study is an essential part of the educational scheme of the future citizen of the United States.

(2) It is as worthy of academic credit as any other study.

(3) Though under our basic principle of separation of church and state, the state can not carry on Bible study in the public schools, it can still give official

recognition for work well done, just as it frequently gives credit for other studies privately pursued.

In accordance with this plan the state educational board having in charge the schools of the state has authorized a syllabus of Bible study much as it has authorized syllabi in other subjects. This syllabus outlines the work to be covered in both Old and New Testaments. It contains nothing sectarian. In fact, it does not emphasize religion, as such, at all. It simply gives a brief sketch of Palestine geography and Hebrew history and indicates the books and chapters of the Bible that are to be studied. It recommends no specific text-book other than the Bible itself, any version of which is entirely acceptable. It is not intended that the work indicated should be done in the school room, or by the regular teachers. The idea is that it should be done at home, or in the Sunday school under the direction of parents or pastor or Sunday school teacher. Twice each year at the time of the regular state examinations an examination on Biblical history and literature is offered, the passing of which entitles a student to one-half unit of credit out of the fifteen units usually required for high school graduation.

The work, of course, is purely elective; no school is obliged to accept it; no student is obliged to take it. But, on the other hand, every school board has a right to accept it and every student or parent has a right to ask for the examination and the corresponding credit, if successful. So far as I have heard, there has been no objection raised to recognizing it in any school or community in this state. Protestants and Catholics alike have taken hold of the plan with enthusiasm. In scores of towns and cities the Sunday school work has taken on new life through the organization of a high school class in which studying is actually done, in which there are regular recitations and tests and examinations, and, in general, the same seriousness of purpose which is found in the regular school work.

The course, as planned, requires two years for its successful completion if only one hour per week is devoted to it. It has been offered now only one year. Still in May something over a hundred students attempted the examination, of whom ninety-eight were successful. The number taking the examination next year doubtless will be much greater.

Some objection has been raised to the plan on the ground that it lays too much stress on the mere-

ly literary and historical aspects of Bible study. In reply it might be suggested that these are naturally the only aspects for which academic credit can be given; but that each teacher will find abundant opportunity to emphasize the moral and religious aspects in connection with the required work. In most subjects the really valuable elements are not those upon which examinations are based. The great advantages of the plan are that Bible study is dignified in the estimation of the youth of the state, that boys and girls of high school age are through its agency brought into Sunday school, and that the work of Bible teaching is standardized by being made more scholarly and less sentimental. As to actual results, let me quote from a personal letter from Rev. Walter A. Snow, the efficient general secretary of our State Sunday School Association. He says: "It seems to me that this course has done more to arouse interest on the part of our high school young folks than any other thing which has ever been presented to them. My judgment is that it is destined to be a large factor in the religious training of our young people."—(Dept. of English, University of North Dakota, in "The American Friend.")

It is impossible to give a sharp, sarcastic answer, or manifest an independent spirit, if Christ is dwelling within. Before a person acts touchily and sensitively outwardly, he or she has been nursing a sore feeling inwardly.

#### Deaths.

Steiner. — Miss Edna Steiner, daughter of Mr. and Mrs. G. C. Steiner residing northeast of Pandora, O., died at her home on Aug. 4, 1913, at the age of 22 years, 7 months, and 3 days. Miss Steiner had been ailing for over a year, but through all her suffering she had borne herself in trust and without complaint. Funeral services were held at the Grace church on Wednesday afternoon, Aug. 6th. Her classmates of the high school of which she had graduated, paid their last tribute to her by being pall bearers, and also gave some beautiful floral wreaths.

#### Contributions.

For India.

Sister Anna Penner for church, \$10; M. B. Fast and friends for lepers, \$5. Gratefully acknowledged,  
P. A. Penner, Champa, India.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.  
To Ministers \$1.50



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## Editorial.

## THE CAUSES OF CHURCH DISSENSIONS.

Considering the prayer of the Master: "That they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us;" and the often repeated admonition "to be of the same mind having the same love, being of one accord, of one mind;" it seems as if church dissension was all wrong and caused by the devil. We will not deny that the devil has often very much to do with church dissension, that he delights in them, that he causes strife, awakens jealousy and encourages stubbornness and uncharitable feelings, but sometimes there is a blessing in the different denominations.

People have different tastes even in church matters. A high churchman, or for that matter a conservative Mennonite would hardly feel religiously at home in a noisy shouting camp meeting, and some brethren who are used to express their feelings in shouts of joy, are oppressed in our quiet meetings. Is it not good that the Lord provided different denominations for the different tastes of the people?

Dissensions are as often caused by conscientious scruples as by jealousy or stubbornness.

A truth may have been neglected, this truth is by the word of God and His Spirit revealed to a Christian. This apparently new truth impresses him as of so much importance, that it loses its proportionate value and appears of paramount significance, so the truth of a certain revelation becomes untrue being over-emphasized.

We are saved by faith in Jesus

Christ, but faith without works is dead in itself. Faith must create a corresponding life. Works can not save us, but faith without works cannot save us either. They belong together. Baptism is necessary, but it is only for him who believes. Church discipline is necessary but it is not an infallible sign of true Christianity. Laxity in church discipline shows lack of living faith, but so does undue severity show lack of love.

We have to pray for the spirit of love and understanding that we may not judge others uncharitably, but always try to put ourselves in the position of the other, not charging him with insincerity, even though we may not understand him, but always believing that the other is sincere and conscientious.

Some dissensions have come from different customs and different education. So it was with the division of the Flamingers and the Friesen, and with the Swiss brethren in the valleys and in the mountains. These once so important differences have in the course of time partly or wholly disappeared. The descendants can hardly tell anymore what the differences were. The customs of the refined Hollanders and the uneducated Swiss refugees were radically different, yet the former spent hundreds of thousands of dollars for the relief of the latter and always treated them as brethren.

Church dissensions which he could not heal darkened the last days of Menno. Ever since there have been more church divisions in our small denomination, than in any other of the same size. This was partly caused by the different habits and customs of the different nationalities or localities, partly by the conscientiousness to the recognized duty, partly in the oneness, shortsightedness and narrow-mindedness of the leaders.

The more Christ lives in us, the more we will recognize the truth and the truth will make us free. The spirit of love will teach us to love and love will teach us to understand and to esteem the other who differs from us.

v. d. S.

Reputation is a funny thing. It usually takes years to get one, and it can be lost in a few minutes.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50. To Ministers 75 cts.

## Correspondence.

Trenton, Ohio.—Our new pastor, Rev. W. H. Grubb and family arrived on July 29th. On the evening of the 31st a reception was tendered them in the church.

The Missionary society held their monthly meeting on the afternoon of August 7th, at the home of Sisters C. and K. Augspurger, just outside of town. An interesting program was arranged for, including a paper on immigration by Miss M. Della Moon and an address by the pastor.

On the evening of the 18th we will have a musical in the church by talent from Bluffton College. W. G.

## A SERMON IN A RAILROAD COACH.

The train stopped at a junction in the mountains and took on several passengers. Among the number was a little old woman, who took the seat just inside the door. She was very small, and could not have weighed more than a hundred pounds. She must have been eighty, at least. Her face was deeply wrinkled, but it was beautiful. Her clothes were plain, but neat. Her eyes seemed very bright as she looked out through her gold-rimmed glasses. The little woman was evidently unaccustomed to travel, for she seemed nervous and ill at ease.

"Tickets!" called the conductor, as he entered the car.

The new passenger went down into her bag for her ticket, and with smiles all over her face handed it to the conductor. Instantly a frown came over his face, and in a coarse, loud voice he said: "What are you doing on this train? We don't stop at your town. No stops till we get to Scranton. Guess you haven't traveled much, old woman. Next time you go away from home you'd better take some one along to take care of you. We'll take you on to Scranton, and you can get back tonight, some time!"

The little woman was thoroughly frightened. She turned red in the face and then she got white. She rubbed her hands in pitiable nervousness, as she looked hopelessly about.

Just then a young fellow, perhaps eighteen years of age, who was sitting across the aisle, got up and crossed to where the unhappy woman was. Standing before her, he raised his hat, and made one of the most exquisitely graceful bows I have ever seen. Then he asked permission to sit down beside her. The old woman was somewhat deaf, and, sitting in the seat directly behind them,

I could easily overhear the conversation.

"It is not so bad as the conductor says," I heard him explain. "People often get on the wrong train. I'm not very old, but have gotten on the wrong train twice myself. But I got home all right. You will get home all right. I live at Scranton, and I know that in just about an hour after this train arrives another train—a local train—will go back, and it will surely stop at your town. Your folks will wonder why you did not come at the promised time, but when you do arrive they will be all the more pleased to see you. They will be more pleased than if you had come at the right time, for they will be afraid you are lost, or something else has happened, and when you step off the train they will be ever so relieved and happy."

And the frightened look began to fade from the little woman's face, and she did not rub her hands so nervously. Then to take her mind away from her painful situation, he began to talk about other things. Presently I heard him tell her, with much dramatic action, one of the most excruciatingly funny stories I ever heard. At first the little woman was not sure whether, under the circumstances, it was proper for her to laugh. But presently she laughed with delight.

Now the boy rose to go. As he did so he lifted his hat, and made a bow. Then he resumed his seat. I was now intensely interested in the lad, and in a few minutes I sat down beside him. Putting my hand familiarly upon his knee, I remarked: "The little woman over there is a relative of yours?" Now it was the boy's turn to feel confused. He turned red, and stammered out: "Why, no, sir, she is not a relative of mine."

"Well, one of your old friends," I suggested, "or possibly one of your mother's friends?"

"No, sir, I never saw her before in my life."

"Never saw her before? Why, then, did you go over there, and take such special pains to comfort her in her anxiety and distress?"

With no little hesitation he told me this: "I was glad of the chance to cheer her up. My life up to about eight months ago was a selfish life. My ambition was simply to have a good time. But my Master showed me that that was a small, mean way to live, and I promised that if He would help me, I would never again let a day pass that I did not try to do at least one little service for Him. I'm glad to say that I haven't missed a day yet. But I was afraid about today. I have been traveling since early morn-

ing, and everything has been strange to me. When I heard the conductor talking so roughly to the poor old soul, and saw how frightened and worried she was, I said to myself, 'Good enough! There's my chance.' So I just went over and smoothed her all down for Jesus' sake!"

I have heard many sermons on Christian consecration and Christian service, but I never heard such a sermon as that preached to me by the lad on the railroad that day.—Bishop Joseph F. Berry, in The Evangelical.

## WAYFARERS.

(By George Lawrence Andrews)  
We are but wayfarers here,  
Staying but a little space;  
But few days to hope and fear,  
Then to go from time and place.

By green lanes of youth we go,  
All fair to the morning sun;  
But past noon the shadows grow  
Longer till the day is done.

Lightly youth's highway we tread,  
And we sing of joy and love;  
But the farther paths we dread,  
And cry for help from above.

Yet the journey's end is best,  
Though the dark paths lead us there;  
For our wearied souls shall rest,  
Free at last from all earth's care.  
Am. Messenger.

If God holds you to a certain line, do it meekly, but do not think you are called to compel others to do the same. If you feel you must tell your convictions, do it meekly: and if they are of God, he will carry them home and rivet them on hearts.

"The Mennonite" from now until January 1915 and "Krebbel's History of the General Conference" to a new subscriber for \$2 00 To Ministers \$1 50

## Editorial.

Everyone fondly recalls the copy-book maxims of his or her childhood days. There was a double purpose in having to write and re-write the sentences set down, the first of course was the mastery of a style of penmanship that people could read without too much effort, the second was to impress the child-mind with the high ideals the sentences suggested. Who is there of the old single-room country school who does not fondly think back to the hours or half-hour he spent writing over and over again, "Everything which is worth doing is worth doing well"? Perhaps in later years some of the successes from

which peculiar satisfaction is to be derived may be attributed to sentiments such as this impressed upon the youthful mind. It may have been that when some imaginative boy wrote "Every boy has the chance of being president of the United States," he pictured himself in the White House writing messages to congress in as beautiful a hand as the copy before him. We are always led to feel that when maxims, such as those in the copy-book, were properly impressed upon the mind of the youth he was well equipped with splendid ideals. Our notion about such things, however, have suffered a rude shock. A New York preacher, who ministers to a congregation more noted for the wealthy men it contains than anything else now tells us that the stuffing of the childish mind with such things was all wrong.

"The time comes," he says, "forty or fifty years later that the child suddenly comes to the conclusion that he is a failure because he has not achieved all the impossible successes he set out for. Then he worries himself almost to death."

We fear that the New York clergyman is wasting his energies when he becomes so alarmed about every child not realizing all of the ideals set before him by his well-meaning instructors. Ideals are always inspiring. They lead to nobler effort, they lift one out of himself to better things. The person who goes through life without ideals of better and noble things is of little value to himself or society, while the one who has ideals, sees visions and then sets about making his visions come true. What if in this life he does not come to the very highest pinnacle of his dreams, he is at least higher than he would be without ideals and if they are of the very noblest he hopes for their full realization in eternity. The Christian's ideal is the perfect man in Christ, he may have others, but this one opens to him not only the best things of earth but also the best of the world to come.

Is church membership a duty? We think it is, that is for every one who believes on the Lord Jesus Christ and trusts Him for salvation through His blood. For such who do not obey Jesus as their Lord and do not strive to obey Him and make Him their indwelling life, church membership is a glaring inconsistency that reflects credit neither upon the one who assumes such an obligation nor upon the church. The trouble with the church now, and at all times, is that it permits the names of those to remain upon its rolls whose lives are not at all in ac-

cord with what the church stands for. When once the ideals of church membership exclude the possibility of including the names of those who are no different from the rest of the world in their lives, the church will come into its own, and not before.

Some seriously minded people deceive themselves into thinking that they can serve the Master as well out of the church as in it, but we cannot find that Scripture anywhere makes such a provision for their benefit. The church is the body of Christ of which He is the head. As a member of the body of the Lord it is the duty of every Christian to devote his energies to the cause in which every other Christian is interested. The world is to be won for Christ. No isolated effort of a single Christian can help to do it. The work must go forward with the shoulder of every Christian soldier against the shoulder of his brother with faces toward the enemy. Isolation defeats the benefits that come from fellowship. Christians need one another. The weak require the assistance of the strong, the simple the help of the wise, and the poor the help of the rich.

In our contact with those who prefer to stand alone we find that personal vanity has much to do with their attitude and that the contributions they make to the cause of righteousness are few. Blamelessness from wrong-doing is required of everyone who follows Christ but aggressiveness, the aggressiveness that counts for most, is also demanded. When the great day of reckoning comes, it may be asked, "What have you not done?" but it will also be asked, "What have you done?" The tasks set before Christians are great tasks involving the united efforts of all. How can any one say he has done much or little if he has stood aloof and refused to have anything to do with these tasks?

To judge from the tone of the secular press our country is at the threshold of some terrible experiences which may involve dreadful conflicts with a number of nations. The jingoes in congress and out of it are raising the cries of "wars and rumors of wars" and the yellow press, (why not call it the blood-red press) devoting columns of space to discussing either the possibility or the necessity of resorting to arms. We are daily reminded of our ridiculously small standing army which professional soldiers declare to be too small by a tenth and, as for our navy, that part of it which we have and keep in condition is ridiculously undermanned and insufficient. The need of

battleships and more battleships are told is one of the crying demands of the hour. A nation at war with us might at any time capture our port cities and pepper the beautiful sky-scrapers with which they are adorned as full of holes as a small meshed sieve. Japan is ready to invade our Pacific coast and take all our island possessions away from us forever. Great Britain is preparing to fortify the Bermuda Islands so as to make them control the Panama canal and rob us of the fruit of our labor down there. Castro is back in Venezuela at his old tricks again and stands in immediate need of chastisement. Germany is just itching for an excuse to disturb the necessary balance that the Monroe doctrine insures to the western continent. As for Mexico, there is but one thing possible and that is to go down there with an army 'big enough to subdue every inhabitant and practically take their country away from them. Those who cannot see things in this light are denounced as disloyal citizens, unfitted for, and unworthy of the responsibility of citizenship.

It is well that the average American citizen does not take the sensational newspaper seriously. He may read it and be entertained by its sensations for a while, but it is a long call from reading insane jingo editorials to undertaking to defy the other nations of the earth to knock the "chip" off our shoulder. War is the most costly of all things that nations can attempt. It costs lives and suffering and requires a fat purse and an unimpaired national credit. The chances of losing are too great, even to those who are surest, to permit a going into modern war hastily. The estimate cost in lives and money involved in the recent Turkish and Balkan wars astomishes mankind. The lesson is a conclusive one. Aside from the consideration of whether war is right or wrong, it costs too much, and no nation with an intelligent citizenship will plunge into it without first seriously considering if it will be able to stand the pace.

Aside from this foolish newspaper chatter about war and the necessity of preparing for it to the extent of being top-heavy with equipment and water-logged with debt the indications for a world-wide peace are better today than ever before. The common people, those who work with their hands, and hitherto have borne the burden of the fight, are beginning to realize that they are brothers to all those in other lands who must live by toil and, if for no other reason, the nations of the world

must hold their military ambitions in check because the common people won't stand for them. There surely will need to be some real reason involving the laborer's personal happiness or rights before any nation can depend upon them to carry arms. The comment that "war is hell" by a famous general, gave this wholesale butchery of human beings the proper name. Among civilized nations there is a growing desire for the coming of the kingdom of heaven. For ages men have prayed for its coming, today, as perhaps never before, they understand that they must work for its realization if they indeed earnestly desire its coming. A making of an end of hellish war then is one of the great tasks that Christians must take upon themselves. We congratulate ourselves upon the fact that in America there exists a conservative element sufficiently influential to prevent our nation's rushing heedlessly and unnecessarily into war. The Mexican situation will clear up without making it necessary for us to send armies down there to create a desert and then call it peace. Japan is still too busy paying the debts of its last war to seriously think of farther driving her people to despair with taxation, and, as for the danger the Monroe doctrine may appear to be in, we can only say that other nations see in it too much of an advantage to themselves to think seriously of disturbing it.

America, and American Christians particularly, do have a part in a warfare, a glorious, soul-saving warfare that is to win the world for Christ. Today we are spending a great deal more than any other nation in our church and missionary enterprises and we hope to enjoy a large portion of the satisfaction of having won christless countries to King Jesus. Such a conquest is about the surest thing we can engage in. It is making men of all nations to beat their spears into pruning hooks and their swords into plowshares.

#### NOTES ON THE SUNDAY SCHOOL LESSON

August 24.

The Bread from Heaven.

Exod. 16:2-15.

Golden Text.—Jesus saith unto them, I am the bread of life. John 6:35.

The events of last lesson inspired Israel to sing a song of victory unto the Lord. He had overthrown the Egyptians and delivered them and they were happy in the freedom which this triumph brought them. But their joy was short-lived. It was but a month since they had left Egypt

and they were wishing themselves dead in Egypt rather than alive and free in the wilderness. Instead of praising the Lord and trusting the lead of His servants, Moses and Aaron, they were murmuring. Human nature has not changed since then. We forget the blessings of a few days ago when the present brings a little anxiety. We are often only too willing to forget that we have a great occasion for rejoicing and too ready to magnify the slightest inconvenience into an occasion for murmuring. In face of the plagues, the protection from the visit of the death-angel, and the deliverance from the pursuing army, it did not seem to occur to this murmuring crowd that the God who could do such things for them would be able to supply them with the food they needed. Our own lack of faith in the face of emergencies is always without excuse, whenever we give way to it. The same God who has led us on and cared for us is surely able to continue to lead us and provide for our needs no matter what trouble appears to stand in our way.

With the taste of the "flesh-pots of Egypt" still lingering in their mouths they made poor servants of God. Every little trial or disappointment made them feel that they had really given up something worth while. The evil one knows how to use the worldly things that appear to give pleasure to his advantage. When once we are committed to the Lord's side we are to hate the things of the world and forget them. The lingering tastes of Egypt's flesh-pots only seem sweet when one is away from them. When one is compelled to live on them they mean slavery. Many a one who had before him the prospect of the true freedom the gospel offered went back to the bondage of sin because he would not forget and hate the flesh-pots of the days of his slavery.

God was gracious in promising to supply the things the people thought they needed. He was about to give them something better than the things for which they craved and that in spite of their murmurings. The promised bread was to be enough for each day. They were to learn the lesson of faith and trust the Lord day by day for their needs. We must continue to trust Him in the same way, "Give us this day our daily bread," is not only a proper prayer, it indicates the proper attitude that trusts God day by day for the supply of temporal necessities.

Notice that the Sabbath was recognized in the giving of bread.

The lessons of trust that the people were to learn also included the duty of Sabbath observance. People today think that there are excuses for certain worldly occupations and amusements on the Lord's Day. It would be well for those who think so to study every reference to the Sabbath Day that the Bible contains. They would then learn anew the truth that the Lord's Day is holy and should be so observed.

Jesus makes reference to the manna that Israel ate in the wilderness and speaks of himself as the true bread that came down from heaven. How is He the bread of heaven? He is God's gift to His people. He sustains life, not for a day alone, but forever. As each one had to gather manna for himself so each believer must himself appropriate Jesus by faith. Manna was daily food. We must make Jesus the nourishment of our daily life. The Israelite who would not feed upon manna must die. He who will not feed upon Christ must surely perish forever. Manna sustained Israel all the way from Egypt to Canaan. Jesus is the sustaining strength of His people in their journey through this life until they enter the glories of eternal life.

#### NOTES ON THE C. E. TOPIC

Aug. 24.

How Have I Proved Christianity and Seen It Proved.

John 3:25-36; 21:24, 25.

Messages from former and Absent Members.

The proof of a thing is not always pleasant. Gold is only known to be pure as it comes out of the trial by fire. The strong man is only sure of his strength as it has been put to its severest test. Character can only be established as it has been tried and proved by the test that show it to be equal to any emergency. Christianity is the most tried of all the things that men may know. It has been tried by persecution time and again. This trial was one that smacked of fire, but from every one of the fiery trials through which the church has been called to pass it has come out stronger and purer than before. The scrutiny of unbelief has tried Christianity. It was not the vulgar unbelief that disbelieves simply to appear worse than other men. The unbelief that has tried the church in every age has been that of subtle and cunning minds. Every test that strong minds could devise has been brought to bear upon the religion of Jesus Christ. Sometimes the test appeared to be stronger than at other times but the result has always been the same, Chris-

tianity has successfully and triumphantly vindicated itself. The commonplace test that everyone has to meet is the ridicule of the unbeliever and the scoffer. No sooner does one confess Christ than he finds that some laugh at him and others mock him. Those who would yield themselves to the stake or risk the loss of everything they have are frequently found to be the ones who cannot endure ridicule. In the shop, in the school, in places of business and everywhere where one is thrown into association with the world there will be ridicule to be endured. The triumph of Christianity is often illustrated in the way that scoffers turn to Christ when in trouble or when the hour of death is close at hand.

The best proof of Christianity is to be found in those who live it. It is a system that involves unlikeliness to the world in every particular and must breed a hatred of the world, yet men and women, in great numbers, have proved the beauty and truth of Christianity by exemplifying it in their lives in spite of poverty, temptations, trials and troubles. The fact that one who was a sinner of the worst type may become converted and has often been converted and can then say, "I am a sinner, saved by grace," is in the eyes of the world a sure proof of the worth and keeping power of the gospel.

One cannot appreciate Christianity until he has proved it. We are "to taste and see," and having proved it, we are able to say that, whereas I once was blind, now I can see. Christianity promises peace with God. It assures sins forgiven. It inspires a hope that becomes an assurance that heaven and its glories await those who love the Lord. It compels its professors to devote their lives to deeds of loving service, of sacrifice and of forgiveness. If I, as a confessor of Christ as my Savior before all the world, live blameless, if I am sure that my sins are forgiven through the shed blood of Jesus, if I find comfort in the fact that I am adopted into the great household of faith and my name is written in heaven and if I wait with prayer for the coming of the Lord, there I have found the proofs that convince me that above all things the religion of Jesus Christ is the one treasure, the pearl of greatest price, for which I must let go all other precious things of life.

"In America the government is the republic—the government of the people, by the people and for the people. With you fellow Catholics, with you fellow Americans, I salute the republic. I thank God that the people of America are capable of possessing a government of this form, the republic—it is the fullest recognition of human dignity and human rights, the fullest grant of the personal freedom, that the welfare of the social organism may allow.

"They know us little who accuse us of coveting civil and political power that we may dim the splendor of the fairest flower in the garden of Americanism. Our combat, if combats there are, are never against the liberties of America but in defense of them; never against America but against such of its sons whose souls never yet have thrilled a full response to its teachings and inspirations.

"Yes—the Catholic church is extra-American, in the sense that it is supra-national, begotten for all nations, not for America alone; its supreme pontiff is extra-American—supra-

#### News of the Week.

##### SAYS AMERICAN CATHOLICS ARE A PATRIOTIC BODY.

Milwaukee, Wis., Aug. 11.—Archbishop Ireland before 200 dignitaries and 8,000 laymen of the Catholic church, concluded the second day's session of the twelfth annual convention of the American Federation of Catholic societies in session here, with an address on "Americanism and Catholicism." The vast audience sitting in the auditorium, paid close attention as he spoke of the patriotism of the American Catholics and at the same time condemned those who accused the Catholics of lack of patriotism.

When the archbishop, accompanied by Cardinal Gibbons and Archbishop Messmer, of Milwaukee, took their places on the stage, the audience rose and gave the dignitaries an appreciative reception. Archbishop Messmer presided and introduced the speaker. A chorus of 400 voices, the aggregate of the Catholic choirs of the city, rendered the musical program.

Archbishop Ireland said in part: "Now in America, some do say that the pope of Rome is ambitious of temporal rule over America, of planting here 'the yellow and white' instead of the star-spangled banner," said Archbishop Ireland; "that priests and bishops are active agents in his yearnings; that Catholics dream of the day when his command in civil and political matters will sway the white house and the capitol; that to this intent, associations are nightly befitting themselves by sanguinary oaths and secret drilling of arms to murder their fellow citizens, and in the name of a foreign potentate take forcible possession of the land of the brave and home of the free.

"I allude to such wild elaborations of alleged truths, only to ask in unanswered wonderment how such follies can be thought out and acted upon even by a handful of men in the Twentieth Century in America. But, of course, the insane are ever with us, and all the insane are not put into safe keeping.

"The partition of jurisdiction into the spiritual and the temporal is a vital principal of Americanism. Catholicism and Americanism are in complete agreement.

"In America the government is the republic—the government of the people, by the people and for the people. With you fellow Catholics, with you fellow Americans, I salute the republic. I thank God that the people of America are capable of possessing a government of this form, the republic—it is the fullest recognition of human dignity and human rights, the fullest grant of the personal freedom, that the welfare of the social organism may allow.

"They know us little who accuse us of coveting civil and political power that we may dim the splendor of the fairest flower in the garden of Americanism. Our combat, if combats there are, are never against the liberties of America but in defense of them; never against America but against such of its sons whose souls never yet have thrilled a full response to its teachings and inspirations.

"Yes—the Catholic church is extra-American, in the sense that it is supra-national, begotten for all nations, not for America alone; its supreme pontiff is extra-American—supra-

tional—a foreigner on no spot of the earth's surface, everywhere at home, as the spiritual father of all tribes and of all peoples who seek divine truth from a universal God and a universal Savior."

Speaking of secular schools, Archbishop Ireland said: "Not against state schools as such do I raise objections, but as to the method in which they work—methods that, whatever the theory be, do in fact consecrate secularism as the religion of America and daily are thither driving America with the floodtide of Niagara.

"Somehow, I claim sacred knowledge must be imparted to the child so as not to imperil its faith in God and in Christ. Prove to me, I say, that this contention does not fully fit into the constitution of the United States, that in making it, I have not in mind the welfare, the salvation of America—prove this before you call the contention un-American if not anti-American."

##### BRYAN AND PROF. MOORE AT ODDS OVER MEXICO

Washington, August 11.—Professor John Bassett Moore, counselor for the state department, the man on whom President Wilson depends for his international law, and Secretary Bryan are at odds over the Mexican policy of the government. It has just leaked out from the department that Professor Moore, who is the highest authority on international law in the United States, thinks the recent actions of the state department, and the president, for that matter, in connection with Mexico are without precedent and lack the authority of recognized international law.

So far there has been no break between the president, Mr. Bryan and Professor Moore. But the expert is wholly dissatisfied with the course of the government in regard to Mexico. It has just been learned that he was very strongly opposed to the trip of Commissioner John Lind, sent as a mediator to Mexico City.

"What do you think Mr. Lind can accomplish down there?" Mr. Bryan was reported to have asked the international law expert.

"He can get his picture in the newspapers," Professor Moore is reported to have replied.

##### JAPAN NOT TO RECEIVE DIAZ AS MEXICAN ENVOY

Tokio, Japan, Aug. 12.—The Japanese government intimated today to the Mexican government that it would not receive General Felix Diaz as special envoy to Japan to express the thanks of Mexico for Japanese participation in the Mexican centennial. It declared that it would receive General Diaz only as a private individual.

Members of the Diaz party left Seattle yesterday for Vancouver whence they planned to sail on Wednesday.

##### MUST NOT FLY OVER CANAL

Washington, Aug. 9.—President Wilson today took the first steps to protect the Panama canal from unwelcome visitors by the aerial route. He signed an executive order prohibiting an aeroplanes from flying over the canal zone without written authority from Washington, on penalty of \$1000 fine and a year's imprisonment for each offense.

##### FLOOD OF WATER FROM GARDEN OF THE GODS.

Colorado City, Colo., August 11.—Damage estimated at \$100,000 was caused by a cloudburst last night, of which this city bore the brunt. Crops were badly damaged, county roads were so badly washed that they will require thousands of dollars to repair, and at least fifty families were rendered homeless by the flood. Several narrow escapes from death were reported by the police.

The storm swept down from the Garden of the Gods in a southeasterly direction. Dozens of homes in Colorado avenue were flooded from three to five feet deep and a score or more families sought refuge at higher points.

##### Rains Follows Prayer.

Chicago, August 11.—Prayers for rain in the parched regions of the west were offered yesterday in several Chicago churches. During the services the tattoo of showers on the roofs testified to the bounty of nature in northern Illinois. Many of the ministers discussed experiences of drought of other years to show the efficacy of prayer, some of them giving authentic instances when prayers for rain were answered within a few hours.

Heavy rains through the northern central states and the lake region brought relief from the intense heat Sunday. In Chicago, .68 of an inch was reported through the cities of rain fell, and about an equal amount was reported for Wisconsin, Indiana and Ohio.

"The rain was accompanied in most cases by a drop of from 15 to 20 degrees in temperature."

##### VENEZUELAN CAPTURE REBEL ARMY OFFICERS

Caracas, Venezuela, August 11.—General Torres Castro, a relative to former President Cipriano Castro, was captured last Friday by the government troops commanded by Generals Corecaga, Sayago and Bustamante, according to an official communication today. A number of General Torres Castro's officers, who had fled to the mountains of Macuro, after the defeat of Castro's adherents on July 28, when they attacked the government forces in the city of Macuro, also were taken prisoners. Fighting continues in the state of Tachira.

##### GENERAL STRIKE ORDER FOR ITALY.

Milan, Italy, August 11.—A general strike was proclaimed in a manifesto issued today by the Syndicalist and Socialist workmen's organizations here.

The manifesto urges all workmen's unions to take immediate action and to carry on the strike to the hilt. Leaders of the strike movement are preaching revolution. One of them said today: "Our strike must become a kind of national earthquake, overthrowing the social organization which rests on the exploitation of the workers for private advantage."

According to dispatches received here from Rome, Pisa and other places the workmen have made only a feeble response to the call for a general strike.

##### PEOPLE AND LIVE STOCK SUFFERING FROM DRAUGHT

Kansas City, August 9.—Reports of suffering from heat and drought in Missouri, Kansas and Oklahoma reached here in greater numbers today than at any time since the period of intense heat set in nearly a week ago. Cities and towns over the three states, and especially in Kansas, are harassed for want of water. Several towns are shipping in their water by freight. In others low wells have caused disease. Reports of scorched crops come from all sections and in some of the districts hardest hit the impossibility of laying by a winter's feed for live stock promises to prolong the suffering.

##### SULZER HEAD OVER HEELS IN DEBT ON STOCK SPECULATION.

New York, Aug. 6.—Governor William Sulzer, of New York, was nearly \$50,000 in debt as the result of stock market speculations at the time of his nomination and used contributions to his campaign fund to make additional purchases of stock while in this debt was hanging over him, according to testimony adduced today at the hearings of the Frawley committee of the legislature.

The evidence brought to light is sufficient, according to Senator Frawley, chairman of the committee, to warrant proceedings to impeach the governor for violation of the corrupt practices act.

##### 15,000 BIBLES IN PILE.

Old Orchard, Me., Aug. 10.—Fifteen thousand Bibles—fifteen tons of Scripture—were piled high on the platform when the Gideons, the Commercial Travelers' Association, opened their nomination here today. The association plans to put 500,000 Bibles in three thousand hotels throughout the country and will place the stock on hand in the hotels of Maine and New Hampshire.

##### GIRL DROWNED IN SIGHT OF 500 PEOPLE

Atlantic City, August 8.—Miss Edith Rockey, 10½, Quarryville, Pa., near Lancaster, and William Lewis, colored, of Washington, D. C. were drowned while bathing in the ocean off States avenue, this morning before the life guards were on duty. It was the girl's first ocean plunge, she having gone on with a merry party from her hotel.

##### I. W. W. "FINE TEACHERS."

Pittsburg, Aug. 12.—"You're a fine looking lot to be educating American workmen," declared Magistrate W. D. Mansfield in a McKeesport police court today when he sentenced five men and one woman, Industrial Workers of the World organizers, to the workhouse because they flatly refused to pay the fines imposed on them for violation of a city ordinance.

##### THIRTEEN WORKMEN ON PANAMA CANAL KILLED.

Colon, August 11.—Thirteen men were killed today by an unexpected slide at the Portobello quarry, which buried a steam shovel in the neighborhood in which they were working.



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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, AUGUST 21, 1913.

No. 33.

## I'VE NOTHING NOW TO FEAR.

By Mrs. A. P. Jarvis.

I've nothing now to fear,  
For Christ my Lord is near;  
He speaks such words of cheer.  
In darkest hour,  
My soul is full of trust.  
Although we are but dust,  
Our God is kind and just,  
Source all of power.

I love to sound His praise;  
He guides my wandering ways,  
And lights the darkest days  
By His great love.  
I cannot but rejoice  
To hear his loving voice,  
For he is still my choice,  
Pure Holy Dove.

Within the blessed word,  
That tells of Christ my Lord,  
The sweetest sound e'er heard  
Is his dear name.  
Reign in my heart, I pray,  
Take all my sin away;  
Show me the cloud by day  
By night the flame.

Thy care is round us still,  
There's naught I know of ill;  
I yield to Thee my will,  
My heart Thy home.  
O, come and reign within,  
Purge Thou my soul from sin.  
Cleanse me and keep me clean;  
My heart Thy throne.

—The Evangelical.

## NEWS AND COMMENTS.

The preliminary program of the Winona Bible conference, to be held August 22-31, 1913 promises a rich spiritual feast to all who will be able to attend.

The Moody Bible Institute has established a chair for the preparation of Sunday school experts and for women workers for women and children.

This is written on the morning of Tuesday, August 19. Quite a number of guests for the convention have arrived and others will arrive this morning. We are glad to meet so many dear friends, some of whom we have known for many years, others whom we are glad to learn to know. Many prayers are offered in behalf of the convention and we hope that the expectations may be realized. The publication board has had its session and on Thursday the revision committee for the catechism is to meet. Many will go

to the Bible conference in Winona.

## The Bible in the Schools.

The National Reform Association has just brought from the press three large sized tracts relating to the public schools of our country.

One is a report giving the facts concerning the use or non-use of the Bible, not only in the schools of every state in the Union but also of every country in the world. The authentic, up-to-date data in this document makes it valuable.

A second is a full and accurate statement of the John McDonogh Will Case, so much discussed in the press of late and which furnishes undeniable evidence of the attitude of Roman Catholicism toward our public school system.

The third is an argument in behalf of Christian public education by the President of the Association who has given much time and thought to the study of the theme he so ably discusses.

The Association offers to send these documents together with one on the Day of Prayer for Schools to all pastors who will discuss in their pulpits the subject of Christian morality the Second Lord's day in September, the day observed by the Association as a day of prayer for schools throughout the country. Address the National Reform Association, 603-604 Publication Building, Pittsburgh, Pa.

## Valuable Documents.

The National Reform Association is publishing in tract form the reports prepared, from a world viewpoint, and delivered at the Second World's Christian Citizenship Conference, Portland, Oregon, June 29 to July 6, 1913. These reports are on Intemperance, Immigration, The Family, Mormonism, Social Purity, Prison Reform, Peace, Capital and Labor, The Sabbath and The Bible in our Public Schools. These reports are full of valuable, up-to-date data, gathered after much time and as the result of much labor and in some instances the expenditure of considerable sums of money. The authentic, up-to-date information they con-

tain makes them valuable for all who wish to be thoroughly informed on these matters of such public interest.

The Association is prepared to furnish these or the report of the Conference in full at actual cost to all who may desire them. The price of the volume containing the full report of the Conference is \$1.00, postpaid. The tracts vary in price from five to ten cents each. The Association is issuing these, not for profit, but for information of the people. Address the National Reform Association, 603 Publication Bldg., Pittsburgh, Pa.

## The American Sunday-School Union Offers Two Thousand Dollars in Three Prizes for Three Books as Follows:

1—One Thousand Dollars to the author who presents the best original work upon "Christian Unity: Jesus Christ's Idea of It; How and Why It Should be realized Today."

2—Six Hundred Dollars for the best original work, and Four Hundred Dollars for the next best original work, to be written upon the topic "Amusements: How Can They Be Made to Promote the Highest Well-Being of Society."

The work on "Christian Unity" should set forth clearly and convincingly what Christ taught on that subject; suggest practical and workable ways for realizing it, especially in small rural communities, and give cogent reasons why it should be realized to-day.

The works on "Amusements" should present the subject in harmony with the high ideals of personal character and of society, taught by the Great Teacher.

Each writer should give an appropriate, original title to his work, and will be allowed the widest freedom in the treatment, as to literary form and style—that is narrative, didactic, etc.

The Society desires works of a practical, instructive and popular character, convenient in size, having about 40,000 to about 70,000 words in each book.

The MSS. should be typewritten, or in plain, legible handwriting, and must reach the Com-

mittee on or before October 1, 1914.

Each MSS. should have a designating mark or number, and the name and address of the author should be sent at the same time in a sealed envelope (not to be opened before the award) bearing the same designating mark or number, and both should be addressed, post or express prepaid, to the American Sunday-School Union, 1816 Chestnut Street, Philadelphia, Pa.

The MSS. winning the prizes are to become the exclusive property of the American Sunday-School Union; the prizes to be paid when the copyright are so secured to and by the Union.

The Society reserves the right to decline any and all MSS. not suitable for its purpose.

Unsuccessful MSS. will be returned to the writers at their request and expense within ninety days after the award. All MSS. will be at the risk of the writers.

These prizes are offered under the conditions of the John C. Green Income Fund, which was created "for the purpose of aiding in securing a Sunday-school literature of the highest order of merit," and germane to the American Sunday-School Union.

The American Sunday-School Union, 1816 Chestnut Street, Philadelphia, Pa., June 30, 1913.

## A LETTER FROM CANTON MENT.

August 4.

"Ye that are Jehovah's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Isaiah 62:6-7.

This hot summer season is a time of vacations and vacation-trips. A season when many people take a rest from their regular routine of work. For others it is the busy harvest season when in spite of the intense heat of summer the farmer is hard at work from early dawn till late at night gathering the gifts which our Father in heaven gave to him. But whatever may be our privilege or task let us be diligent

in going about our Master's business. The prophet in the word above calls the remembrancers of Jehovah to their duty. They are to take no rest. They are to give no rest to Jehovah until all His promises are fulfilled. What a power God has given to His servants in prayer. It seems to me that we who are Christ's belong to those who are called Jehovah's remembrancers. And if so may not a word like this stir us anew to the utmost activity which we can muster by the help of the Spirit of God, wherever we are to be true witnesses of Jehovah's grace to us in our life, that His power, love and purpose may be clearly seen by all the world, for the end that His holy name be praised and men be induced to come to our Saviour.

Our Cheyenne Indians seem to belong to those people who take their vacation at this time. The Fourth of July marked a general beginning. One day spent in town was not sufficient, the most of them camped two days there and even on the third day which was Sunday, only 9 seemed to be ready to come to church.—Immediately following this the Cheyennes from all over the state gathered about three miles east from our chapel at Funda into a very large camp. The estimate of our Christian Indians was that there were about 2000 Indians gathered. For 31 full weeks this camp was the only place where we could find our Indians. There they met with their relatives and friends from among their own people who live scattered over the state. For this purpose our Christians camped there also. The first purpose of this gathering was the "Arrow-worship" and when that was over with the "Sundance" followed. This latter is now called the "willowdance" for they are forbidden by the government to have the Sundance. And as one of our Christians told us they have thereupon changed the name of this form of worship. He also said, that he hoped that this would be the last Sundance for the Indians. It is only a degenerated form of the old worship and but few Indians really believe that there is any religious virtue connected with it. As we have visited in the big camp several times with the purpose of meeting our Christians and also to learn to know from actual observance something of the mind of the Indian in his worship, we have observed some of the things connected with their national and religious life. On one Sunday when we returned

from the service in Funda we passed through the camp and saw there how one soldier-band made its round within and without the camp-circle. The band numbered about 20 men riding on their ponies arrayed in the most gorgeous costumes. It was a pretty sight as they rode abreast greeted by the singing of rather cheering of the inmates of the tents they passed. Quite often they would be stopped to receive gifts. These were called out by a caller while the whole band would stop to listen from whom and to whom the gift was presented. Then they would ride on until they were stopped again by some glad donor. The word of Jesus came to my mind: when thou doest alms let not thy left hand know what thy right hand is doing, etc. One day we were asked by some of our Christians to come early the next morning and see the early morning parade. So we did, getting up a good bit before the sun we drove down there in the cool of the morning. This seemed to be a general parade and preparation for the sundance. All the different soldier-bands (4 of them) were entering the circle of the tents at a full speed coming from the woods near by. They went to the center and then gathered at a little hill from where they one after another made the rounds similar to the other time. This time gifts were again brought to them, called out by the crier and then passed on to the one who was to receive it. Meanwhile the chiefs, we counted 32, went out to get the centre-pole for the sundance-tent. This seemed to be quite a sacred performance. To the opening of the horseshoe shaped circle of the camp a wagon brought the pole, all the chiefs riding about the wagon. Then it was fastened to ropes and by these it was dragged into the centre of the camp by the chiefs who rode on horse back. A band of women brought in the other poles on two wagons. After the chiefs had done this with many interruptions, they rode around the camp-circle as the soldier-bands had done before them. The chiefs all rode abreast and made a stately appearance. A day later we saw a part of the real dance. We came to the sacred tent just when the food that had been brought in by the women had been consecrated by the priest in this tent and was given out to different ones who were sick and to others as well. Then followed the dancing. The dancers sit in a circle deprived of their garments and painted in hideous colors. One seeing these

has no doubt as to whom the worship belongs. These men, 16 of them, are to dance without food or water for two days and two nights, which is kept up with short intermissions of rest, and followed by the sacrifice done behind drawn curtains. Having seen these dancers for a short time we had enough. We seemed to feel the power of darkness working upon these people and could not but pray that God may soon make an end of this hideous worship.

We were grieved to see some of our Christian men take some part in the ceremonies of the worship. Yet we can hardly realize what it means for those grown up in this heathen worship to stand up amid the jeering and ridicule as well as the petitions of their fellowmen and denounce what they once have thought and practiced as their religion.

During that time while the big camp was near Funda we had our services only at the Funda chapel. The first Sunday we had not our meeting called out in the big camp and the result was that there were only 12 grown persons present. For the following Sunday we hired a crier and made our meeting known publicly and were glad to have our chapel filled with Christians and heathen as well.

Now we are preparing for our campmeeting. It is to be held on Aug. 13 and 14. We pray that it may be a time of refreshing for our Christian Indians, and a means of growth of the Kingdom of Heaven among the people to whom we are sent.

The weather is hot and very dry. The crops seemed to be ruined. Corn is dry and broom and kafiercorn is becoming dry as well. We are well though and enjoy our work. There are many new things for us to learn in the work. But God is leading and we want to follow Him whithersoever He leads. Pray that we may be found faithful servants and that our Master's work may be done according to His will.

Greetings to the readers from your co-workers,

Albert & Catharine Classen.

#### CHINA'S FEMININE SLAVES.

Having heard so much of the late revolution in China and the many reform programs, one must be somewhat surprised to see the above heading. And still after becoming quiet and meditative it is not so surprising after all. A half century has only passed since the bloodiest civil war was fought in our own country, and that for the freeing of the "black slave".

and even up to the present time the date for emancipating the "white slave" has not been fixed. Praise God, however, that America is awaking from its long sleep!

Our theme is, however, restricting us to the country of China; and even the treating of the subject is likely to be influenced by the local conditions of the writer. The interior has not experienced as many changes as the seaports. In many respects the difference is so great that one would hardly believe it to be one country; and still vice is not restricted to the interior alone, and certainly not this great cloud of sin—the feminine slave trade.

It has been the custom of the rich Chinese from early date to have concubines and maid servants beside the regular wife. Under our topic four persons are more or less to be treated. 1 the wife, 2 the concubine, 3 the maid-servant, 4 the woman of ill fame.

A little baby girl hardly born into this world is by her parents betrothed to a boy of the same age but often also much older. With the poor people there is the idea of gain. They do not consider the fitness of the girl and boy nor their future welfare. They do not stop to think that one half or more of the great miseries of this nation comes out of such unlucky marriages. They only consider the price the parents of the boy child offer for the girl child. Many a little girl is sold for a piece of cloth. She is however generally allowed to stay with her parents until she reaches the teens, then she is formally taken over and counts as married. Often the mother of the boy wants the girl early because the daughter-in-law becomes the servant of the house. You can imagine the misery of such girls; at 10 or 12 taken away from home to become a servant to her mother-in-law and a wife to a boy, whom she has never seen. Some run away and are hunted up again. Some are considered not satisfactory and are again by their husbands sold off to another stranger. The husband can do just as he pleases with his wife, he can sell her off like a mule.

The rich people are generally not satisfied with one wife and marry a few. Mostly these are not equals to the first wife but concubines or subordinate wives. Such a plurality of wives brings much misery and hatred into the homes of these people. Abraham and Sarah of old found the same trouble with Hagar, Abraham's concubine. Many of these concubines stand on the same level

with ordinary slaves.

The last two topics can hardly be separated and shall therefore be treated under one. Young girls by the thousands, yes also wives, are stolen or bought and then transported to other places to be sold as slaves or women of ill fame. Sometimes hordes of thieves have ransacked a whole town and after stealing and robbing have taken with them all the young women and girls, as many as a thousand at a time to be used for wickedness. However we are not speaking of robber bands, but of the constant conditions. Every where over the whole country there are men who are exclusively engaged in this slave trade. Yes, in our own neighborhood. If you care, let me tell you one of the thousand instances that occur daily. Last Sunday early in the morning one of our neighbors received a man with a wheelbarrow into his yard. He took his only daughter at home, she is about eighteen years old, and by main force put her in the wheelbarrow, used her own hair switch to tie her head and feet down to the wheelbarrow, she cried for help, for her mother, but no help! She struggled but in vain! The men with brutal hearts took her away to be sold somewhere to shame and misery. A trail of blood marked the way leading out of the yard.

Dear friend, this is not the only blood trail, thousands and thousands of such blood trails record the misery and sin of these benighted souls! What are we doing to save them? Let us not say that we are not their keepers I fear unless we will soon hear their cries and come to their rescue, their blood-record will stand against us on the judgment day. Let's ask ourselves, what are we doing to save them? Are we praying? Are we giving?

H. J. Brown.

Kai Chow, Chili Prov., N. China.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2 00 To Ministers \$1 50

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#### Home Circle.

WHAT THE CRUTCH DID  
By Helen A. Hawley.

Robert Bentley had sprained his ankle. According to modern treatment, a doctor bound it up tightly and told him to use it. Not run or jump but use it mod-

erately in walking. So Bob screwed up his mouth in a whistle when the pain was pretty bad, and marched around valiantly, trying not to limp. On this day, however, Mrs. Bentley had to send him on an errand rather far away. It was necessary to be done, and there was no one but Bob to do it.

"Take one of grandfather's crutches; It'll be a help to you," his mother said. "I believe you're as tall as he was. When grandfather bought his last crutches he'd settled down a good deal, and was bent. I'm sure you could use one."

"But I don't like to go about with a crutch—what'd I look like?" Bob demurred.

"No matter what you look like. I insist that you take it and save your ankle."

When mother insisted, even such a tall boy as Bob had to give in.

The boys gazed him a little as he went along the home street. "Hello, veteran! Going to get your pension?" they called out. Once or twice he stopped and swung his crutch playfully over their heads, at which they laughed and ducked fast enough.

Before Bob reached home again, though, he was mightily pleased that he had taken the crutch. The errand led him some way out of the village limits, and when, his message delivered, he turned back, he was really quite tired, and began looking about for some place to rest. "This bad ankle does take the tuck out of a fellow," he thought to himself.

A deserted shanty stood in a field near the road, and attached to one side of it was a battered lean-to. Just as Bob reached it, a passing shower began pelting him with drops.

"Maybe I oughtn't to get wet now." Ordinarily Bob cared as little as any healthy boy does for a wetting, but now there was the ankle to consider. "Guess I'll go inside until the rain's over," he decided, and entered the lean-to. Because the rain beat in, he pulled the door shut. Although it hung only on one hinge, it stayed in place. In the half light he found some loose straw piled in a corner, and sank down on it with that sense of ease which comes to the overtired. Before the boy knew it, he was asleep.

It might have been an hour later when he awoke to the confused sound of voices. As he knew clearly where he was, he could see that nightfall was approaching. He sat up meaning to go home at once, when this

sound of angry debate again startled him. No, it was not a dream it was real, and very near. Gradually he knew that the man talking was in the shanty. The separating wall was cracked in places, and it was easy to hear.

"I tell you it's the 12:30 train that's going to have that express car."

"Sh—sh"—another voice warned, "not so loud somebody might hear."

"Hear! Don't you know folks are scared of this shanty? They say it's haunted."

"Well, haul out your plan, Dick."

"It's simple enough. It's passenger train No. 56—carries mail and express car and three coaches, usually. Stops at the gorge for water. Two take care of the engineer and fireman, one sees to the conductor and two go for the express car. When the engineer and fireman are bound, uncouple the engine and start her down the track a piece, and then stop her. You can do that Sam; you've run an engine 'fore now."

"You bet," a low chuckle followed the words. "Guess they'll get paid for discharging me, too. Here's five masks."

This was an awful plot for a youngster to hear. Bob's hair seemed to lift his cap from his head, but the boy had good grit, and he began to plan on his own account.

"Going to wear masks, are they? I'd better see what they look like without 'em," he thought. Very quietly he edged himself toward the broken wall.

"Sh—sh"—came from the other side. "I heard something."

Again the scornful laugh. "I do believe you're afraid of the ghost. Rats will scamper. I saw one a minute ago."

Bob had managed to reach a crack, through which he could see the five men clearly.

Would they never go? That was now the boy's anxious thought. Surely they could not stay much longer.

(To be concluded.)

Some people have wheelbarrow religion; they move when they are shoved.—Baxter.

Critizing the preacher is a cheap way some folks have of getting out of paying him anything.

Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.

For the Second Annual Bible Conference to be held at Richfield Mennonite Church, Richfield, Juniata County, Pa.

September 5, 6, 7, 1913.

Friday, September 5, 7:30 P. M.

- 1 Christ—His Pre-existence.—Rev. S. mon S. Graybill
- 2 Conference Sermon.—Rev. Silas Grubb, Philadelphia, Pa.
- 3 Announcements and Adjournment.

Saturday, September 6, 9:00 A. M.

- 1 Opening Service and Organization.—J. Blair Burkett, Altoona, Pa.
- 2 Christ—His Pre-existence.—Rev. S. D. Yoder, Roaring Spring, Pa.
- 3 Christ—His Incarnation.—Rev. A. S. Shelly, Bally, Pa.
- 4 Christ—His Temptation.—Rev. A. K. Bean, Shippen, Pa.
- 5 Adjournment.

Saturday, 1:30 P. M.

- 1 Song and Praise Service.—Isaac G. Snyder, Altoona, Pa.
- 2 Personality of the Holy Spirit.—Rev. H. G. Snyder, Roaring Spring, Pa.
- 3 Thanksgiving.—Rev. G. B. Greisner, Freeburg, Pa.
- 4 Prayer.—Rev. Peter Shelly, Richfield, Pa.
- 5 Adjournment.

Saturday, 7:30 P. M.

- 1 Praise Service.—Rev. J. F. Reihl, Lewisburg, Pa.
- 2 Christ—His Transfiguration.—Rev. Houser, East Salem, Pa.
- 3 Christ—His Transfiguration.—Rev. P. A. Apple, Richfield, Pa.
- 4 Christ—His Mission.—E. E. Snyder, Richfield, Pa.
- Christ—His Mission.—I. G. Snyder, Altoona, Pa.
- 5 Adjournment.

Sunday, September 7, 9:00 A. M.

- 1 Opening Service, Rev. Abram Snyder, Roaring Spring, Pa.
- 2 Missionary Sermon.—Rev. Jacob Snyder.
- 3 Open Conference.—Rev. H. G. Snyder.
- 4 Adjournment.

Sunday, 1:30 P. M.

- 1 Opening Service.—R. F. Orr, Altoona, Pa.
- 2 Children's Hour.—Miss Irene Heppner, Richfield, Pa.
- 3 Christ—His atonement.—Rev. Jacob Snyder, Roaring Spring, Pa.
- 4 Christ—His Second Coming.—E. W. Graybill, Richfield, Pa.
- 5 Address.—J. Banks Kurtz, Altoona, Pa.

SUNDAY, 7:30 P. M.

- 1 Praise and Testimony Meeting.—Lewis Shaw, Altoona, Pa.
- 2 Hell.—Rev. S. D. Yoder.
- 3 Heaven.—Rev. J. F. Reihl.
- 4 Heaven.—Rev. Silas Grubb.
- 5 Adjournment.

Those coming from a distance shall stop off at Thompsontown, Pa. Notify W. E. Graybill of Richfield, Pa., of your coming, and arrangements will be made for your conveyance to Conference.

#### Marriages.

Rosenberger—Moyer.—Oscar S. Rosenberger, of Millford Square and Annie G. Moyer, of Quakertown, were married by A. B. Shelly at his home at Quakertown, Pa., on Saturday, August 2, 1913.



## The Mennonite.

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Rev. C. van der Smitten, Editor, Berne, Indiana.

Rev. S. M. GRUBB, Asso. Editor, Indiana.

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## Editorial.

### MENNO SIMONS AS REFORMER.

Menno Simons has never been counted as one of the renowned reformers. He has no place in the history of the world and even the church history accords him scant space on its pages.

Is this because he did not proclaim the truth as manfully, or because he did not influence as many, or because his ideas or teachings were wrong or unimportant?

By no means; he sacrificed as much or more as any of the other reformers, being for 22 years a persecuted outcast with a price on his head, fleeing from one place to another, always hiding from the government, the priests and the ministers of the state church. But he was beloved by the common people, wherever he preached people would flock to hear him and he was a prolific writer of religious pamphlets on different, mostly practical subjects. His ideas are recognized by many today as the true ones.

If we consider that for years he was a catholic priest and adhered to the doctrines and ceremonies of the catholic church, the following demands which he made are surely of a reformatory character: "We seek and demand that all strange ceremonies and usages in the services, which have been introduced outside of, besides or against the word of God: holy water, auricular confession, infant baptism, masses, matins, vespers, pictures, altars, false promises and so forth shall be abolished, not by force of arms, but by kind, friendly treatment by the Word of God."

The reasons for this demand he gives in the following words: "In order that the simple, ignorant

people are not any longer misled by such useless works and means, but put their faith solely and firmly in the living God and the merits of our dear Lord Jesus Christ and with a faithful heart walk in His divine commandments."

We can not in this short article give Menno's views and doctrines on different points but we will mention a few.

In regard to the calling of the ministers Menno says that the ministers have to be called by God and a church of believers, not by the government or a worldly church. The conditions for the call are "that they have the right doctrine, are in the commandments and life of our dear Lord Jesus Christ and are found blameless in all things. For the word of the Lord is truth, spirit and life; therefore it can not be served by such that are after the flesh, by children of the eternal death, neither by liars, but by such who are truthful, after the spirit, by such who know Christ Jesus rightly, are sure in their hearts of eternal life, and walk blamelessly in Christ Jesus before God."

Menno's ideal was surely of the highest scriptural type; this is apparent when we remember the time and circumstances when he made this demand.

The second demand which he makes is a very modern one, since he wants the gospel preached in the whole world. He is a man of missions.

He lays much stress upon the true faith, which he never separates from a Christian life. Faith, if it have not works, is dead in itself.

"In matters of faith we must not be influenced by the government, church councils or customs of long standing, but only by the command of Christ and the pure doctrine of His apostles. He says: 'Moses with the fear precedes, Christ with love follows.' 'Faith is a working gift and power of God, the living heavenly call in an accessible, open heart or conscience, which believes, grasps and perceives the whole Word of God, by which the heart is pierced and moved by the holy Spirit with a peculiar, regenerating, renovating and vivifying power.'"

"This faith creates in our hearts the love to God; for out of the spiritually rightly understood testimonies of holy scripture he recognizes the impenetrable great riches of grace, which the merciful, kind Father has given us through His Son Jesus Christ, therefore he loves in return his loving God, awakened through the benefits received by grace; by the working power of His love

he is impelled voluntarily to obey all commandments of God."

We may be able to bring later in our editorials other teachings of Menno.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

To Ministers 75 cts.

## Correspondence.

Upland, Cal., Sunday, August 10th.—Sunday, August 3rd was another glad day for the Mennonite church of Upland, California.

A large crowd assembled to witness the ordination of Miss Anna Penner for mission work. The ordination services were conducted by the pastor M. Horsch, assisted by Rev. J. S. Hirschler and J. C. Mehl. When sister Penner came to Los Angeles about a year ago to work in the mission she thought that the work would prove too severe for her enfeebled vitality. Her many friends are glad to know that she is well and strong and that her work at the mission is giving splendid satisfaction. Those who have employed her are hoping that her valuable services may be given to this mission for many years.

The Sunday evening service was somewhat informal but very pleasing.

The church choir rendered a number of the Convention Songs. Miss Penner related some of her experiences in house to house work in the slums of Los Angeles. A number of converted Japanese boys gave talks and sang several hymns in their native tongue. Today two new members were received into the church. The pastor has a catechetical class numbering over a dozen.

Dr. Haury, of Newton, Kansas, is here to secure a home for his family. He will soon move his family here for a permanent place of residence.

Napier, August 12, 1913. Dear Brethren:—I will write you a few lines again. Our new church was dedicated June 29, 1913, and the 3rd of November the corner stone was laid. The Sunday school is doing fine, the collections are good, scholars enrolled are about 70. There are about 60 members on the church book. There were two baptized Sunday, August 10th, one was immersed; there were about 200 persons present, Rev. H. G. Snyder officiating. The 6th there were 8 taken into the church.

There will be preaching again in two weeks by H. G. Snyder. The deacons and elders were elected at the dedication. Brother Hermon Snyder is presiding elder. Revs. Grubb and Yoder, Jacob Snyder, also Grandpa Snyder was present at the dedication, also their families, J. Blair Burket and wife and quite a good many of our friends and members were also present. There was quite a nice sum contributed toward the church. There were services for ten days after the dedication.

Mrs. Henry Kline.

Quakertown, Pa., August 14, 1913.—The Young People's Society of Christian Workers of our church at this place, having for several years contemplated to procure a pipe organ for our church, for which purpose a fund was started some time ago have now the satisfaction of securing their object consummated. A fine small pipe organ has been installed and a piece has been added to the church building to make room for the organ and another class room for the Sunday school. Both the organ and the addition to the church building will be dedicated for divine services on Sunday, August 24th. Appropriate services will be held all day at which addresses will be made by different ministerial brethren.

On the coming Sunday our annual Harvest Thanksgiving services will be held in the German language.

Since our brother W. H. Grubb, who has been assistant pastor at this place for some years, has left for his new field at Trenton, O., brother H. G. Allebach has temporarily taken his place and is preaching here three Sundays out of four in succession.

A. B. Shelly.

## THE SOCIAL SERVICE.

The Christian Church needs no "code of practical work." Built upon the one foundation which is Jesus Christ, the Christian Church has ever been an institution of benevolent activity in this world. Professing Jesus as the Son of God and Savior of the world, she has not only done the work of an evangel, but has ever also engaged in loving service for those in need, thus being merciful as her Father in heaven is merciful. The Christian Church has been the fertile soil of the best that we have today in the way of real social service, and this purely and solely because of the powerful faith that is within her. Her message creates new hearts and renews a right spirit within man;

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her message brings rest to the weary soul, and new life and hope to the despairing heart. Her message purifies, and sanctifies, and inspires. Yes; real doctrinal Christianity the creed of Nice, has been the greatest social agency in the world at all times, and is the same today.

May we always have the courage and the faith to stand against everything, even federation, that involves, a denial of Him before men who is the only Savior of men.—Lutheran.

## Editorial.

The man who went to steal corn and took his son along to carry the sack looked about, in every direction to discover the possibility of being detected and, seeing no one about, proceeded to help himself when the boy asked, "Father, did you look up?" The corn stayed where it was. The incident made the would-be thief an honest man. We are generally careful of our conduct so far as others can observe it but on some occasions we are especially cautious, but, do we look up? The thing that ought regulate our life's conduct is not so much how men will observe our doing, but how we appear in the all-seeing eye of God. It is right that any one should want his conduct to be such that those who observe it may have no occasion to complain or punish, but true conduct, the kind that makes the world a safe and a happy place, is regulated to meet the approval of the One who "knoweth the heart and readeth the thoughts of the mind."

There are two kinds of patriotism, first the noisy, thoughtless kind in which empty minds engage because it gives opportunity for being seen and heard without much effort or ability being required. Secondly, we have the better patriotism, the kind that wants to do right and have things done right and seriously weighs and considers the important problems of citizenship.

The first, or inferior kind of patriotism, is always ready to shout, "My country, right or wrong, my country." It would plunge the nation into war on every silly pretext; it would impose upon and tyrannize over nations whose rights and institutions are just as sacred as ours; it feeds on yellow journalism and inspires mob rule. Just now we cannot protest too strongly against the appeal being made to this kind of minds for something violent to be done to maintain

## THE MENNONITE.

American honor in Mexico. It was this kind of jingo that brought on the unjust first war with our Mexican neighbor and the unnecessary Spanish-American war. Let us hope that the American public has enough sense by this time to utterly ignore such appeals.

The better kind of patriotism sees enough at home to correct. As long as the saloon continues to send its numberless procession of victims into hell, as long as there is corruption and fraud in our public affairs, and as long as good laws are either ignored or violated we have enough of a task at home to occupy the attention of good citizens without looking over our borders for things to make right.

A wealthy man without children was looking about for a worthy boy whom he might adopt and make heir to all he possessed. After a considerable search he all but decided upon a poor parentless boy who was employed on a farm near by. Day after day he passed the place to more fully study the child, who knew nothing of his intentions, but whose chances were daily increasing. Finally he decided to have a personal talk with the boy. He chose a day when he knew that the employer and his family would be away and the lad left at home to watch the cattle so that they would not break into the corn. When he arrived, much to his amazement and disappointment, he found the boy asleep in a shady place while the cows were in the corn eating their fill. He did not wake the boy, but drove the cows back to the pasture and went his way. After that the boy was no more to be considered as a possible heir.—The trust he had given to him was abused. What a chance the boy missed! True, he never was the wiser for it but an hour's faithfulness would have altogether changed his condition in life. The chances we miss perhaps will never be fully made known to us and we will go plodding on in the same old rut through life with never a prospect of greater opportunity but faithfulness in every trust and special faithfulness in the little details that responsibility throws in our way, are the stones that build character and secure for us the esteem and trust of our fellows, that opens the way to improved and bettered conditions in life with opportunities to greater usefulness.

Does religion pay? Is this a foolish question to ask? If the Christian asks it with special reference in his mind to dollars and cents, it is a specially foolish question. The reward that religion has to bring men, the peace of mind, the consciousness of things right with God, and the reward that there is in virtue as such are things beyond the valuation of money because money cannot reach them.

Some people do deceive themselves into thinking that religion is a valuable money asset. They identify themselves with churches because it helps their business by opening a field of acquaintanceship that is likely to throw business their way or brings a respectability that gives standing in the community. Perhaps they do so make something out of their church-membership, but that is not religion. It is hypocrisy and we may rest assured that in the end they will reap the hypocrite's reward.

On the other hand some people decide that religion doesn't pay. Recently we heard the expression of an opinion that religion is a serious menace to business in many ways, but in its untiring efforts to destroy the liquor interests in particular because, if it succeeds in its efforts it will put plants representing an investment of many millions out of business and condemn their costly machinery to the scrap-heap, to say nothing of the many thousands whose labor is needed in the manufacture of strong drink who will find themselves without employment. We agree in the sentiment that religion will not contribute anything to the profits of rum-making. But why should it? Is the breaking of homes, the ruining of characters, the destroying of lives, the making of criminals, and the damning of souls such an important industry that it should be run at a money-profit?

When a business undertakes to corrupt the minds of men and destroy their bodies and souls, when it strikes its blows at the Sabbath, the home and personal purity, when it represents dishonest methods and corrupted manhood, then those who follow that kind of business will realize that the thing which stands between them and their profits is religion.

But there are some sides of religion that do pay; they pay well, indeed. Religion is the only thing that really does pay. It brings the highest results as a reward for the efforts made. In return for a short life spent as its rules require, gives an eternal life of happiness which nothing else can insure.

Without religion, a community offers poor paying prospects. A town without a church is not a place where an investor, if he is at all careful, would care to risk his

capital. The less religion there is in a community, the bigger must be its jails, asylums, almshouses and police force, all of which are costly burdens imposed upon the tax-payers. The practical real estate man is quick to take advantage of the rise in values when the church is erected near to his holdings. It demonstrates that even in the eyes of the world religion sometimes does pay.

Should the church emphasize the need of more ministers and appeal to young men of ability to enter the sacred calling? We believe it should, although the call should not be made without certain well understood qualifications. The ministry is a sacred office. Those who are called into it should be men of unquestioned piety possessing the necessary qualifications of spiritual leadership and having a consciousness that providence not only is preparing them for this work, but is providing the field where their abilities may be exercised to the glory of God and the salvation of souls. Men cannot choose the ministry as a vocation as they would choose a trade or a profession. Providence does open the way for some men into secular callings and surrounds them with those influences which are likely to lead to a decision. But in choosing secular vocations the money consideration and the esteem of the world are legitimate considerations. In going into the ministry men who are conscious of a divine call do not let the matter of money be a consideration at all. Professionalism in the ministry is to be traced to the emphasis given to the material things involved. And this accounts for the loss of respect the ministry sometimes must experience. People discover that fee-hungry and salary-grabbing ministers are not a scarcity. In some churches, especially those subjected to frequent changes of pastors, the salary consideration is made much of and because of it, practical minds are led to grade ministers. It is one of the sad things of today to hear this or that minister spoken of as a thousand dollar man or a twelve hundred dollar man, etc. Needless to say, such dollar considerations not only cheapen the ministry in the eyes of the world but are altogether at variance with the spirit of the gospel. The young man about to enter the ministry who lets the question of how much he is to make, bother him, had better get a job at writing life insurance or selling dry-goods, he begins his career wrongly.

## THE MENNONITE.

But, aside from money, the ministry is in many quarters regarded as a respectable vocation, to be chosen because of the esteem given to the profession and the influence persons of ability in the profession are likely to gain over thinking people. We have nothing to complain of the man who has ideals and sees visions wanting to bring them before those of the world who are best in a position to appreciate their worth. Visions of a saved world, ideals of a Christlike manhood should come from the sacred desk but they can only be presented effectively by those who in all humility follow the lead and the inspiration of the lowly Jesus. Those who see in the pulpit an opportunity for greatness ought to ponder long and deep over the words of St. Paul: "We are become the offscouring of the world."

The kind of a ministry particularly needed by our own church today is one of devoted service to ideals, one of sacrifice for a cause for which the world has no reward to give, one of a life that is destined to include most of the hard things and very few of the soft things that circumstances throw in the way. We have poor people to be served but that may only be done by such who are willing to share their poverty. We have fields where a glorious work for the Master may be established, but that requires years of hard and patient work without prospects of appreciation as the world understands it. Our people, like all other church people, are not always reasonable in the demands they make upon their pastors and that such as no other calling demands is required for handling them and then very often success does not appear in great measure. But, with all this, the salvation of souls was the calling of our divine Master and the noblest, highest calling, is the following in his footsteps. The world of sin is mighty and righteousness needs to be marshaled all its forces to combat it. Every young Christian man to whom God has given ability ought to settle the question whether God has called him to the office of ministry.

### NOTES ON THE SUNDAY SCHOOL LESSON.

August 31.

Israel at Mount Sinai.

Exod. 19:1-6, 16-21.

Golden Text—Heb. 12:28.

It was now three months since departing from Egypt and two months since the people began to feed upon Manna. God had saved them and fed them. We as Christians may look back upon the past

years of our pilgrimage and say, "Hitherto hath God led us." We are a saved people, saved from worse than physical death, by a flood that had its source in the wounded side of the One whose love for us brought Him to the cross. Like Israel, we may rejoice in having been nourished by bread from heaven.

During the three months of Israel's freedom they had a variety of experiences. God had opened the rock and let water flow in abundance just at a time when they were in despair and ready to rebel. It seems strange to us that a people whom God had protected and provided for so wonderfully should complain just as soon as they missed a little comfort but even with us the great source of our complaints lies in our wanting things which God is ready to bestow them. Shortly after this Israel had a taste of war. The Amalekites, tempted by the prospect of loot, fearful lest they they be crowded in their pastures and sure of an easy victory over an undisciplined mob came upon Israel at Rephidim. Moses standing upon an elevation and raising high his staff, which was a symbol of the power of Jehovah that was with them, inspired the people to deeds of bravery that secured them the victory. The assistance given by Aaron and Hur to Moses suggests how that by upholding the hands of our leader we may greatly contribute to the victories won for God. It was about this time that the father-in-law of Moses visited him and made valuable suggestions concerning the administration of civil affairs.

When Israel came to Sinai they were in sight of one of the most remarkable places on earth. Nearby God had called Moses out of the flame. Soon they were to receive His commandments from its clouded summit. It was to this place that Elisha fled in later centuries and Paul, when he retired into Arabia for three years is supposed to have made this his abiding place. It was from an ancient convent located here that Professor Tischendorf found, in 1844, the most ancient copy of the New Testament which in our day is the strongest proof that we have the unaltered books of the New Testament practically as they came from the hands of their writers. In 1892 another priceless manuscript treasure was found in this convent by the sisters, Mrs. Lewis and Mrs. Gibson.

In the covenant which God made with Moses for the people He recalls how He had cared for them. The worst of men as well as the best of them have been

"borne on eagle's wings" by Him. If they have not seen what He has done for them it is because they want to be blind. The memories of Egypt and the Red Sea were fresh in the minds of Israel. God gives a reason for all this, "I have brought you unto Myself." That is the reason for all of the great care and protection He gives us. The condition of continued favor and care is the motive for this covenant, His people are to obey Him and keep His covenant. The reward offered is great. Israel is to be a kingdom of priests. All are to have direct access to God's holy presence. By sin Israel missed this opportunity but by grace through Christ all who obey the Lord Jesus have the benefits of this privilege.

Moses brought the people to God. They saw and they heard. Every servant of God is entrusted with the same task now. When they come near to Him, He will come near to them.

### NOTES ON THE C. E. TOPIC

August 31.

Missionary Essentials, Home and Abroad.—II. Prayer.

Eph. 6:10, 20.

In prayer for missions, as in prayer for anything else, the conditions of prayer are to be complied with. One must ask in the name of the Lord Jesus, that which would not be as He wants it cannot be asked for. We must ask for the spirit of prayer and the spirit's direction in prayer.

To be sure prayer is the mighty factor in missions. Our Lord directs us to pray for laborers in His vineyard. Prayer fitted the early missionaries for their tasks. They were sent forth after a season of prayer.

Prayer requires preparation, it should be the preparation of a life lived right with God and close to Him. The unregenerated person can only make one prayer. He may cry for mercy and be heard. The regenerate person asks and it is given to him. No one can properly or consistently pray for the conversion of the world unless he himself is a converted person. Indeed, an unconverted person is more interested in having the world remain unconverted than having it converted.

We ought always in our prayers have an understanding of the subject about which we pray. To pray for missions involves not only a general interest in missions but an understanding of their needs and problems and an intimate knowledge of the persons who are at work on the field. The cause of missions is complex. At home it includes the choice, preparation and support of those who are to be sent abroad. On

the field it includes every condition of life common to the country in which the work is carried on as well as its religion, government, social institution and languages. The more one is informed about these things the better will he be prepared to pray effectively and intelligently. The one who only prays for missions but omits to support them materially accomplishes little. One thing about prayer that is absolutely necessary is that we show we are in earnest, and to pray that God would stir up the hearts to men to give of their substance for the cause of mission involves that he who so prays shall give to the extent that he expects others to give. In some quarters there may be too much giving and too little praying and in others too much praying and too little giving. The balance must be found. Men should give as they pray and pray as they give.

In our prayer for missions we must always ask God for more laborers. We are commanded to do that; but, the person whose prayers are for laborers should also make the fact whether he is to go or not a subject of prayer. We should pray that missionary interest may continue and grow in the churches. The one who prays that way will keep the flame fanned which at any moment may become a mighty burning power.

Those on the field need the prayers of all. When they know, that the many at home have a praying interest in their work they can go on with greater confidence and power to meet the problems providence has sent them to solve. The convert, the subject under conviction or trial, the confessor under temptation or in sickness and the one who is called to endure suffering for Christ's sake are all proper subjects for the prayers of fellow believers on the home field.

Home missions differ from foreign missions in circumstances; they too are essential soul-saving efforts. They speak of the neglect of the churches of the homeland and call for support and sympathy. Until we take better care of the home field the world is right in its complaint that there are too many heathens at home. Intelligent prayer, sympathetic giving and untiring efforts are still required for the mission field at home.

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To Ministers \$1.50

August 21.

1918.

## News of the Week.

### HUERTA BLAMES U. S.

Mexico City, Aug. 20.—The proposal of the Washington government which Mexico rejected in toto were: first—Complete cessation of hostilities; second, that President Huerta resign in favor of a president ad interim; third, the fixing of an early date for the presidential elections and, fourth, that General Huerta should not be a candidate for the presidency.

An additional feature of the American note was the request for a reply to the question as to what in the opinion of General Huerta the present conditions were due and what the remedy.

General Huerta's flat refusal to accede to the four demands would appear to be sufficient reason to consider that the negotiations between the two governments were definitely concluded, but in replying to Washington's pointed request for an explanation regarding conditions in Mexico and the cause, General Huerta himself injected into the controversy what might be regarded as a counter demand, namely, that of recognition.

In a general way President Huerta places the blame for Mexico's civil war upon the United States. He insists that he had not been for President Wilson's refusal to recognize his administration he would long ago have suppressed the rebellion, and even now he asserts, the United States can indirectly enable him to restore order in a comparatively short time. He asks of the United States government only recognition and the withdrawal of the American battleships.

### GLYNN WINNING FOR GOVERNORSHIP.

Albany, N. Y., Aug. 20.—Martin H. Glynn was officially recognized as acting governor of New York state by the board of trustees of public buildings late today when new rooms in the capitol were designated as the "executive chamber" for his use. The assembly parlor and a committee room were set aside as the acting governor's quarters. They are situated on the third floor while the executive offices to which Governor Sulzer still clings are on the floor below. As his first act after moving into the new offices, Mr. Glynn issued a statement outlining his policy.

### LOSES LIFE ON GLACIER.

Indianapolis, Aug. 21.—Dr. Calvin Ingham Fletcher, one of Indianapolis's best known world travelers, was killed Tuesday in a fall of six hundred feet, while scaling Blackfoot glacier, in Glacier park, Montana. His body was recovered.

According to information received by the Great Northern railroad at St. Paul, the death of Dr. Fletcher was caused by his venturing too close to one of the crevasses of Blackfoot glacier and losing his footing.

### 350,000 WORK ON HIGHWAYS OF MISSOURI.

Kansas City, August 20.—Enthusied by the new spirit of road building in Missouri, thousands of volunteers marched forth from every county in western Missouri, early today, to be-

come a part of Governor Major's army of 350,000, which in response to his proclamation, began a two days' campaign that was expected to add \$1,000,000 in betterments to the public highways of the state.

This, the first state-wide movement in favor of better roads, was expected to be not only an epoch in the development of Missouri, but an example that would be followed by other states and thus leads to general improvements of highways all over the United States.

### AWFUL ABUSES IN MEXICO

Calveston, Texas, Aug. 15.—Mexican federalists in the state of Durango are shooting all prisoners taken, regardless of nationality, according to O. V. Seifert, a mining man from that state. Seifert was one of a party of 200 refugees arriving Monday from Tampico, on the Norwegian steamer Noruega and released from quarantine today.

Seifert, who was born in Mexico of American parents, said he was accused of furnishing powder to the rebels and warned to leave the country within twelve hours. He left in haste. He told today of the killing by rebels of his cousin Roger Palmer, cashier for the railroad company at Durango. Palmer was ordered to open the safe in his office. He opened one but did not know the combination of the second and was shot down.

Seifert said bandits killed a German hardware merchant at Lابلanco two weeks ago and assaulted his two daughters, age eight and sixteen years.

Both federalists and rebels looting in the state of Zacatecas and Durango according to the refugees. General Panfilonatorre, the rebel commander, is doing all he can to restrain his men, they said.

The refugees were unanimous in saying both the better and lower classes of Mexicans are anxious there shall be no trouble between the United States and Mexico but that what they called middle class is openly hostile to Americans.

### LEAPS FROM TRAIN AND PULLS MAN OUT OF RIVER

Minneapolis, Aug. 16.—W. E. Bouthlette, baggage man on the Milwaukee railroad, was the hero of a sensational rescue early today. Bouthlette, on train No. 3 from Chicago, saw the engine strike and knock a man from the Ft. Snelling bridge. The bridge is more than one hundred feet high. With the train moving swiftly, he leaped from the baggage car door into the river and after swimming about in the darkness ten minutes, found the unconscious man and dragged him ashore. The victim was unconscious late today and has not been identified.

### WELCOME SHOWER BATHS IN THE OPEN.

Kansas City, August 16.—Heavy showers last night and early today relieved conditions in parts of the heat and drought-stricken regions of Missouri, Kansas and Oklahoma, but the rains were far from general and in most instances inadequate. In one section it is said only a twenty-four "soaking" rain can alleviate entirely the hardships due to the drought. Where wells and streams are dry, a heavy precipitation is regarded neces-

sary to replace the exhausted water supply.

### SAYS MEAT FAMINE FACES THE COUNTRY.

Washington, August 15.—Dr. D. A. Ramsey, chief of the inspection division of the bureau of animal industry, said today that not only does the United States face a famine in its domestic meat supply, but stringent, rules covering meat importation may debar the cattle from other great meat supplying nations. The situation is critical, he says.

The crisis in meat exhaustion, which has been approaching for years, has been hastened by the great drought over Kansas, Iowa, Indiana, Illinois, Nebraska, Oklahoma and the southwest, Dr. Ramsey continued. Simultaneously contagious diseases of live stock in Argentina, Australia, New Zealand and the Indies, the only sources of supply, have developed.

### Disease in Argentina.

"The department of agriculture now has inspectors in Argentina, Australia and New Zealand, studying conditions there so that we may formulate entrance inspection regulations for dressed meats and live stock," said Dr. Ramsey. "Advices indicate that in Argentina particularly there are epidemics of the virulent hoof and mouth diseases and ticks. These diseases will prevent the entrance Argentine meat, for this country must protect itself. We have several scourges of this nature and it has cost the country millions of dollars. Even now (and Dr. Ramsey pointed out a red-spotted map), you see that we have a great district, from Florida to eastern Texas as quarantined against the tick disease."

"The drought in the middle west has been most serious. It means that Mexican cattle and the grass-fed cattle from the southwest that have heretofore been driven to the middle west, 'fattening' corrals, will have no haven."

### Farmers Selling Off Cattle.

"The visible supply of beef in the drought section is being sold by the thousand heads in open market now, because stockmen have no feed and foresee a famine this winter. The immediate result of course will be a lowering of prices because the supply exceeds the demand. But later in the season, when the demand becomes greater and prices soar, the supply promises to be exhausted."

Dr. Ramsey pointed out that with excellent crops last year, the meat imports for the first time in the history of the country, exceed exports.

### Outlook for Crops.

The statistical bureau of the department of agriculture figured today that the outlook for the corn crop was not much better than 50 per cent, as against over 85 per cent. last year. On August 1, the dates when the last official figures were compiled, the corn crop was estimated at 75.5 per cent. Since then the drought in the middle west has taken on its most serious phase and wrought its greatest damage.

Oats it is estimated will not yield 60 per cent, as against 81.5 per cent. last year. On August 1 the percentage was 73.7 per cent, as against 90.3 per cent. over corresponding period of 1912.

During the first five months of 1912. This decrease also occurred before the drought when feed was plentiful.

### GOVERNMENT TO MAKE DEPOSITS GRADUALLY

Washington, August 16.—Under the direction of Assistant Secretary of the Treasury Williams, a plan of apportionment of the increased government bank deposits is now being drafted. It is expected that it will be several days before the definite amounts will be made public, although the general line of apportionment will be followed out as previously outlined in these dispatches.

According to the plan now in mind the department will deposit this month about \$25,000,000 with the banks and a similar sum next month. In other words, it is the desire to feed the money out by degrees, because it is believed that thereby a greater stability will be given the financial condition of the country during the crop movement period.

### HARRY THAW WINS LIBERTY

Matteawan, N. Y., Aug. 17.—Harry K. Thaw, the slayer of Stanford White, escaped from the hospital for the criminal insane here at 7:45 o'clock this morning. A dash for liberty through an open gate, a dash into the door of a powerful automobile that stood quivering outside, and a flight like a rocket for the Connecticut state line, thirty miles away, accomplished his escape.

Tonight he was still at large and the hospital authorities felt certain he was outside the state. Once beyond the boundaries, Thaw is free. Only months, perhaps years, of litigation can bring him back to Matteawan and then only in one event—that he be judged insane in the state to which he has fled.

### GLYNN AND SULZER EACH HOLDING FAST

Albany, N. Y., August 16.—All negotiations toward having the courts decide who is the Governor of New York were declared off today. For the third consecutive day the impeached Governor and Martin H. Glynn, who was elected Lieutenant-Governor occupied offices in the capitol, each insisting he was the chief executive. Indications were that the deadlock would last till the meeting of the legislature, next Tuesday, if not longer. Neither claimant endeavored to interfere in any way with time, waiting for the other to take the offensive.

### DYNAMITE EXPLODES; ONE HUNDRED KILLED

Mexico City, Aug. 19.—An explosion on a gondola loaded with dynamite on the tracks of a street car company in a thickly settled portion of Tacubaya, a suburb of the capital, killed or injured more than one hundred persons, chiefly women and children early today. Thirty bodies were taken from the ruins of the houses. Scores of the wounded were lying in the streets.

### HUERTA REJECTS WILSON PROPOSAL

Mexico City, August 18.—Provisional President Huerta, replying today to President Wilson's note which was recently delivered to the Mexican situation, or made by a foreign government, Mr. Lind has forwarded General Huerta's answer to Washington and is awaiting a reply.



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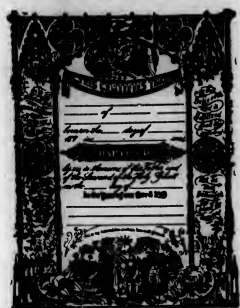
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VOL. XXVIII.

BERNE, INDIANA, AUGUST 28, 1913.

No. 34.

### GOD'S WRITTEN WORD.

For Thy work, O Lord, we bless Thee,  
For the volume of Thy grace;  
Here in rapturous praise address  
Thee,

With the saints before Thy face;  
For Thy word through saints and  
sages,  
And at last through Thy dear Son  
In the fullness of the ages,  
To redeem our grace undone.

One by one on earth appearing,  
Men of God by Thee were sent;  
Truth revealing, truth revering,  
Kindling up faith's firmament.  
Though from them a space divided,  
We are pressing on our way;  
By their counsels led and guided  
To the same eternal day.

Oh! we gaze above with wonder;  
Wheeling worlds God's power display;  
They shall all be rent asunder,  
Like a dream shall pass away;  
But God's word shall live increasing,  
Might receiving from His breath,  
Ransomed souls from sin releasing,  
Victory giving over death.

There we see the Father's glory,  
In creation's grandeur wrought;  
Here Redemption's matchless story,  
Phrased to suit an infant's thought  
God's true wisdom by men written:  
How could man God's wisdom  
know?

See the Rock Eternal smitten,  
By our daily pain to flow.  
The Ev. Messenger.

### NEWS AND COMMENTS.

Rev. N. B. Grubb, of Philadelphia, preached both morning and evening for the congregation at Trenton, O., on August 24th.

The late Dr. Young J. Allen wrote, compiled or translated nearly 250 volumes in Chinese, besides uncounted editorials. He also established the first newspaper in Chinese of a modern type. Among the books which he prepared for Chinese circulation were twenty-four histories, a world's book of dates with 25,000 names, primers of science and statesman year-books.

For many years Christians have prayed for the opening of Tibet and their prayers are, at last, being gradually answered. Every year sees advances of the missionaries on the edges of this closed land, both from India and China. Mr. Edgar of the C. I. M. has been

preaching and distributing Gospels to an enormous gathering of lamas and other Tibetans at the Litang Lamasery. The 4000 monks are very friendly.

Mr. T. L. Brown, who has been prospecting Sunday-school opportunities in the East, reports a Sunday school rally in Shanghai, with a parade of 1200 scholars, flowing through banks of interested Chinese spectators. In China there are chapel schools, more especially for the children of Christians, and "heaven" Sunday schools, one of which (Dr. Gamewell's in Peking) has over a thousand members. It is possible now to gather large Sunday schools of the children of heathen any where in the East, so far has prejudice melted. The World's Sunday School Association has sent Mr. Davidson of Scotland to stir up Sunday-school work in Austro-Hungary, and Mr. H. G. Harris on a similar investigating tour in South America.—Rec. of Chr. Work.

Mr. Goto, a Japanese Episcopalian, working in the poorest and wickedest quarter of Tokyo, started a kindergarten with twelve members. This has grown until now 54 children are there receiving Christian instruction. A Sunday school in two sections has 150 children, while the congregation already gathered from among the most abandoned people of the city now numbers 72 Christians. It is, as the Churchman remarks, a congregation "working at his religion," as it is divided into 13 committees responsible for various duties. One of these is a "fire-generating committee" to meet for prayer thirty minutes before each service.

The bookstores in Japan are selling a far greater number of Scriptures than has generally been supposed. Mr. Bergstrom reports that on boarding a crowded third-class car at Morioka, he was handed an envelope by a man who gave no explanation, but disappeared in the crowd. It contained one yen. On finding the donor later he asked him his name, but this was refused. The stranger

simply said that it was a humble contribution to be used in "dendo" (evangelistic work). That the Bible is becoming a well-known book is apparent for various incidents. Conductors on trains hesitate at first to admit colporteurs, but after explanation say, "Oh, if it's the Bible I suppose it will be all right." Miss Petterson, offering the New Testament to a couple of geisha (dancing girls) who were watching her from a window, received the reply, "We are not the sort of people who read that book." But when told that they ought to read it and that it contained salvation for them, they each bought a Testament.—Rec. of Chr. Work.

Bro. and Sister Neff enjoyed the general convention of Mennonites, though they do not understand the English very well. They went from Berne, to Donnellson, Iowa, and intend to visit in Kansas and Oklahoma, returning to Germany on September 20 with the Imperator.

From our mission stations in Montana we hear the following news: "We have now cool weather, it was not very hot here this summer, we had never more than 99 degrees and very cool nights. August 6 Bro. and Sister Neufeld arrived in Busby and are busy to make their home cozy. At Lane Deer the dwelling house of Bro. and Sister Wiebe is being built. At Birney Bro. and Sister P. A. Kliever have vacation. Among the Indians there is not as much sickness, therefore the meetings are better attended."

From India Bro. P. W. Penner writes: "Last Friday Bro. and Sister Wiens returned from the mountains to Maulhadi. They are well and show the influence of a different climate. The rainy season was early this year, but the rain abated and we have not yet half the rain which we usually have. The rice which is planted grows nicely but needs more rain, so that the fields can be inundated, without which the harvest will be poor. The cholera has abated some. For a while it gave us some concern. It was virulent in the next village, where 22 died

in one day. If the people would obey the government, which tries to check the disease in the beginning, not so many would die; but they do not see what is best for them."

Among the Hopis the heaven of the gospel is working and the devil incites the enemies, so that they threaten to kill the missionaries. They laid the corps of a child near the hitching post of the missionaries and when this did not scare them, they laid it on the way from the village to the chapel to keep the Hopis away. The missionaries put it back into the rocks, from where the enemies had taken it.

### FEDERAL COUNCIL.

The National Office of the Federal council of the Churches of Christ in America desires to publish a descriptive directory of all the local federations of churches in the country.

In order to insure completeness, readers of this notice, and especially the secretaries of local ministerial associations are requested to send immediately information regarding such federation to Rev. Charles S. Macfarland, Secretary of the Federal Council, 215 Fourth Avenue, New York City.

### THE TWENTIETH UNIVERSAL PEACE CONGRESS.

The Hague, August 18th—23rd 1913.

Without doubt the Twentieth Universal Peace Congress will be of great importance in the development of the peace movement. The leaders of the Peace movement have brought out reports on five subjects, either of an organizational or propagandistic nature or purely scientific. These reports have already been made public, so that the Congress members will be able to entertain well founded opinions thereon at the Congress, moreover, at the deliberations they will receive information from specially-appointed investigating committees, each consisting of nine experts, chosen from the different countries.

In this manner this congress will be able to send out a more powerful organization of Peace propaganda to all lands, and to assist in the solution of many difficult problems concerning the organization of international justice for the future, difficulties whose existence the pacifists do not deny.

Visitors at the Congress will be especially numerous. It may be already stated with certainty that the number of co-operators in the Congress will considerably exceed that of all former European congresses, with the exception perhaps of the one in London in 1908. 671 persons are already inscribed for the Ilague Congress, from Holland, America, England, Belgium, Austria, France, Italy, Germany, Sweden, Hungary, Denmark, Switzerland, Russia, Spain and Egypt.

#### DEDICATION AT QUAKER-TOWN, PA.

On Sunday, August 24, as previously announced, the new annex to Bethany church building and the pipe organ recently installed, were solemnly dedicated to the service of the triune God. The Lord blessed us with an ideal day. Services were held in the morning, the afternoon and the evening. The morning services which were held mainly in the German language, were fairly well attended. The pastor preached and performed the act of dedication, whereupon Bro. Boyer, the pastor of the First Mennonite church at Allentown, made a few appropriate remarks in English. From 1:45 p. m. to 2:45 p. m. a session of the Sunday school was held after which the dedicatory services were continued. Short and appropriate addresses were made by Jonathan Duncan, pastor of the M. E. church; C. E. Huber, pastor of the United Evangelical church; H. W. Shelly, pastor of Bethel Mennonite church, Perkasee, and I. O. Schell, pastor of the German Reformed church. These addresses were interspersed with congregational singing and singing by the choir. The evening services commenced at 7:15 with a congregational song service whereupon H. A. I. Bonner, a German Reformed pastor, conducted the opening devotional exercises, after which J. W. Schantz, pastor of the Schwenksville and Souderton charges, preached a sermon on music and singing, taking for his text, Gen. 4:21, after him Frank Ball, speaker of the Society of Friends, made a few appropriate remarks. Both at the afternoon and evening services the church was filled with

an appreciative audience who listened attentively to the different speakers and took hearty part in the singing. The occasion was a joyful one for the members of Bethany church and not less so for its pastor. The spirit of unity and friendliness manifested by the different speakers, of which, by the way, the pipe organ, with its different pipes giving perfect harmony, is a splendid type, was very encouraging and edifying to all who love Christ and His church.

Sunday, August 24, has been a "red-letter day" for the members and the pastor of Bethany Mennonite church, which will long be remembered by them and no doubt by many others who found it convenient to be present. Nearly all of the dozen churches of town were represented in the audience and a number from their churches out of town attended one or more of the services.

May it all redound to the honor of God and may the church annex and the organ, dedicated to the service of God, be a means for the edification of His people and of bringing others to Christ.

#### The Pastor.

#### A CONGRESS AND SOME MISGIVINGS.

At the beginning of the present year a Liberal Congress was held in Rochester, N. Y., guided largely by Boston Unitarians. There were the usual phrases, the inevitable Hindu, and an address "of great power" by a Boston litterateur, rehabilitating the religious reputation of Jefferson and Tom Paine. Mr. Wendte, the Congress' secretary, described the gathering as "marking an important step forward in the evolution of religious freedom," but "marked one shadow on the brilliant conference, a burden on the heart of its officers of a financial deficit." This amounted to—\$300!

Three hundred dollars! Liberalism and liberty can hardly be considered synonyms. "The liberal," said the prophet Isaiah, "deviseth liberal things" (not words); "and by liberal things" (not essays and paradoxes) "shall he stand."

We should hardly have referred to these meetings were it not for the fact that the opening session was held in a Presbyterian church and the closing in the largest Baptist church in the city. Freedom in America there is in superabundance, but is there as much scrupulousness? If so, would churches, consecrated by self-sacrificing gifts of Christians, be handed over to the use of a party

which—let us speak frankly—has shown itself in the past a hardly disguised enemy of the faith of these Christians?

To what extent should evangelical believers take part in gatherings of "the representative of all phases of belief and non-belief"? The question is for the individual to answer. To his own Master he standeth or falleth. With one possible exception, however. Incumbents of evangelical pulpits and seminary chairs would seem to have obligations to the Christian community at large which would place them in a class by themselves in deciding the matter. A wise and temperate utterance of a Christian thinker which touches on these points has recently fallen under our eyes in a letter of the Swiss theologian and exegete, Frederic Godet. It was written in reply to an invitation to the Congress of Religions held at the Paris Exposition of 1900 and is found in the recently published biography by his son:

#### Professor Godet's Letter.

"You have done me the honor to ask my opinion about the Congress of Religions which it is proposed to attach to the Exposition of 1900. My feelings in regard to it are mixed and I have difficulty in formulating a precise judgment. I will, however, seek to do so as briefly as possible.

"On the one side, I am in entire agreement with the promoters of the Congress in recognizing that the religious function is an element which is inherent in the human soul—its deepest element, which alone makes it human and differentiates it from the animal. I can, then, only approve of the idea of bringing to the front a so capital fact, and of letting the name of God, so largely forgotten, be heard again in what we may call earth's great Vanity Fair (i.e. Paris).

"On the other hand, I am not such a demonstration exposed to certain dangers? Was the chief one, warned against beforehand, entirely avoided in Chicago? In seeking a common base for different religions one can easily be led to efface that line of demarcation which separates purely natural religions from the one which rests on divine facts—the greatest facts in history.

"Thus at Chicago the sessions were opened with an act which implied the more or less complete identity of the religious life in general and the Christian life. The prayer which Jesus put on the lips of His disciples was pronounced solemnly in the name of an assembly in which pagans

were present, as if it expressed the natural sentiments in the heart of every man, whether he adored his ancestors or a fetish, fire or sun, Buddha, who lives unending existences, or Brahma, the infinite, unconscious benign out of which all comes and to which all returns. They put, I say, upon the lips of the worshipers of such deities the prayer in which the heart of Jesus poured out his holiest aspiration, the prayer in which, with all the tenderness of a true Son, He put, in the first place, the interests of His Father, the glory of His name, the coming of His Kingdom—things entirely unknown to those to whom the words were loaned.

"Why did they not remark that to have any veracity at all such a prayer pre-supposes hearts in communion with the heart of the Son? There was here, so it seems to me, something theatrical, something to be applauded, something which befitted American taste, but which would not satisfy a judgment more calm and more reflecting.

"I have another fear, too, which has been suggested to me by all that I have read and heard concerning the congress which is in preparation. It seems to me that, in certain quarters, the idea of the Fatherhood of God is strangely abused, as if it were the point around which all hearts could rally.

"They seem to suppose that all men, simply because they are of God's creation, can consider themselves as His children and call Him Father. This thought has its truth if one considers the relation of sonship from the side of God alone. But the relation of sonship with a Being who is pure spirit cannot be one of origin simply. It must be that of moral resemblance alone. It must be two-sided in order to be a reality—the filial sentiment in the heart of man replying to the paternal sentiment in that of God.

"The Scripture is far from speaking of all men as if they were children of God. One must not forget a little fact—one which they do not seem to take into account—namely, sin. This is certainly not without influence on the relation between men and the holy and just God Who cannot endure forever the sight of evil. St. Paul said of himself, as a former Jew, and of his converts, that they were by nature children of wrath. Jesus has related to the child of God certain moral states: 'Blessed are the peacemakers; for they are called the children of God.' He adds, 'Love your enemies; bless them

that curse you in order that you may become (not "be," as the old versions) children of God.' In the judgment of Jesus, then, one needs a character with a charity such as His if one is to be honored with the title of child of God. One is not so naturally. One becomes so by the Divine renewal which assimilates us to the holy, Divine nature. It is a gift of grace which God Himself confers on certain conditions that we are free to accept or reject. This truth, which is as irrefragable as the holiness of God, should not be forgotten. One should guard against making Christianity identical with the belief in God's Fatherhood, as many do at the present time, and seeking there a center for rallying together all religions. The center is not in the past, but in the future; not in the fact of creation, but of coming redemption. It is from the heights of Golgotha that Jesus has promised to draw all men to Himself. It is there that they must be brought, there that they shall lay down each his superstition, burying the objects of vain adoration. It is their reconciliation with God—great Judge as well as Father—that will cause to spring forth in all hearts the sentiment of true paternity and with it that of human fraternity to which we all aspire.

"Outside of the pale of this great manifestation of divine love and holiness one may talk eloquently of divine Fatherhood and the brotherhood of man. But this will amount to but talk, more or less successful, yet destined to vanish in thin air. Only the faith in the divine work of Christ will root great and sublime ideas in hearts, enable them to penetrate the will, and become transmuted into acts.

"This is why the real and effective Congress of Religions appears to me to be the work of missions. For this reason it would, in my judgment, be of profit to God's kingdom to consecrate to the heroic labor of missionaries the moneys which are to be expended on this religious parliament.

"Accept, sir, the assurance of my esteem and my wishes for the utility of the consultations which you have wisely thought to organize. — F. Godet." — Record of Christian Work.

#### Home Circle.

#### YOU AND I.

By Pauline Frances Camp.  
All letters of the alphabet.  
The righteous way should choose,  
But two of them especially,

Should mind their P's and Q's.  
A deal of trouble in this world,  
And much that goes awry,  
Could be prevented easily  
By these two, U and I.

If U and I are cross, you see,  
There's bound to be a fuss.  
If U and I untidy are,  
Somewhere there'll be a muss.  
If U and I are selfish, then,  
Will some one suffer wrong.  
If U and I rob birds' nests, why  
The world will lose a song.

If some one feels dejected, or  
'Tis cloudy for a while,  
The sunshine may come back again  
If U and I but smile.  
If U should grumble, whine of pout,  
Or I should snarl and fret,  
A storm would soon be raging that  
We should not soon forget!

So U, look out, and mind your ways!  
As I must likewise do,  
And keep a cheery corner where  
The skys are always blue.  
The A's and B's and E's and O's  
Do work that's good and great,  
But U, and I can do the most  
To keep this old world straight.

—S. S. Visitor.

#### WHAT THE CRUTCH DID By Helen A. Hawley.

#### (Concluded)

It was a relief to his strained expectancy when the leader's voice gave the order to separate. "Time to get a move on us," he said. "We mustn't go together, or be seen together." And he gave the direction each one was to take. Bob was glad to hear that they were to keep clear of the village. "See that none of you are drunk," was the leader's parting injunction.

They had been gone some minutes before Bob dared to venture forth. Wasn't he glad he had the crutch, though! He could strike such a gait as wouldn't be possible with only that limping ankle to do its part. He hadn't any timepiece, but he calculated it must be about a quarter past seven, and he could make it in half an hour. That would give four hours, at least, in which to balk those horrible plans. There had been some significant hints about using the revolvers in case of too much resistance, and that might mean murder as well as robbery.

It was a heated, tired boy who presented himself at the station and called for the station master, but he was too eager to remember that he was warm or tired.

"Why, Bob Bentley, what up?" the official asked. "I scarcely knew you with your crutch and straw sticking to your clothes. Fell off a hay loft, did you?" Mr. Hinds was something of a joker.

"No, Mr. Hinds, but I've been lying in straw for an hour listening to a plan to rob the 12:30 express as she goes through to-

night." And he told his story rapidly.

"Wait here a bit." Mr. Hinds said. He hurried in to the telegraph operator, and the wires were kept hot for the next few minutes. Detectives and special police were directed to board the train at certain points, and all was quickly made ready to give the robbers such a reception as they deserved.

Then Mr. Hinds came back. "Now, young man," Bob straightened up, "You saw them clearly."

"Yes, sir."

"Well, don't breathe a word of this until after it is over, though I'm as sure as I'm alive those fellows will get their comeuppance about midnight. You're a brave chap my son. I don't see how you had the nerve to keep still there and hear it all."

Bob laughed ingenuously. "I expect I hadn't the nerve to run away. If I'd been on my own feet maybe I'd have sneaked out. 'Twas the crutch did it, I reckon. Mother made me take it though I didn't want to."

"It better take you home now, for I imagine your mother'll be rather anxious. Good night, Bob. This won't be forgotten by a long shot!"

Indeed, Mrs. Bentley was anxious. What if the lame ankle had given out, after all, or the crutch proved treacherous! When she had been to the door a dozen times to look down the street, and at length saw the limping figure, she ran to meet him.

"What kept you, son? Did you have an accident? You're all dirty. Did you fall? Oh, I hope you haven't hurt your ankle." This was all in one breath.

"No, mother, no. I'm just tired out. Want some supper, and then go to bed. Can't explain to-night; told I mustn't breathe a word. Maybe in the morning."

The words came by jerks. Bob was pretty nearly spent.

"Bob," Mrs. Bentley spoke rather sternly, "you haven't been in bad company?"

The boy grinned. "Didn't miss much of it, mother, but"—he hesitated—"please trust me. I can tell you tomorrow. And oh, mother, if I should oversleep, don't miss getting a morning paper."

After such mysterious words Mrs. Bentley was sure to be watching for the earliest newsboy, and there, with big headlines, was the story which the boy's sense of honor would not let him repeat the night before. Bob's name, too, as the lad who gave the warning which led to the suc-

cessful capture of the gang, and a picture of Bob for which Bob never sat. Before she had ceased being indignant at that, because it wasn't half as good looking as her boy, two or three reporters appeared to work up the story better for the later editions, and this sudden prominence was all very wonderful.

In a day or two the Bentleys were visited by a man from express headquarters, who talked about a deserved reward.

"My son shall decide," his mother said proudly. And Bob showed his mettle by saying he didn't want anything for himself, he had only done what any boy would.

Then when the man insisted, and coolly named a few hundreds, saying, "They seem very little to the company in comparison to what you saved them from," Bob exclaimed: "It would lift the mortgage, and the mortgage is what worries mother. You may do it for mother. She saved the train, anyhow, for she made me take the crutch."

The man looked as if he didn't comprehend, but he left the money all the same.

After he had gone Bob said: "Seems to me, it takes a lot of 'ifs' to make things come round. If I hadn't sprained my ankle, if I hadn't taken the crutch, if I hadn't stopped to rest, no one would have overheard those men. Seems to me the 'ifs' were like a chain, one link hung on another."

"Yes, son," his mother answered, "and when you have watched things longer, you'll find links made up of what I call 'Providence.' Many times you can trace the 'ifs' a long way back, and see how they are parts which, succeeding one another, form a kind and loving plan." — Western Recorder.

Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.

#### Contributions.

##### For India.

Rosthern sewing society, for Orphans, resp. Utrashi, \$10. Bro. P. H. Pankratz and sister J. Kroker for the sustenance of an evangelist, \$75; sister M. A. Bechtel, for orphans, resp. Danu, \$20.

Gratefully acknowledged,  
P. W. Penner.

##### For Montana.

Johann J. Pauls, Innan. Kan. for Busby station, \$15.

Gratefully acknowledged,  
Heinrich T. Neufeld, Busby, Mon.



## The Mennonite.

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## Editorial.

## THE GENERAL CONVENTION OF MENNONITES.

Prayerfully the convention had been expected. We prayed and hoped for a blessing, but God gave more abundantly than the most sanguine promoter of the convention had dared to hope for.

If there was doubt in some minds whether the different bodies of Mennonites would be represented, this doubt was put to shame, when the visitors arrived. If we counted right 13 states of the Union, Canada and Germany were represented, one visitor was from China. There were 176 visitors registered and some may not have registered. Nine different bodies of Mennonites had representatives in the meeting. An enumeration of the different bodies and their representatives was taken and the result was the following: Defenseless Mennonites 35, Mennonite Brethren 4, Krimmer Mennonites 2, Old Mennonite 13, Central Illinois Mennonites 14, Mennonite Brethren in Christ 5, General Conference Mennonites 65, Amish Mennonites 8, Mennonites from Germany 2.

The preponderance of General Conference Mennonites is explained by the fact, that, though the Berne congregation did not rise at the enumeration but only the visitors, the meeting being in one of their churches, many friends came from other churches by train and by automobiles.

Bro. J. S. Hartzler, of Goshen, Ind., was elected chairman and Bro. H. P. Krehbiel, from Newton, Kansas, German, Bro. A. B. Rutt, from Chicago, English secretary.

Bro. Hartzler made an excellent moderator. His kind but

firm management contributed largely to the success of the meeting. His call: "Boil it down, be short and to the point, we do not want any sermons, let us use the time!" enlivened the pauses between the different addresses and discussions.

The deliberations were deepened by short prayers and spirited songs, mostly old favorites. The presence of God was felt by all. The power of the Spirit was manifested. The difference between the different bodies was apparent, yet the unity in spirit prevailed. As we got acquainted we noted more and more the many points of contact. When Bro. D. Kaufman of Scottsdale, Pa., read his paper on: "In What Fundamentals Do Mennonites Agree?" many were surprised in how many fundamentals we agree.

There was no disharmony in the whole proceedings. Even the earnest exhortations of Bro. Kaufman were received as they were given in a spirit of brotherly love and fellowship.

Since the time of the reformation, the meeting at Schlatten am Rande and the meeting of Strassburg in 1555, there has perhaps never been a meeting of as many different bodies of Mennonites as were assembled at Berne. It is true that there was no union effected, but that was not intended. A spirit of brotherly love, of fellowship and a feeling of unity was created, which brought us nearer to our common Master and nearer to each other. We asked for showers of blessings in our songs and God granted them.

It was resolved to have another similar meeting in three years, the officers to continue in office until the new officers would be elected. A committee of eight from the eight bodies of American Mennonites represented was elected to make a program, appoint time and place and supervise the publishing of the addresses in both languages. A fund of \$70 was collected to pay for the publishing.

The treasurer gave the following report: "Received \$10, expenses all paid by the Berne congregation, leaves \$10 in the treasury." He continues his office.

Since it was voted to have all the addresses printed in both languages, we will not tempt to give the substance of the same. The program was carried out, as printed in the papers, except that No. 7 was not given and No. 9 was introduced for discussion by Bro. C. R. Egle, Chenoa, Ill.

The time was only too short

for becoming acquainted with so many friends. May God bless them all.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

To Ministers 75 cts.

## Correspondence.

Berne, Ind., Aug. 26, 1913. It is with great pleasure that the newly appointed Berne correspondent to the "Mennonite" is privileged to write of a time for which every Mennonite in America should rejoice, namely that of the "All-Mennonite Convention."

After the extremely hot weather for some time the Lord granted us excellent cool weather and a refreshing rain to make the lawns and fields look green and beautiful. In such a time the most important of all past Mennonite conventions was held. Surely we should feel grateful to the Creator for such weather, for it alone tends greatly to make a meeting a success.

Guests began to arrive as early as three days before the convention began and continued to arrive until the convention was in full progress. In all, there were about two hundred out of town visitors present, representing at least eight different classes of Mennonites of America. These guests were all given free lodging rooms in the homes of members of the Berne congregation. They were also given free meals in the basement of the church. At the close of the convention a free automobile ride was also given each of the guests. They were loaded on thirty-four automobiles and given a fourteen-mile ride through the surrounding community. All seemed to enjoy the ride.

A great interest was manifested throughout the entire convention. It was, as one speaker intimated, that we had all already loved each other in a religious way, even though unconscious of one another's existence. But by meeting each other personally we learned to love one another so much more.

Guests began to depart immediately after the convention was over. Many of them left for Wino Lake to attend the yearly Bible conference, held there.

Let us look to the Lord and thank Him for the blessings received from this convention. Also let us always ask Him to lead us in our movements that His name may thereby be glorified.

Grover T. Soldner.

## BOOK REVIEW.

"FROM A VILLAGE PULPIT" By George W. Fisher (1831-1884), Revell \$1.00 or \$1.10 by mail, postpaid. The book can be ordered from the Mennonite Book Concern, Berne, Ind.

Having come to the press less than two months ago, this interesting book occupies a rather unique position. It is from the pen of one who died a full generation ago, whose thoughts and mode of expression, however, are in perfect accord with present-day needs. This collection of sermons and addresses, numbering twenty in all, is of such wide range that its author must be commended for his breadth of vision; there is material touching upon the tender, personal phase of religion, material on church unity, on the temperance problem, on the home, on the ultimate harmony between science and religion, on the majesty of Christ the Savior.

The material suggests strongly that the "little minister" who shepherded his country parish a generation ago, was sent of God to lift his people and to minister to their actual needs. Its language is at times descriptive, at times poetical, then again purely allegorical, — sharp, yet never cynical, plain but never rude. The arguments are clear, rarely at fault, thoroughly scientific, yet presenting definite gospel truth.

The Christian patriotism of the author pays due respect to the fallen heroes, but more than that it exalts the peace that God would have established. The introduction says: "His owl was a Christian and a manly life—true and gentle, but also courageous and full of purpose and activity; and in its daily walk exemplifying the lessons he taught and the motives and aspirations he sought to inspire. When the supreme moment came, the hope he had preached to others did not fail him." P. Sch.

## Editorial.

All men admire courage because they know that without it nothing good can be accomplished and realize that the things they most appreciate have been secured for them by courageous effort. The world is everlastingly in debt to courageous men and women for the civil and religious blessings it now enjoys. We can hardly think of a noble cause without being compelled to think of the bravery and stout-heartedness of those who were willing to endure hardships and face great dangers for it.

There is a spectacular kind of bravery that gets emphasis, we believe too much emphasis. One who is brave in that way rushes into the cannon's mouth or other dangers while the rest of the world looks on and applauds. It is easy to be brave under such circumstances because appreciation and encouragement are at hand and because reward is certain. It would not do to belittle such efforts. When the country needs heroes, when life is in danger or great principles need defenders those who respond to these needs and forget their own interests in their efforts for the cause deserve all the encouragement and appreciation that men shower upon them. If there were but consecrated men and women willing to forget their own affairs and ready to buckle on their armor against such dreadful foes as intemperance, moral impurity, political corruption and the dishonest use of money in private and public affairs the kingdom of Christ upon earth would soon be realized.

But there is a courage that is not spectacular. The lone sentinel out on the extreme guard is in greater danger than the soldier in the ranks under fire, but nobody sings his praises. He is courageous for the sake of doing his duty and his reward consists in knowing that he has been faithful to the trust committed to him. The fireman who rushes through deadly smoke and flame to rescue the helpless child gets his picture in the papers and perhaps they pin a medal on his breast. Why do they not do the same to the faithful nurse who is in just as great a peril from the awful contagious disease that afflicts the patient whom she cares for through the long trying hours, the days of toil and nights of restless watchfulness required to nurse back the patient to health? There seems to be something remarkably out of joint in our appreciation of things when we make heroes of the soldiers because they face dangers to kill their fellow men while we forget altogether the life-savers along our coasts who more frequently face more powerful foes than armies in their heroic efforts at saving life. Surely, if it is noble to be brave in the taking of life it is a thousand times more noble to save life.

The widow who struggles alone for her family of dependent ones against the great unsympathetic world, the cripple who makes his way in the world in spite of the handicap that cruel fate has placed on him; the poor boy or girl, who in spite of poverty and without friends or influence, make their mark in the world, all

deserve, but seldom get, the appreciation their noble efforts entitle them to. They have, however, a reward better than the praises of their fellows, they know that they have been faithful.

It is expected of the Christian that he be brave and strong. In Paul's description of the Christian soldier you will notice that no protection is provided for his back, although otherwise he is perfectly provided with equipment for both offensive and defensive warfare. He is to be courageous and face the enemy, victory is sure for him then, but if he runs away from his duty he is in grave danger of being speedily overcome. The Christian's courage is sometimes tried in the sight of all men and when this trial comes it is "up to" him to demonstrate how nobly and faithfully he can do his whole duty. But, sometimes the Christian does not get the encouragement or inspiration that comes from knowing that the whole world looks on, indeed the noblest fights are those which he must fight alone with never a hint of his struggles coming to the knowledge of man. It is hard to be alone always but the loneliness of the Christian's fight only appears so, the unseen eye of his God is over him and he finds comfort in the knowledge that though he must appear to be alone here in the fight when the time of real reward comes the Great Judge will reward him openly in the presence of all mankind, including those who have lived here upon earth, those who are now here and those who will be here after we are gone.

A young man committed a terrible crime some few years ago. He was a millionaire and all the influence that his great wealth could buy was devoted to preventing justice from imposing upon him the penalty that an ordinary poor man would certainly have been compelled to endure. When it was found that it was impossible to punish him for his crime, in the way the law generally punishes men for such crimes, he was placed under restraint as a person too dangerous to society to be at large. During the past week the country has been treated to the spectacle of a supposedly insane millionaire prisoner escaping from restraint, rushing through several states at lightning speed and seeking refuge beyond the borders of this country. Just now he is again in the hands of the authorities, this time in Canada. They are to decide what they will do with him, whether they will let him go or return him

to the country from which he is a fugitive. In the meanwhile there is a considerable exodus of specialists and criminal lawyers to Canada who are smelling big fees. We can be certain that as long as the money at the disposal of the wealthy prisoner lasts there will be no end of distinguished medical authorities and clever lawyers willing to place their abilities at the disposal of this fugitive in his fight for freedom. We are inclined, at times when we see efforts such as this one, to agree with Mark Twain, who, after losing a law-suit, observed that lawyers, courts and all that were an invention of the devil to defeat justice, and juries were simply committees of twelve gentlemen selected to say which side has the best lawyer.

In the meanwhile this whole show of sensational trials for crimes, the penalty of which cannot be inflicted, of asylums from which it is possible to escape if sufficient money can be produced to hire confederates with high-power automobiles, of international litigation, is but a notice to the very rich that their rights are larger than the poor and that should they be reckless enough to commit high crimes the penalties may be softened in proportion to the amount of dollars they have to spend.

Labor Day, the day on which the working man is supposed to quit work and devote himself to parades and other hurrah producing exercises, is annually observed by the thousands of working people throughout America. It is the right of the working people to take an occasional day off to celebrate their cause if they see fit to do so, but at a time when one hears so much about men needing work one wonders why such a reckless waste of time? May-day and Labor-day present special opportunities for radical leaders of labor to make fiery speeches and hurl insults at the flag whose protection they enjoy. In every large center of industry on such occasions some will raise the red flag. Now we have no objections to an ordinary piece of red cloth as cloth of a certain color, but when it is carried in procession for the purpose of raising mischief and inviting riot and when it is designed to be particularly insulting to the order of things as we have them we wonder why the authorities are so lenient with the offenders.

As a holiday, as a day when the problems of labor may be discussed orderly and decently, as a day when man may find recreation from the hum-drum of every day grind we are willing to place

Labor day on the same footing with any other holiday. But when it is made an occasion for exciting unthinking and unreasoning men to dissatisfaction that may lead to violence, or when there is made a display of power that can only be interpreted as a threat to those who have the responsibility of keeping the wheels of industry going, then we had better abolish Labor day in order to give the laborer who complains about the scarcity of work at least one more day in which to fight to keep the wolf from their doors.

Everyone finds the door to some opportunity closed to him. The Creator never intended a single man to be useful along every line. The talents He gives to men are special gifts which are to be developed in the field before the one upon whom He bestows them. Some people are useful along certain particular lines and absurdly helpless along other lines. When one essays tasks for which he has no gifts and attempts to carry out plans without the necessary resources for their successful consummation his failures are certain and humiliating. But there are opportunities for which God does not design special instruments because everyone is adapted to them. One of these is the duty of being pleasant. The world is so "chuck full" of miseries everywhere that there can never be enough pleasantness in it. The smiling face, the cheering word and the helping hand cost little effort, require no special gifts, impose no hardships on those who use them but attain results so great that they cannot be estimated. If the world is to be regenerated it is certain that it will be through the instrumentality of pleasant people.

Sometimes people are at a loss to know what Providence has designed to be their special mission. They take stock of their abilities and permit themselves to fall into discouraging moods because all of them seem to be common-place. Do such persons ever realize that the greatest of men are made of common clay and that great talents are simply common-place ones used and developed? It is within the ability of every one to be sunny. If there are no other things to do, and we believe there are many more for every one, the least talented can at least be pleasant and surround himself with an atmosphere of cheer to the glory of God.

Christianity is sometimes caricatured into the most sour thing in the world. There are those whose conception of duty seems to consist of the notion that one should

make himself miserable and make everyone with whom he comes in contact just as miserable, if not more so, than himself. Paul declared that he could become "all things to all men", because that was the way by which men could be won. Our "all things" should be "the all things" that contribute to the peace of mind and the joy of being right and doing right. We cannot see how this can be accomplished by the long-faced, sour-tempered, super-critical type of religion that some people persuade themselves is the real and saving Christianity. The angel, in announcing our Lord's coming to earth came with a message of peace and good-will. The world judges religion by its results and when it observes that it makes its subjects irritable, cross-grained pessimists, it is likely to decide that it will have none of it. You cannot scold sinners into loving Christ, neither can you frighten them out of hell by making long, sour faces at them. When men see that religion makes men happy and compels them to do all in their power to contribute to the happiness of the world then they are attracted to it and turn to it for a refuge from the sadness and the miseries which sins heap upon them.

Man, they say, is a social creature. He can no more be alone without the association of his fellow beings than he can live under water. The most cruel punishment that society can inflict upon any one is to lock him up alone and keep him out of sight and sound of other men. He may have enough to eat, he may be protected from heat and cold and have all other necessary creature comforts but without the society of some one he is sure, in time, to become a maniac.

Religion does not deprive a man of his human nature, it purifies, regenerates and sanctifies it. The religiously inclined person craves just as much for comradeship as the man without religion, but he then craves the society of those who, like himself, are concerned with the affairs of the higher life. One hears a great deal just now about sociability in religion. They make a difference between the churches where sociability prevails and the churches where it is not supposed to show itself to any extent. The church has a two-fold office. It offers a place where men may gather to worship God by praising Him in song, in prayer and where sinners may be touched by the preaching of the word and saints may be edified. Then it is a place where Christians come together in fellowship. There they

are drawn together by common interests and common ambitions. We can readily understand how that what would, to some, be a church that satisfies their social cravings would appear about as warm and attractive as a glacier to others. Allowances must always be made for the fact that like attracts like and Christians of the same tastes are attracted to one another. The social church means to most people the church that is nearest in harmony with their own temperament.

The modern method of trying to force sociability is foolishly pathetic. You don't make a church a factor in the truly Christian social cravings of the individual by making it a rival to the moving picture show. An occasional entertainment with a plate of ice cream and a slab of cake may be called a "social", but it is not the kind of a social that will satisfy the cravings of a soul for fellowship with the saints. A church supper may be a money-raiser provided everyone is laid under tribute for the material to be fed to the guests and the guests are charged an unreasonable price for a very ordinary lunch, but as a contributor to the social life of the church we confess it a failure. Our observation has revealed the sad spectacle of many church suppers, and other so-called social features also, ending in quarrels, some of which came dangerously near disrupting the whole church and all of them made it look exceedingly ridiculous in the eyes of the world.

#### NOTES ON THE SUNDAY SCHOOL LESSON.

September 7.  
The Ten Commandments.  
Exod. 20:1-11.  
Golden Text—Luke 10:27.

The ten commandments are eternal principles. No conduct can be regulated, no rights protected, and no service rendered to God without a recognition of their requirements. Israel, redeemed from Egypt, needed law. God gave them the highest law. The eternal law of God cannot be rightly kept because God is perfect and man is imperfect. What was then the purpose of the law since it saved no one? It was designed to show man his imperfections and thus lead him to Christ. The Christian comes under the law of Christ. The Law of Moses is not imposed upon the Christian as a condition of salvation, but because the Christian is saved, and, because he comes under the law of Christ he keeps the law of Moses.

The foundation of all the commandments and of all true law is to be found in the first command-

ment. God comes first of all things. He must come first in the affections and obedience of men. If anything takes the place of God in men's heart they violate the first commandment. Does money, pleasure, dress or the hundred other things upon which you are likely to center your love, command your affections more than God? If so, you violate this commandment.

The second commandment is directed against visible idolatry—the making of images or representations of God. God is a Spirit, He is so to be worshiped. God is supreme. He cannot tolerate the creations of man's hand to rival Him in the esteem to be shown by them to Him. The threat is an awful one. Future generations are to suffer for the sins of the present generation. This is a principle we often see worked out. Children are compelled to endure the diseases, afflictions and poverty brought on by the wickedness of their parents and sometimes their remote ancestors. On the other hand the mercy of God provides blessings to thousands of generations.

God is jealous of His holy name. He commands His people not to take it in vain. Profane swearing is always an insult to God and the people who love God. There is another kind of taking God's name in vain. It is the judicial oath. Christ commands "Swear not at all," the Apostle James repeats the command. For a Christian to take any oath he first must satisfy his conscience that Christ's words are not to be understood to mean what plain language implies. We cannot see how anyone can stretch his conscience to such a point.

The law of the Sabbath is not only reasonable because God demands its obedience. It is a law of nature. Times of repose are as necessary as food and drink. The law of seven reasonably imposes one day in seven as a legitimate period of rest. The American Christians need to exercise all the care possible for the preservation and protection of their Sabbath against the persistent efforts to day made to destroy it. May we be spared from the curse of a continental Sunday!

#### NOTES ON THE C. E. TOPIC

September 7.  
The Ideal Christian. IX. His Faith.

I John 5:1-5.

We find one of the few definitions in the Bible in Heb. 11:1, where faith is defined as "the substance of things hoped for, the evidence of things not seen." It is sometimes paraphrased as, "believing without seeing". The eye

of faith does indeed penetrate through the things which to the eye of flesh are hidden mysteries, but faith is more than mere credulity. It includes a confidence in the things which faith promises to the extent of letting faith be the factor that fixes one's eternal destiny. Faith proves itself by obedience. If one believes God he will not only accept His Word as true and confidently trust in the fulfilling of its promises, he will obey Him.

Faith is necessary in all things. One cannot do business without exercising faith, faith in people, in things and in conditions. One cannot live under a government of any kind without faith. He must have faith in his laws and rulers. Every time he accepts a piece of money he, by that act, portrays his confidence in his country's credit. The Christian is a citizen of a higher kingdom. He believes in his King to the extent of trusting his all to His kingdom. He has faith in the kingdom, its laws and its citizens. Only to the extent that the citizen of God's kingdom proves his absolute confidence in its affairs will that kingdom be fully realized, when we pray, "Thy kingdom come." If we mean by that prayer that we will do God's will, trust Him for daily needs, forgive those who have wronged us and glorify His name, we do our part. These things are all works of faith.

There is a necessity of faith in Christ. The chief interest of man should be his eternal salvation. This alone is accomplished in the appropriation by faith of the atoning work of Christ completed for our salvation on the cross.

The Christian finds sustaining power in faith. He must endure trials and sufferings, he may be mentally miserable, all the world, yes, all hell, may be conspiring for his destruction but armed by faith he may overcome them although the battle be long and trying.

The example of faith that the Christian sets in trusting God for all his needs, in seeing the possibility of salvation for even the worst of men, and in resting in the assurance of God's promises is inspiring to others with weaker faith than he and is also a living demonstration to the world of the kind of a man God wants His child to be.

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## News of the Week.

### CONGRESS GETS MEXICAN FACTS

Washington, August 27.—President Wilson appeared in person before congress today and laid bare to the world the details of this nation's efforts to bring about peace in Mexico, the facts concerning Huerta's rejection of the peace proposals and the policy to be pursued now by this government.

The President announced the position of the United States to be as follows:

No armed intervention.

Strict neutrality "forbidding the exportation of arms or munitions of war of any kind from the United States to any part of the republic of Mexico."

Under no circumstances to be "the partisans of either party to the contest that now divides Mexico or constitute ourselves the virtual umpire between them."

To urge all Americans to leave Mexico at once and to assist them to get away in every way possible.

To let every one in Mexico who assumes to exercise authority know that this government "shall vigilantly watch the fortunes of those Americans who can not get away and shall hold those responsible for their sufferings and losses to a definite reckoning."

"That can and will be made plain beyond the possibility of a misunderstanding," declared the President. Negotiations for the friendly mediation of the United States are open to resumption at any time upon either the initiative of this government or of Mexico.

Huerta's Conditions.

Accompanying the President's address was the reply of the Huerta government rejecting the American proposals. It was written by foreign Minister Gamboa. It suggested the following alternative policy for the United States.

Reception of a Mexican ambassador in Washington.

That the United States send a new ambassador to Mexico without restraints.

Strict observance of the neutrality laws and "see to it that no material or monetary assistance is given to the rebels."

Unconditional recognition of the Huerta government.

The occasion had not been paralleled in more than a century. No other President since George Washington has appeared before congress on a foreign affair.

Americans Warned to Leave.

Washington, Aug. 27.—President Wilson tonight warned all Americans to leave Mexico at once. At the same time the American embassy and all consular representatives throughout the southern republic were instructed "to notify all officials, civil and military, in Mexico," that they would be held strictly responsible for harm or injury done to Americans or their property.

### SENTENCED TO DEATH FOR KILLING EMPLOYEE

Atlanta, Aug. 26.—A sentence of death today was pronounced on Leo M. Frank, convicted yesterday of murdering Mary Phagan, an employee in

### EMPEROR WILLIAM ON WATER WAGON.

Berlin, August 23.—Emperor William is reported to have joined the ranks of the teetotaler. It is known that during his recent northern cruise the emperor abandoned the use of practically all alcoholic beverages, and it is understood that he has permanently foreworn even the fatherland's famous beer and its choicest wines. As a substitute he has taken to lemonade with a dash of orange juice.

In imperial circles it has long been known that Emperor William was greatly impressed with statistical study of the effects of alcohol, ranging from incitement to crime to impairment to man's working efficiency. He often expressed the opinion to members of his court that immoderate drinking was one of the greatest factors in retarding the development of nations and while he was swearing in naval recruits at Wilhelmshaven recently he took occasion to deliver a lecture on temperance. He also recently told army officers that he would be well pleased if toasts to his health were drunk in water.

The emperor has not forced his opinion on his friends, however, and his own stand has received little publicity, perhaps for the same reason that the minister of education of a south German state once opposed the establishment of a Good Templar lodge on the ground that it threatened one of the most important industries of the empire. The imperial example usually carries great weight.

### NEED FOR \$50,000,000 DEPOSITS GROWS LESS

Washington, Aug. 23.—According to unofficial information, need for the additional \$50,000,000 deposits that the government is placing with the national banks in the agricultural states apparently is not as great today as it was when the government's announcement was made.

Requests for the deposits are not reaching the treasury department in the number expected, and it is declared that the announcement that the money would be available has allayed fear of a stringency during the crop moving period.

### Do Not Hurry in Lists.

It is said that the banks are extremely slow to comply with the conditions that would entitle them to participate in the deposits. Only a few southern cities have forwarded their list of securities for approval. Letters to the department indicated, according to officials, that the bankers will be slow to ask for additional money on which they would have to pay interest on daily balances, and for which they have no immediate market.

### JUMPS NINETEEN STORIES.

Chicago, Aug. 23.—Henry Korthagen, a painter, jumped to his death today from the roof of the nineteenth story, Masonic temple. The body landed among persons thronging State street, but none was hit. Korthagen, at Atlantic City, a year ago, attempted self-destruction by jumping from a building, and was badly injured, according to the secretary of the union to which he belonged. The suicide today is the third of a similar nature in the Masonic temple in a year.

### LARGEST WATER POWER DAM

Keokuk, Ia., Aug. 23.—The largest water power dam in the world will be dedicated here next Tuesday. The plant, built at a cost of \$27,000,000 in the Mississippi river where the states of Iowa, Illinois and Missouri join, is expected to develop 300,000 horse power.

The dam, stretching nine-tenths of a mile across the river, is fifty-three feet high, forty-two feet wide on the bottom and twenty-nine feet wide at top. It consists of 119 arched spans, each thirty feet between six-foot piers. In each span is a spillway thirty-two feet high, topped by a steel gate eleven feet high. By opening and closing a variable number of these gates the water at the dam is kept at a certain height and sufficient water for navigation below is always passed through the dam.

### Power for St. Louis.

The water power, converted into electricity, is for use in the new power zone along the Mississippi extending from Burlington, Ia., to St. Louis, the latter city taking 600,000-horse power of current. In order not to obstruct navigation on the river the power company has built a lock, which is to be the property of the United States government. It has the same width as the Panama canal locks and a lift one-third higher than any one lock on the isthmus.

The power house is one-third of a mile long and contains thirty of the largest turbines ever built. The lake above the dam has an area of one hundred square miles and its water is kept at a constant level by the operation of gates in the dam. It has been named Lake Cooper in honor of Hugh L. Cooper, chief engineer of the water power company.

### CANADA GIVES ULTIMATUM TO HARRY K. THAW

Courthouse, Sherbrooke, Que., Aug. 23.—Harry Kendall Thaw received an ultimatum this afternoon. He was told that he could decide whether he should go into Vermont or stay in Canada. But he alone must decide. His lawyers will not do so for him. And he concluded this afternoon not to make any decision before Monday at the earliest.

The situation here today became complicated. Thaw and his Canadian lawyers have had a fight. He wants to stay in Canada. They advised him that he was much safer in Vermont. The Canadian laws are bad so far as Thaw is concerned. He is an unwelcome guest. Although he is playing the British sense of "fair play," he has been flatly told that he is undesirable. But the dominion does not want to be any party to turning him over, until protected, to the New York authorities. So they have said to the lawyers, and they have told Thaw, that if he wants to go to Vermont they will help him. But if he won't then he can fight his own battle in the Canadian courts. He can stay here five years. But if he loses he must go back to New York state. And that means Mattawan.

### WILL GIVE UP ADRIANOPOLE.

London, Aug. 25.—A long dispatch from Constantinople today gives details of the negotiations between Turkey and Bulgaria by which, it is said, the latter has relinquished claim to Adrianople in return for compensation elsewhere.



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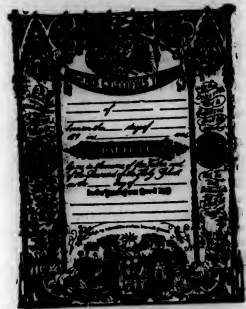
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VOL. XXVIII.

BERNE, INDIANA, SEPTEMBER 4, 1913.

No. 35.

## THE WORKS OF JEHOVAH.

By Mrs. J. M. Hunter.

Oh, Jehovah! Thou art mighty,  
Clothed with honor and with light;  
And the heavens, like a curtain,  
Thou hast stretched before our sight.

On the wind Jehovah walketh,  
On the clouds He takes His seat;  
At His voice the thunders hasten,  
And the sullen floods retreat.

He hath formed the vales and mountains  
And the springs that through them flow;  
He hath filled the earth with goodness,  
Causing fruits and herbs to grow.

He hath made the lofty cedars  
Where the birds may build their nest,  
And the sun his going knoweth  
That the weary world may rest.

He hath formed the wondrous ocean  
With its creatures small and great;  
Unto them their meat He giveth,  
And on Him they humbly wait.  
When their breath away He taketh,  
They return unto the dust,  
Praise Him, praise Him, all ye people,  
He is holy, wise, and just.

Manifold Thy works, Jehovah!  
And in wisdom they are made;  
Let Thy glory live forever,  
Let the wicked be afraid.  
But in Thee my meditation  
Shall be sweet, and I will sing,  
For I'm sheltered, safely sheltered  
'Neath the shadow of Thy wing.  
Oakland, Miss.

## CHANGE OF ADDRESS.

The address of Bro. J. H. Epp will in future be Hillsboro, Kan.

## NEWS AND COMMENTS.

Rev. Chr. Neff and wife arrived in Newton, they will visit Newton and vicinity and will pay a visit to our mission station at Cantonment, Okla. From Newton they intend to go to Sunmerfield, Ill.

**A Donation.**—In the last News and Comments item of this number the readers find the report of an organ dedication at Quakertown, Pa. The organ thus dedicated is a donation to Bethany Mennonite church from one of its families (Mr. and Mrs. U. S. Stauffer), as a memorial to their deceased son, their only child, who also was a member of this church, but died in 1907 while in his twentieth year.

## Brief European Notes.

A very successful mission has been carried on in the small French town of Pons (Charente-Inferieure). Since 1906 more than 500 families have left Rome for the evangelical faith.

In England and America there are said to be over 700 Christian ministers of full or half Jewish birth.

In the Danish state church in Copenhagen an active voluntary movement for church expansion has been going on in the last two decades. During these years a new church has been built and dedicated in the city every eight months and this almost exclusively by voluntary contributions. For parish work in these churches some three million kroner has been contributed in the same period. Seventy trained nurses and deaconesses and 700 volunteer charitable helpers carry on Samaritan work for the churches at an expense yearly of 300,000 kroner.

The Roman Catholic authorities are seeking to recover lost ground in France by, among other things, instituting great demonstrations of the faithful. Thus, some time ago at Nancy 9000 Catholic gymnasts were brought together at an open-air mass; at Unneqy, some 15,000 pilgrims assisted at the translation of the relics of St. Francis de Sales; and in Paris 3000 Catholics spent a whole night reciting prayers in preparation for a congress of railway employees. This gathering took place in the basilica of the Sacre Coeur on the Montmartre.

The Continental point of view is in many respects widely different from that of England. While in England there are those who attempt to belittle the term Protestant, in Germany it is held in reverence even by those who are not Christians. Thus, Goethe was far from being a Christian, but he was an uncompromising Protestant, and Eduard von Hartmann, the keenest dialectic mind of modern Germany, was even bitterly so, although no friend of Christianity. This feeling finds expression in an issue of the Hamburger General-Anzeiger. A new Luther statue is to be placed in front of St. Michael's Church in Ham-

burg. The Hamburg newspaper approves of this, calls Luther the man who opened the new day in world history, the man who created the High German language, the angel who stood at the entrance of the whole intellectual life of modern church history. But it violently opposes the placing of a bronze Bible in the bronze hands of the statue. Luther as a patriot, as emancipator, of course! But of Luther as a Christian it wishes to know nothing.

A colony of monks from the Grande Chartreuse Monastery, famous for its distilleries, having been exiled by the French government, have settled in Sussex, England. Their new monastery, St. Hugh's, was built twenty-five years ago in anticipation of this action on the part of the French authorities, and for many years was practically untenanted. Now it is full to overflowing. These rich distillers have, in their chapel, a part of Christ's garment, a piece of the cross, relics of each of the apostles, and the skeleton of St. Boniface, the great apostle to the Germans!—Rec. of Chr. Work.

## Jews of the First Exile in Twentieth Century Mesopotamia.

Mr. Idelson of Jerusalem describes coming across, at the Wailing Wall,—that gathering place of Jews from all corners of the earth,—certain Aramaic-speaking Jews, of whose existence nothing until now has been known. Further inquiry has elicited the fact that on the left bank of the Tigris, twelve days north of Bagdad, scattered in villages and hamlets even to Kurdistan, dwell 10,000 Jews who still speak the old Talmudic tongue. According to their own tradition they have lived here since the destruction of the First Temple and, unaffected by either European or Arabic culture, have preserved the primitive Babylonian-Jewish tongue. Aramaic, which our Lord Himself spoke and which was the colloquial of the whole region, east of the Mediterranean, was blotted out by the language of Islam, but in this sea of Arabic, one little island of the ancient speech has remained to the twentieth century.

## LETTER FROM ARIZONA.

Tuba, Arizona, Aug. 19, 1913.

Dear Editor and Readers of the Mennonite:—We thank the Lord, that we are God's children by grace through Jesus Christ; for God who is rich in mercy, by His great love, wherewith He loved us, even when we were dead in sins, hath quickened us together, and made us sit together in heavenly places in Christ Jesus (Ephes. 2:4-6). We are not alone in the desert with a heathen people, God is with us, and we are together with all who believe in the salvation through the life and death and resurrection life of Christ. There is none of that "together"-life among the heathen tribes and nations, but, "He ruleth by His power forever; His eyes behold the nations, let not the rebellious exalt themselves." The time for the Hopis will come, when they shall bow down before the Lord. Today there is darkness in and around them. The children of light are the only ones to intercede for them till God shall save them by grace.

Of late the Lord has blessed us richly by sending us beloved visitors. In June Br. and Sister H. T. Neufeld, who were on their way to their mission field in Montana, were with us one week, and so, many sweet recollections of the past were called back to our minds. And meditations upon the future were not less. Five days ago my wife's father and mother left us. They stayed with us three weeks and now intend to spend a few weeks in California and then go home. It is almost too good for missionaries to have their parents as visitors! Many missionaries surely are not privileged thus.

Our meetings this summer consisted mostly of women and children. The men claim, they are too busy. (Poor excuse.)

The Hopis are very glad to know that Rev. J. B. Fry is coming back in one week, after having been away four months. We hope they will not be disappointed when they again shall listen to God's Word in their own language from the missionary's lips. They are still afraid of the word of God,

for it uncovereth their sins.

May we all together be faithful in prayer for these and other heathen people. God will hear and help in due time.

May the Lord help you to continue your prayer for us, that we may be as a lamp, that holds the light of the word of God before these people.

In His service we are your  
J. R. and Susie Duerksen.

#### THE STORY OF JOHN WYCLIFFE.

There is a small village in Yorkshire, northern England, which bears the name of Wycliffe. The name is derived from an ancient and honorable family of the same name that lived in that vicinity for many generations and exercised a sort of predominance in the neighborhood. The family had become somewhat reduced, but was still ranked among the gentry at the time John Wycliffe was born. That was in the year 1324, nearly six centuries ago, and yet his name today is a shining light, and he is generally known as the first English reformer.

The birthplace of a great man is always interesting. You feel that you know the man better if you are familiar with the haunts of his childhood, the fields that he roamed, the house where he lived, and the church building where he received his religious training. Yorkshire is the home county of John Wycliffe, is a delightful, picturesque country, one of the most romantic in England, and the little village of Wycliffe, is one of the loveliest parishes. It is situated in a country of fair rounded hills and green fertile valleys and romantic flowing streams. The country has changed but little since Wycliffe's day. The low Gothic church with its many diamond windows, still stands, with which the great reformer was familiar.

Little is known of Wycliffe's younger days. He acquired his education at Oxford, being first a student at Baliol and afterward at Queen's college. He loved study, and he applied himself with his whole soul, especially to all that related to the Church of Christ and His work upon earth, and while still a young man, he was called by the title of Gospel Doctor.

When about thirty-two years old he published a tract called the "Last Age of the Church," in which he opposed many ideas then prevalent among religious people and urged a reform. He spoke of the terrible plague which was then raging in England, and declared it was a judgment from

God, brought upon men for their sin. The book made a great impression and brought him into the limelight of celebrity. For the remainder of his life he was a prominent figure in the religious history of his time.

Wycliffe was one of the great scholars of his age. For many years he was lecturer at Oxford, he gathered around him a band of earnest men who went through the country preaching to the poor, and by their example teaching men to live upright and pure lives. Wycliffe set his face like a flint against the claims of the papacy as well as the evils of the church, and as early as 1368, in a pamphlet, "The Dominion of God," He declared that the State was not subordinate to the Church. He next attacked the clergy for their wealth and their interest in worldly affairs, and declared that the church should limit itself strictly to its spiritual functions.

This was completely new doctrine, and enlisted a good deal of opposition. But Wycliffe was amply able to defend himself intellectually. After a while however, they began to thunder against him the anathemas of the Church. His views were condemned by Pope Gregory XI. and he was threatened with excommunication. Wycliffe had some powerful friends in John, Duke of Lancaster, and in the Princess Joan, wife of the Black Prince, and he held his own in England.

In 1374 Wycliffe received the living at Lutterworth, in Leicestershire, where he spent his remaining years. Lutterworth was a lovely village, almost in the center of England, with the most picturesque surroundings in the world. The country is more or less level, diversified by low hills and green, smiling valleys between. In one of these lies the little Hamlet where John Wycliffe spent the last years of his life. The church where he preached still stands in the village—a Norman Gothic building, with one huge square tower surmounted with four sharp pinnacles at each of the corners. The parsonage that he occupied is near the church, and the door is still shown where his body was carried out for the burial in the chapel.

Wycliffe's labors did not cease with his settlement at Lutterworth. He was a very busy man till the day of his death, ten years later. One of his labors was a translation of the Bible. The only Bible then in use was the Latin version. The common people could not read a line of it, and many priests were almost

as ignorant of its contents. To carry on the revival which he had begun, Wycliffe translated the Scriptures into English. The work was copied and circulated by the "poor priests," those traveling converts which he had organized into a brotherhood while at Oxford. This was in the year 1378—a date that ought to be remembered by every Protestant.

It was a great work. But the cost of such a book in manuscript—for you must remember the printing press had not yet come into existence—was so large that only the rich could buy the complete volume. Many, however, who had no money, could give a load of farm produce for a few favorite chapters. In this way, Wycliffe's translation was spread throughout the country among all classes. The great number of copies sent out is shown by the fact that after the lapse of five hundred years one hundred and sixty-five, more or less complete, are still said to be preserved in England.

At a later time when persecution began, men hid these precious copies, and read them with locked doors at night, or met in the forests to hear them expounded by preachers who went about at the peril of their lives. These things led Wycliffe's enemies to complain "that common men and women who could read were better acquainted with the Scriptures than the most learned and intelligent of the clergy."

John Wycliffe died at his beloved Lutterworth in 1384. His remains were interred in the church. Forty years after his death, a decree of the church council of Constance ordered the reformer's body to be dug up and burned. Tradition says that the ashes of his corpse were thrown into a brook flowing near the parsonage of Lutterworth, the object being to utterly destroy and obliterate the remains of the arch heretic, as he was termed. "This brook," Fuller says, "did convey his ashes into the Avon, Avon into Severn, Severn into the narrow sea, and so into wide ocean. And so the ashes of Wycliffe are the emblem of his doctrines, which are now dispersed the world over."

There are several portraits of John Wycliffe, and all agree in representing him as a tall slender man, with a scholarly, somewhat ascetic face. He wears a full beard and usually his head is covered by a cap. He fills a large space in the history of Protestantism, and no one can have an adequate knowledge of the early days of religious striving without being acquainted with the life and

work of the "Morning Star of the Reformation"—Fred Myron Colby, in United Presbyterian.

#### FREE SPEECH AND FREE PRESS.

The Roman Catholic Church is the enemy of free speech and free press is an absolute necessity in order to personal and national liberty. If truth may not be told by word and by print, the greatest wrongs may remain concealed and go unredressed; the greatest evils may be kept secret and may go unexpressed; the greatest tyrannies may be unknown to the proper authorities and may be unpunished.

In our own country we have always rejoiced over the fact that, whatever other hardships and privations we might suffer in our new land, we have the rights of free speech and of a free press. Our fathers who laid the foundation of our government, coming, as they did, from Scotland, Holland, France and other parts of Europe, knew what it was to be persecuted even unto death, to be stripped of property, to be harassed and hounded, because they believed the Gospel and would not accept the domineering leadership of Rome. The great history of the Reformation, recounting the slaughter of the Hussites, of the Huguenots, the Protestants of Holland, and the hundreds of thousands of innocent men and women, by burning at the stake, by the force of the sword and by the horrible tortures of the inquisition, must not be lost sight of by this generation, as a warning against the cruelties of Romanism. Nor must the heroic and masterful words of Huss, Luther, Calvin, Zwingli and Knox, as they taught their people to believe in God and His holy Scriptures, in opposition to the false and cruel leadership of the Church of Rome.

But we are in danger, just now, of forgetting. We are in danger, just now, of coming under the cunning and oppressive power of this body. Rome is massing her forces and is attacking every influence and every person that is disposed to let the light shine upon her past history and her present tactics.

Recent efforts have been made in Congress to prevent a certain paper from having the privilege of the mail service, and this not because it is evil or obscene but as everyone knows, because it tells the truth as it learns it about Rome. But if this paper should be suppressed so might and would others be, speedily, by the swift operation of some secret process

es for the destruction of the freedom of the press.

And the attack on free speech goes on. A riot recently occurred in Pittsburgh over the giving of a lecture on Martin Luther in Carnegie Hall by a well-known minister, under the auspices of the Guardians of Liberty. The police, who, in too many cities are made up largely of Roman Catholics, tried to ignore the matter afterwards, but there was an outrageous attempt of a large body of men to break up the meeting. Ten men were finally arrested, and, whatever the result, the element that is the enemy of free speech wherever the truth is told as to Romanism is, and will be, answerable at the bar of American opinion. So was there an audacious attack upon a well-known and respectable lecturer at Oelwein, Ia., on June 12th, after he had spoken to them. Struck twice in the face in a mob that assaulted him, his hat knocked off and his head struck with an iron weapon that cut and wounded him, this man, in free America, paid the penalty for telling the truth about one of America's greatest menacing dangers and exercising the privilege of free speech.

If such things are permitted to go unpunished and unexpressed where will be our liberty in a short time? We can not submit to be silent at the dictation of any modern Inquisition. Nor will we.—Herald and Presbyter.

#### Home Circle.

##### CHILD COLPORTER.

"Mother, will you promise me something?" asked a little boy, laying his hand on his mother's shoulder, as she sat busily sewing.

"Promise you what?" asked she.

"Will you only say 'yes,' mother?"

"That would be very rash; you do not want me to say 'yes' in dark, do you, Eben?"

"O, but mother you might say so now, I know," persisted the child.

"Then I am sure you had better tell me what you want me to say 'yes' to," said the mother.

"Well, then, may I be a real colporteur? May I, mother, please?" asked the boy, looking earnestly into her face.

"A real colporteur, Eben?"

"Why the other day, when I stayed at Mr. Martin's, I saw a colporteur, and then we boys

played at being a colporteur; shall I show you how? You make believe to be a poor woman in a log cabin, mother, and I will come in."

Eben went out; his mother went on sewing, when by and by a knock was heard at the door. "Come in," said she. The door opened, and in walked the make-believe colporteur, with his great coat on, his cap over his ears, and a bag of books slung over his shoulders.

"Would you not please to like a good Christian book, ma'am?" said the make-believe colporteur; "one that would do your heart good?"

"I do not know that I should," the old woman in the log cabin seemed to answer.

"O, I'll tell you about them, and then you'll be very thankful I've come." He took down his bag, and opened it. "Here is 'Little Henry and his Bearer,' there is hardly anything to equal it"; turning over the leaves of the little book, and thrusting them up in her face. "Little Henry was a heathen; he did not know about God; he was fretful and very naughty. Neither his mother, nor father, nor any one told him about Jesus."

"But suppose I am too poor to buy?"

"Then you shall have it for nothing, if you will read it. It is as good as preaching; please take it," and the make-believe colporteur put the book into the hands of the make-believe woman of the log cabin.

"There, mother," Eben then exclaimed, throwing back his cap, "can not I be a real colporteur?"

Why mother, there are a great many folks down behind this street—The little children swear. I asked them if they had any good books, and they said no. Could I be a colporteur, mother? I am not too little, am I?"

"Where can you get books, Eben?" said she.

"Why, I have some. Jane can give me a few, and Susan; perhaps you and father will help. Don't you think, mother, we can spare our books? We have read them through and through. Why, you know, we ought to try to do good with them."

The mother gave her consent. How interested Eben was in collecting and assorting his little books! This would do best, and that has the Ten Commandments in it, and another was about lying; he looked them all over, and could tell what each was about. When Saturday afternoon came, his mother thought he might forget it, for his brothers

loved play, and always wanted Eben to go with them. But no.

"Good bye, Mr. Colporteur," exclaimed Jane. His mother took tender interest in all his proceedings; she did not hinder him, for she thought happily the Lord hath sent him; and when she watched him go forth so serious and so earnest, she bade him God-speed in her heart, and prayed that the gracious Savior might please to bless these humble doings.

Eben was gone a long while, and when at last he came back, he had many things to tell his mother.—Herald and Presbyter.

#### PROGRAM OF THE PACIFIC DIST. CONFERENCE.

To be held at Aberdeen, Idaho, October 5-8.

##### Sunday, October 5.

Forenoon—Mission service.  
Home Mission.—Rev. H. J. Krebhiel, Redley, Cal.  
Foreign Mission.—Rev. F. F. Janzen, Paso Robles, Cal.  
Afternoon—Children festival.

##### Monday, Oct. 6.

Forenoon—Conference sermon by the chairman, Rev. M. Horsch, Upland, Cal.  
Preliminary business; reports of the Evangelizing committee, treasurer and Sanitarium committee.

##### Afternoon—

1. Topic—Can a conference grow and prosper without spiritual harmony? Rev. S. S. Baumgartner, Pratum, Oreg.  
2. Topic—How can we get non-Mennonites, who may live isolated in our community to become identified with our church? P. R. Achshtman, Almont, Wash.

##### Tuesday, Oct. 7.

Forenoon—Sunday School Convention.

1. Topic—Possibilities of a Sunday school teacher. J. J. Eymann, Redley, Cal.

2. Topic—Responsibility of the Sunday school for the future church member. Adolf Ledig, Upland, Cal.

3. Topic—Can a Sunday school class be successful without absolute confidence towards its teacher, and how can the same be revived? D. Krebhiel, Lind, Wash.

Afternoon—Christian Endeavor Convention.

1. Topic—How can a Christian Endeavor Society develop a greater evangelizing power? M. Gerber, Pratum, Oregon.

2. Topic—Why should each congregation have a Junior and Intermediate society. C. F. Mueller, Redley, Cal.

3. Topic—How should the Bible be used for personal growth and personal work. J. P. Neufeld, Dallas, Oreg.

##### Wednesday, Oct. 8.

Forenoon—Business meeting. Ministers' Conference.

Afternoon—Bible Study, led by Rev. H. J. Krebhiel, Redley, Cal.

Evening—Ladies' Missionary Society Convention.

Each session will be preceded by a devotional service.

J. K. Licht,

C. U. Widmer,

Jacob Krebhiel,

Committee.

Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.

#### Contributions.

##### FOREIGN MISSION.

For Foreign Mission in August. General Treasury.

Legacy of Maria Stauffer, Halstead, Kan., \$250; Menn. church, Pretty Prairie, Kan., \$200; friend of mission, Noble, Iowa, \$30; Christian church, Moundridge, Kan., \$11.75; John P. Kaufman, Moundridge, Kan., \$50; Hillsboro church, Kan., \$28.68; First Menn. church, Redley, Cal., \$24.88; mission meeting, Redley, Cal., \$9.50; Tabor church, Goessel, Kan., \$25.02; Hoffmangau church, Buhler, Kan., \$33.35; Ebenezer church, Gutoho, Okla., \$16; Menn. church, Boyertown, Pa., \$10; S. S. Menn. church, Deer Creek, Okla., \$3.01; Menn. church, Herbert, Sask., \$105.70; Bethesda church, Henderson, Neb., \$30.12; Halstead church, Kan., \$53.31; Gnadenberg church, Whitewater, Kan., \$24.35; San Marcos Men. church, Paso Robles, Calif., \$15; the tenth, Berne, Ind., \$15; mission box, ditto, \$16.47; birthday gifts, 20c; Gideon Sprunger, ditto, \$2; mission friends, Orienta, Okla., \$10; Bergtal church, Pawnee Rock, Kan., \$16.26; S. S. Brudertal church, Hillsboro, Kan., \$33.14; friend of mission, Goessel, Kan., \$75; Eden Menn. church, Schwenksville, Pa., \$50; Bertolotti Menn. church, Frederick, Pa., \$12.85; friend of mission, Beatrice, Neb., \$1; Gerhard Regier, Whitewater, Kan., \$14.70.

##### Treasury for Special Gifts.

Mission society, Inman, Kan., for P. A. Penner, \$12; John P. Kaufman, Moundridge, Kan., for H. J. Brown, \$50; Mrs. J. C. Mehl, Upland, Cal., for Bible woman in Champa, \$15; Y. P. S. Bethel church, Inman, Kan., for church in Champa, \$21.41; Y. P. S., First Menn. church, Phila., a Funk memorial, \$28.50; Hereford church, Bally, Pa., a Funk memorial, \$30.25; mission friends, Orienta, Oklahoma, church in Champa \$10; ditto for home mission, \$10; mission friend, Moundridge, Kan., for church in Champa, \$25.

##### Treasury for Lepers.

Mission friends, Orienta, Okla., \$20. Gratefully acknowledged, Gustav Harder, Treas. John G. Regier, Asst. Treas.

##### EMERGENCY RELIEF.

##### Storm and Flood Sufferers.

Anonymous, \$1; Bethesda Congregation, Henderson, Neb., \$42.35, per D. A. Janzen; Sichar congregation, Cordell, Okla., per Y. W. Schmidt, \$5; several persons, per Rev. H. P. Krebhiel, \$6; Christian Mennonite church, per P. H. Krebhiel, \$28.75; Wisner Salem Mennonite S. S., per A. C. Schowalter, \$39.56; Anonymous, \$50.

##### Where Needed.

"A Friend," \$1.50.

Gratefully acknowledged, Harrison Landis, Treas.

"The Mennonite" from now until January 1915 and "Krebhiel's History of the General Conference" to a new subscriber for \$2.00 To Ministers \$1.50



## The Mennonite.

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Rev. C. van der Smitten, Editor, Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

## Editorial.

### MENNO SIMONS AS REFORMER.

II.

As a fourth demand which Menno and his friends made, he names baptism. "A true Christian baptism, first in Spirit and fire and afterwards in water, as obedience of faith, for Christ Jesus has thus commanded all believers, and the holy apostles have taught thus."

"In Matt. 28:19-20 we have the Lord's command in regard to baptism, when and how it shall be performed and received according to God's command; that first the gospel has to be preached and then those are to be baptized, who believe in it, as Christ says: 'Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.'" Mark 16:15-16. See that is Christ's command, thus the apostles have taught and practiced."

Menno decidedly demands the rebaptizing of such, who have been baptized as infants. He says: "If Christ Himself was baptized, who had no sins, and if those have been baptized by Paul, who had been before baptized with John's baptism, which baptism was from heaven, why do you despise the Lord's baptism, since you are poor, miserable sinners and have been baptized without knowledge and without faith. We think that the commandments are much more painful and hard for the perverse flesh, which always prefers to go its own ways, as to receive a handful of water."

In regard to baptism Menno surely was a reformer, and the Protestant as well as the Roman church needed a reformation in

this respect. Menno's teachings in regard to baptism are now recognized by millions of Christians.

"Fifth, we teach, seek and demand that Lord's Supper, which Christ Jesus Himself has instituted and used (Matt. 26:19; Mark 14:22; Luke 22:19; I Cor. 11:23), namely with a congregation which is outwardly without spot or wrinkle, that is without distinguishable transgression or malice; for the congregation judges only that which is visible; but as regards inward malice, which does not show itself to the congregation outwardly, as the betrayal of Judas, that God alone has to judge and to condemn, for He alone and not the church knows the hearts and minds; second under both forms, namely with bread and wine, for remembrance of the death of the Lord; and thirdly for the revival and testimony of brotherly love, as the supper has been called by the ancients 'a fraternal meal'."

"Here the bread of the Lord's Supper is called the Lord's body, and the wine the Lord's blood. Mat. 26:26-28. The sign is for the reality, not that it is His real flesh and blood (for with that He is ascended into heaven and sits at the right hand of the Father, immortal and imperishable in eternal majesty and glory); but it is a sign which exhorts us, and a remembrance that the Son of God, Christ Jesus, through the innocent sacrifice of His flesh and blood has redeemed us from the power of the devil, from the kingdom of hell and eternal death, and has led us victorious into the kingdom of His grace, as He says Himself: 'This do in remembrance of Me.' Luke 22:19."

"It is to be remarked, that there is no greater proof of His love, than to suffer death for some one; as Christ says: 'Greater love hath no man than this, that a man lay down his life for his friends.' John 15:13. Since now the sacred sign is only the memorial of the Lord's death, and death is the highest proof of love, we are exhorted here, when we sit down to the Lord's table to eat His bread and drink His cup, that we earnestly remember and proclaim not only His death, but also all the glorious fruit of the divine love, which has been shown to us in Christ. John 3:16. 'Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him.'"

"We have to notice, that here in the Lord's Supper is represented to us the Christian unity, love and peace, and that we are exhorted to practice these virtues, for all true Christians must heartily pursue them and fight for them." Paul says, I Cor. 10:16:

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September 4.

"Seeing that we, who are many, are one bread, one body; for we all partake of the one bread."

"We have to notice, that the holy supper is a communion of the body and blood of Christ. I Cor. 10:16: 'Since it is then one communion, I will fraternally exhort you altogether to earnestly examine yourself (Heb. 3) whether you have become partakers of Christ? whether you are flesh of Christ's flesh and bone of Christ's bone. And whether you are in Christ and Christ in you?'"

v. d. S.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.  
To Ministers 75 cts.

## Correspondence.

Wadsworth, O., Aug. 25, 1913. On the evening of August 17, the Bluffton College Quintet rendered an excellent sacred concert at Wadsworth Mennonite church. The audience was an appreciative one. The little church was well filled. At this time the correspondent will mention the cantata given by the intermediate department and little folks of the Sunday school. The cantata was given the evening following "Children's Day". The little folks were interesting. The drills and the singing were enjoyed by all present.

Mrs. W. B. Schaub.

Napier, Pa., August 25, 1913. Dear Brethren:—The weather is fine here; it is cool for a few days, owing to a hail storm last week some place. There was church Saturday evening and yesterday following Sunday school, the subject being "Trouble." Rev. H. G. Snyder had his foot mashed last week but he filled his appointment here. We had a fine Sunday school yesterday. Our lesson being the bread from heaven. The lesson is a good type of today. The more you try to direct the people of today the more they complain. They are well blessed with plenty to eat, to wear and drink, still there is something wanting and a great many people are too ignorant to know that peace of mind and heart and the love of God in their hearts is the main thing. A great many belong to the church but all the teaching our good brothers can do there is still something wanting, they don't love their brothers, they don't love their neighbors, they don't speak to some of their brothers and sisters in the churches. You could not sell them a Bible for love or money. They

have no time to read it. The children of Israel were only faithful long enough to get on the way, not out of Egypt yet, they told Moses they would rather serve the Egyptians than die in the wilderness. Their faith was not strong enough to carry them out of bondage. God was good to them in every way, yet they failed to be faithful. Mrs. Henry Kline.

## ENDOWMENT OF RELIGIOUS PAPERS.

To give substantial gifts to educational, missionary and benevolent societies is a praiseworthy and profitable action. But is not the religious paper also an institution whose influence is often as potent as that of any other organization for the intellectual and spiritual good of men? A newspaper maintained for the dissemination of religious news, the statement of religious truth and the perpetuation of religious influence is second to no other means for developing the spiritual life of its readers and stimulating them to the support of the great missionary and benevolent activities of the Christian church. It is often presumed that because such a paper is in a sense a business enterprise, it is therefore a profitable one. This is almost never the case. The great majority of such papers are published at a loss which must be periodically made up by their friends; or are carried on by the personal sacrifices of those immediately concerned in their production.—Christian Intelligencer.

## JESUS PLUS—YOU.

By Rev. I. H. Albright, Ph.D. Whoever the author of the expression "saved to save" may be, he struck a high key-note in successful evangelism. Jesus is not here any more in person to carry on the work of redemption. He commenced while on earth. He delegated the work of saving the world to His disciples and followers. He says to them, "Go ye into all the world, and preach the gospel to every creature," and this gospel "is the power of God unto salvation to every one that believeth."

Jesus allies His followers with Himself. He and His true follower are not two, but one. This oneness is not a legal fiction, or something imputed for which there is no corresponding reality, but an actual oneness in heart. Jesus chose His followers that they may bring forth fruit. (John 15:16.) The aim of a saved life is not peace, or joy, or happiness, or satisfactory emotion, but fruit and more and more of it. A fruit-

1913.

less Christian is a useless Christian. Jesus said, "I am the vine, ye are the branches." The branches, clinging to the vine, are the fruit-bearers. Whatever Jesus does in the work of soul-saving He does in and through His followers. When Cornelius was saved, it was not Jesus alone who saved him, but Jesus plus Peter. When the inquiring treasurer was saved, it was not Jesus alone, but Jesus plus Philip. When Saul was brought into an assured hope, it was not Jesus alone, but Jesus plus Ananias. Back of all conversions is Jesus; but the clusters of fruit always hang to the human branches. He does not save men except through men. He alone can save men, but He can not save them alone. He must have your help, my help, to win souls to Him. Every professed follower of Jesus is a helper or a hinderer in the work of winning souls for Christ. Brother, sister, will you be a helper of the Lord's in your church in saving souls? "Heaven's gates are shut to him who comes alone: Save thou a soul and thou shalt save thine own."

New Holland, Pa. Watchword.

## Editorial.

The Mennonite congregation at Richfield, Juniata Co., Pa., is to have its second annual Bible conference September 5-7. We recall the interest and enthusiasm the conference inspired in those whom we met who were present last year and the missionary enthusiasm displayed then in a specially practical way. Missionary interest is the best sign of spiritual health. When a church is ready to do its part in winning the world for Christ it grows bigger than the locality in which it finds itself. It is then one of the great world-moving forces for salvation and righteousness.

The program of the coming convention is largely devoted to the study of the person of Christ. In this day when the divinity of our Lord is questioned even by some who profess to be preachers of His Gospel and when some in the church are becoming skeptical of such things as the immaculate conception, miracles and the resurrection it is well that the whole membership of the church thoroughly strengthen itself in the Scriptures so as to meet the subtle attacks to which every Christian is certain at some time to be subjected. When Christ is exalted, when the people are hungry for His Word and determine to be sure of their ground by learning what the Scriptures

## THE MENNONITE.

have to say we may as well snap our fingers at the unbelieving world. They then have no power or influence over the follower of Jesus, or in the world either, for that matter.

We congratulate our brethren of the Baptist church on the coming jubilee celebration of the landing of Adoniram Judson in Burmah. Among the many men of God who have distinguished themselves in pioneer work on the foreign missionary field Judson takes a conspicuous place. We custom ourselves to speak of him as the "Apostle to Burmah" while the natives among whom he labored, gave him the name "Jesus Christ's Man". Could anything better indicate the saintliness of the man than this tribute from those whom he set out to save from heathendom? His life in Burmah was full of thrilling experiences; particularly was his position difficult when the native government was at war with a Christian power. Today, as we look back to the pioneer efforts of this noble soldier of the cross, we are happy in the knowledge that Burmah is one of the well occupied fields. This of course does not mean that Burmah is on the way to immediately becoming a Christian nation, but it does mean that here there is a possibility of a native church developing sooner than in many other fields. The story of the opening and development of the Burmah field is interesting.

About a hundred years ago eight persons set out on a voyage from America to India. They were in two evenly-divided groups. One group embarked at Salem, Mass., on the ship Caravan, and the other left Philadelphia on the ship Harmony, which explains the special interest which local Baptists have in the centennial. All these adventurers were under appointment as the first missionaries of the American Board of Commissioners for Foreign Missions, then a recently organized society of the Congregationalists. In the party from Philadelphia were Adoniram Judson and his wife, Ann Hazeltine Judson, who, through reading the Scripture on the voyage, became converted to the belief of baptism by immersion, and left the Congregational Church. She immediately joined the Baptist denomination.

Because of poor traveling facilities it was July 13, 1813, before the Judsons arrived in Burmah. They gathered around them a few natives and established the first Baptist mission in India. To support the new enterprise, one of the party, Luther Rice, re-

turned to America after a few months spent in India, and traveled over the Eastern section of the United States, appealing for funds and telling about the great opportunity in India for missionary work. This appeal was responded to by a number of volunteer workers, who labored so vigorously with the small sums raised that the American Baptists, almost unorganized themselves, found themselves the supply font of a large army of foreign missionaries. A body for the control of this work was soon organized, however, and the Baptist missions in India and China are still the most numerous among the denominations from this country.

## A GREAT TEMPERANCE BOOK.

A very important contribution to temperance literature lies before us. It is the gift of the author, Mr. Fred Rohrer, of Berne, Ind., and bears a title that in itself is suggestive of a problem that confronts every community in this country, "Saloon Fight at Berne, Ind."

The little town of Berne, in many respects, is and has been like hundreds of other towns such as one finds through the middle states, it has its Main street, clean, well paved, and faced by prosperous business places, banks, offices, etc. Its resident section is neat and shaded with beautiful trees which cast their refreshing shade upon the well kept homes of its citizens. Once there were saloons, now there are none, in this respect the town is like those who have followed the example of Berne and driven them out, it is unlike those that have retained them.

But Berne has its peculiarities. It is a Swiss town.—The dialect of the Canton after which it is named is heard in its street and stores. If the country about were not as flat as a table and if the horizon presented rugged snow-topped mountains instead of just melting into space one would think himself in the country of William Tell. Like Switzerland, Berne has been compelled to recognize that it contains men of might. In reformation times Calvin came to Geneva and ruled by the city with a rod of iron. Though a prince among theologians, to us he is remarkable as a man who ruled a city. Berne has its preacher of keenest logic, its Calvin, if you please, a man with whom the enemy can neither compete in argument nor compromise when it comes to matters of right and wrong. This pastor has among other things been years at work in committing his flock to the side of temper-

ance. While the book does not bring him into the lime-light, the reader may readily see that the assistance and encouragement he and other influential members of the church gave the writer was, next to the assurance that God gives those engaged in a righteous cause, of great value.

Mr. Rohrer tells how Berne went "dry" and in telling it he has written a book that will make Berne more famous than a certain brand of beer, which has made Milwaukee so. In his recital he tells how that in spite of unsympathetic officials, the law can be enforced effectively if somebody is only ready to go about in real dead earnest. He shows how that a temperance reform is a good thing for the morals, the business and the religion of a community by putting its saloons and its lock-up out of business, making the place uninteresting to loafers and law-breakers, making the banks work over-time, and filling the churches with earnest consecrated worshippers. It also shows how that those who are willing to devote their energy to "rough-house" in the interest of the saloon may become decent, useful citizens when the saloon is put out of business. But all this is commonplace compared to the mighty faith in God so modestly and beautifully portrayed in telling the story. Mr. Rohrer had to have the courage of a martyr during the years of the campaign he engineered against the liquor power. He seemed at first like a little David in the face of a mighty Goliath. Today he is the biggest man in Berne and Goliath is dead. The Philistines have fled and the cleaning-up is all over. The few friends of liquor in Berne have no influence and an election that could vote Berne wet again, would be about as possible and effective as a vote to return to the stone-age. But all this has cost more than mere effort or enthusiasm. Mr. Rohrer's house was dynamited by the liquor power while he and his family were asleep, in an attempt to kill them all, four times he was beaten up and badly injured, he was arrested and tried once under the false charge of ballot-stuffing and on another time he was locked up by the sheriff so as to keep his enemies from getting at him and doing him harm, but the plucky reformer kept at it until the town was dry. Mr. Rohrer is a Mennonite who, while he believes as Mennonites should, in obeying law and enforcing respect to it, does not believe in injuring anyone. While he makes no parade of his non-resistant principles one can see a man true to them in the story he tells. It takes a braver

## THE MENNONITE.

September 4.

man to be non-resistant than one who is ready to fight for his rights. Mr. Rohrer, in this fight, became the anvil that wore out the hammer. He might have had redress to law and put some one in jail or sued him for damages, he might have "toted a gun" or carried a club, but he didn't, and this is why:

"You may wonder by this time why I never defended myself. "Because I didn't want to hurt anybody."

"Yes, you say, a man has a right to defend himself, even at the risk of another man's life, because self-preservation is the first law of nature."

"It is to the natural man who has been born only once and for whom all laws are made; but not to the man who has been born the second time. I would let a man shoot me or in any other way take my life ten times before I would ever do anything to endanger his life while he is committing a crime."

"Why? "Because I believe it is better to send a man to heaven than to hell."

A beautiful tribute is paid to the wife of the author, who, when his life was in danger, as it frequently was, bade him go on because she preferred being the widow of a dead hero to being the wife of a living coward. God bless her and all noble women who have had to endure because rum is such an awful curse!

The book is splendidly printed, interestingly illustrated, well bound and should be in every Christian home because it is sure to inspire interest in temperance work and determination to fight against the hellish rum-power. We predict that in temperance literature it is destined to become a classic. Copies may be secured through the book rooms of "The Mennonite Book Concern". We assure our readers that the book is worth many times the half a dollar it costs.

### NOTES ON THE SUNDAY SCHOOL LESSON.

September 14.

#### The Ten Commandments.

Exod. 20:12-21.

Golden Text—Luke 10:27.

While the first table of the law concerns our duties to God, our duty to man as outlined in the second table must follow as an evidence that we are right in our relation to God. There is no such a thing as doing right by God and yet not doing right by our fellow creatures. The ten commandments are the standard God sets for our living. We can no more fully keep the precepts of the second table than we can those of

the first. The law to the Israelites was a regulation of their social life. To us it is become a school-master to lead us to Christ, i. e. to show us how utterly impossible it is for us to obey the law of God and to drive us to Christ who fulfills the part for us that we cannot fulfill.

The fifth commandment directs honor to father and mother. The family is the unit of society and must be well and safely established if society is to amount to anything at all. Honor to mother is commanded here. This was a great advance in ancient rule. Women at that time were scarcely a consideration. In non-Christian lands woman still remains either the slave or the inferior of the husband. Under Christian influences and in Christian lands next to God mother and wife are become the sweetest, dearest words in the language. The honor of father and mother includes

(1) Listening to their instruction. (2) Obeying their commands (of course this means so long as their commands do not conflict with the commands of God). (3) Respecting them and loving them. (4) Providing for them. There is no more to be despised type of character on earth than the character who neglects parents or dishonors them. Every dishonorable deed or word is an act of dishonor to parents. This is the first commandment with promise.

Woes are sure to overtake anyone who persists in a career of dishonor and disrespect to parents. The nation that gives way to disrespect to parents cannot long endure. The sixth, seventh and eighth commandments insure the sacredness of life, person and property. Without the guarantee that these things are protected an orderly happy society is utterly impossible. The commandment protecting life gives every man the right to live. He is created in the image of God and no human being has a right to do violence to that image. The wrong done in destroying a life is a thing that can never be made right. Wars are never right because life is destroyed without excuse. If it is wrong to take life it is also just as wrong to do those things which shorten life. An undutiful child, a drunken or unfaithful husband may be the cause of the death of the mother or wife. That is murder. The rum-seller contributes by his business to the miseries that shorten life. Before God he must answer for murder. The seller of impure food, the greedy employer who grinds out the lives of his working people and the one careless about sanitary precautions are takers of life and

thus violators of the sixth commandment.

The seventh commandment defines the sacredness of the sexual relation and of married life. The violation of this principle destroys all moral sense, wrecks body and soul and undermines society. It leads to murder and other base crimes. The seeds of impurity are sown in the heart. The pure heart is protection against impurity. "Blessed are the pure in heart." Every sexual sin is debasing; those who commit them are the foulest, meanest and most to be despised of all men and women.

The eighth commandment makes everyone's property as sacred to him as mine is to myself. The taking of anything without giving in return is just equivalent is theft. Every employer who underpays his hands steals from them, every employee who does not do the worth of his wages for his employer robs him. Graft, gambling, rebate, bribery are types of stealing.

The ninth commandment makes one's word sacred. The power of speech is unique with mankind and the Creator never designed it for a base and untruthful use. To degrade speech by untruth is to sin against God. This commandment also makes one's reputation a sacred thing in the sight of God and men. One's reputation is a precious treasure that may be easily blasted either by carelessness or deliberate action. Some may escape the punishment of men for this violation but God will not let it go unnoticed.

The command against coveting when obeyed will be a protection against the violation of the four immediately preceding. Coveting leads to sin. How few confess to the sin of covetousness!

### NOTES ON THE C. E. TOPIC

September 14.

#### Favorite Verses. IV. In the Gospels. John 1:1-14.

The gospels are so many lives of our Lord written by four men at different times, under different circumstances and from different points of view. They are the evidence of four reliable witnesses to the most important person whom men may know and the most important events in His life which are of vital import to all men. Art has taken the suggestion of Ezekiel's Cherubim, the "four fold visaged four" and made the man the symbol of Matthew's Gospel expressing the kingly and human nature of Christ. The lion is the emblem of Mark expressing courage, dignity and energy. The ox is the emblem of Luke, expressing power and sacrifice, Christ's priestly and mediatorial

office. The eagle is the emblem of John, because "he soars to heaven above the clouds of human infirmity and reveals to us the mysteries of the God-head, and the felicities of eternal life, gazing on the light of immutability with a keen and steady ken."

In seeking for favorite passages in the gospels one naturally turns to those which have most to do with one's salvation. Perhaps nine out of ten Christians will claim John 3:16 as their favorite verse in the gospels. Luther called that verse the "Little Bible". It does, in a few words, reveal the whole purpose of God in providing our salvation and turns the seeker to its only source and reveals to him how he may become possessed of it.

In the gospels we have Christ's life described. Various important incidents are pictured, His discourses are reported and His miracles are portrayed but all lead to His death on the cross and His resurrection from the dead. It seems to us every Bible student will find some particular incident in the Lord's life especially dear to him. If he has hard questions to solve, Nicodemus and the Lord in conference will comfort him; if he is poor, the observation He has to make about the poor woman's contribution, encourages; if he is blind or sick or in trouble, he will find a miracle to give him comfort. No one ought to undertake to go the Christians road without having many of the Lord's sayings at his tongue's end. Every verse of the Sermon on the Mount should be lived as well as learned by the Christians. The prayers of our Lord, His discourses concerning the kingdom and His coming are the hope of the faithful. Can anyone get along without laying them up in his heart?

But about the cross cluster our dearest affections. With tears the words describing His agony for us must be burned into our hearts. Other passages may be cheering and helpful but the assurance of our salvation comes from the cross alone. After the cross the triumph of the resurrection. "He is risen!" What a glorious happy climax! Sin, death, suffering and agony end with the grave for those who love Him. After the heart-aches for His agony comes the joy in His and our triumphs.

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## Items of the Week.

### EXPRESS RATES CUT TO FIGHT PARCEL POST

Chicago, Aug. 29. — Officials and agents of the Wells Fargo Express Company, in session here, struck a blow at the parcel post when they decided to fight the innovation of the government with its own weapon—low rates. It was asserted by officials of this company that other express companies are contemplating taking similar action in the war against the parcel post.

In future, the city dweller who wishes fresh butter and eggs on his breakfast table will, according to express officials, do well to consult the rate column of any express company.

Recently the express companies have created "an order commission and food products department." The object of this department, according to the companies, is to "study the food problem from all viewpoints, to enlarge the order and commission feature of our business and to extend the company's facilities to all without discrimination."

"The 25,000 employees of our company along its ninety thousand miles of railroad track have been instructed to ascertain what kinds of shipments are obtainable from their offices, and to have shippers apply for rates. At the present time the express companies are willing to furnish rates on butter, eggs and cheese which will enable the citizens of Chicago and other large cities to ship in these commodities at a low price."

"The companies are seeking to give a maximum weight for a minimum charge of 35 cents a shipment, no matter what the distance. "For instance, the person who wishes to get English walnuts, prunes or other products from the Pacific coast may now obtain them for the lowered rate."

"Perhaps the best way to make use of the cheap express rates is to form butter and egg clubs, agreeing to take at least thirty pounds at once of these commodities from one farmer. If these clubs are formed it will be easy for the express companies to have eggs selling in Chicago for 21 cents, which under ordinary circumstances would sell for 25 cents. Butter can also be purchased much cheaper by this means."

The express companies have arranged to inform farmers what farm products are needed and where, and by this information bureau they will attempt to "beat the parcel post."

Agents for express companies in throughout the country have been instructed "to secure data regarding various food products, where obtainable, producing districts; also names of dealers, hotels, restaurants and other buyers and tabulate same in convenient form for the information of buyers, agents and other persons."

### CHARLTON TAKEN TO SCENE OF CRIME

Genoa, Aug. 30. — Porter Charlton, under escort of Lieutenant Granchini and Carabinieri Rizzo, of the Italian military police, was brought ashore here today from the steamship *Re d'Italia*. After a few hours in prison he was hurried to Como, where he is to stand trial for the murder of his wife, three years ago.

## THE MRNNONITE.

### SEVENTEEN KILLED AND MANY HURT

#### Ill-Fated New Haven Road Has Another Wreck.

New Haven, Conn., Sept. 2. — Seventeen people are dead and fifty or more are injured, as the result of a wreck which occurred on the New Haven railroad, just outside this city, early today. The seventeen dead include four who died in hospitals.

Although the wreck occurred at 6:55 a. m., only about half of the dead had been identified at noon. All the passengers were in their night clothes when the rear-end collision came, making identification difficult.

The second section of the Bar Harbor limited, the New Haven railroad's finest train out, of the Maine summer resort district, was telescoped by the first section of the White Mountain express while the Bar Harbor limited was in a block between North Haven and Wallingford.

Both trains were heavily laden with returning excursionists from resorts in Maine and the White mountains. They were running behind time through a heavy fog.

On the body of a young woman who had a hand bag with the initials "M. H. H." or "M. H. M." was jewelry worth at least \$10,000. She had evidently been dressing when the crash came. In the chaos was a string of one hundred pearls, with three diamonds in the clasp. She had also an opal and diamond bar pin and an opal brooch.

The Bar Harbor limited had stopped in the block, but the last car of the long train was just on the edge of the block limits. The signals had cleared and the express had got under slight headway when the White Mountain express came along. The engineer of the latter was unable to stop his locomotive, and crashed completely through two of the sleepers on the Bar Harbor train and knocked the next sleeper over the embankment.

The shock of the collision was so terrific that the linen and bed clothing from the berths in the sleepers was swept out of the broken windows and carried to the telegraph wires and poles nearby, where it still hung when the wrecking trains arrived.

The White Mountain express was scarcely scratched by the collision. It proceeded on its way after a few hours' delay, arriving at the station here at 9:40, and proceeding at once to New York.

Engineer Miller, of the White Mountain express, said on reaching this city: "The fog was so thick I didn't see the signal set against me until I was almost abreast of it. I set all the brakes and then jumped." Later he was arrested.

The one overpowering impression gained from looking at the pile of wreckage was the utter demolition of the wooden cars. The big locomotive shattered them like a cannon ball striking a pine box.

### PACIFIC END OF PANAMA CANAL IS BLOWN OPEN

Panama, Sept. 1. — The waters of the Pacific were pressing against the solid masonry of the Miraflores lock today, the last remaining barrier at the western end of the Panama canal having been thrown out by dynamite yesterday. Dredges passed through the newly made opening last night and in a few days the last vestiges of the barrier will be removed, establishing a

practically completed channel at the Pacific end. The dredges will begin tomorrow to remove the last barrier of the Atlantic channel. When this work is accomplished ships may navigate to the locks at both ends.

### FOURTEEN KILLED IN WRECK IN ENGLAND.

Kirby Stephen, County of Westmoreland, England, Sept. 2. — Fourteen persons were killed and thirty persons injured in a collision of two sections of the famous London-Scotland express early today.

The wreck occurred on the Midland railway near Hawes junction, the two sections being southbound for London.

The two trains had left Carlisle for London at 1:35 and 1:47 this morning, respectively, and the collision between them occurred fifty miles south of that place on a high and lonely moor.

### 158 KILLED AND 3,628 HURT IN TRAIN WRECKS

Washington, Aug. 29. — Defective roadways and defective equipment jointly caused more than 70 per cent. of all the derailments on all the railroads of the United States during the quarter ended March 31 last, according to statistics just announced by the interstate commerce commission. Of derailments due to defective roadway, more than 20 per cent. were caused by broken rails.

During the quarter 158 persons were killed and 3,628 were injured in train accidents, these figures showing a decrease of 109 killed and 1,157 injured, as compared with those for the corresponding period of 1911.

#### Accidents to Employees.

In other than train accidents, including accidents to employees while at work, to passengers getting on or off cars, and to trespassers, 2,086 persons were killed and 17,194 injured showing a decrease of 30 killed and an increase of 1,480 injured. By industrial accidents, not involved in train operation, but occurring to railway employees on railway premises, 97 were killed and 2,612 injured, a decrease of 1 killed and an increase of 3,836 injured.

The total shows a decrease of 140 killed, and an increase of 4,159 injured, as compared with the corresponding quarter of last year.

### MURDER SYNDICATE TO BE EXTERMINATED

Freetown, Sierra Leone, West Africa, Aug. 30. — The murderous native organization of Sierra Leone, known all up and down the west coast of Africa as the Human Leopard society, is being relentlessly pursued by the British authorities to its furthest most hiding places. The determination is to extirpate it, but the task will be difficult, for this sinister and baneful association has obtained such a strong grip on the superstitions of the natives in its several hundred years of existence that it will fight and die hard.

The society is a secret organization. It has operated with particular atrocity of recent years in the northern Sherbro district, and most if not all of the principal natives of this region belong to it.

Between twenty and thirty murders have been committed by members of the society since 1907. The purpose

undoubtedly was to provide human flesh for their fellow members.

### SUES READING SYSTEM AS GIANT COAL TRUST

Philadelphia, Sept. 2. — Another attempt to smash the alleged anthracite coal trust was begun in the federal court here this afternoon when the government filed a civil dissolution suit under the Sherman law. The great "Reading system," the railroad, coal-producing and subsidiary railroad coal corporations was attacked.

That the system owns 75 per cent. and transports 50 per cent. of all the anthracite coal in Pennsylvania was alleged by the government. The bill declares that unless the present combination is smashed, the Reading will in time "control every ton of commercially valuable anthracite known to exist."

### LYNCHERS PUT IN JAIL IN IOWA

Council Bluffs, Ia., August 28.—Mob rule in western Iowa received a severe setback when a special grand jury in Council Bluffs returned indictments against seventeen alleged ring-leaders in anti-Irish riots which followed the attempt of a mob to storm the county jail and lynch Henry Guidice. Guidice was accused of murdering Howard Jones, a young railway fireman, who had reported him for infraction of railroad rules.

For participating in a mob in which the victim is lynched the Iowa law makes each individual guilty of murder in the first degree. The members of a mob which fail to secure and hang a prisoner are decreed to spend only twenty years in prison. Ten of the indicated men have been arrested. Several have been unable to secure the \$5,000 bail demand and are now in jail.

Officers are seeking the other seven and the grand jury is still seeking out the other members of the mob of 600. A large number of these, especially those without home ties in Council Bluffs, are said to have disappeared.

### CURRENCY BILL IS PASSED BY CAUCUS.

Washington, August 29.—The administration currency bill as adopted by the Democratic caucus last night, was reintroduced today by chairman Glass, of the house banking committee, which will formally report it to the house early next week. Leaders expect probably ten day consideration before the bill will go over to the senate.

The bill has now withstood its first legislative test. It has come out of the caucus of house Democrats in the form in which the administration forces would have it. Unquestionably it will go through the house within the next few days without change, as the caucus, after approving the measure by a vote of 163 to 9, almost unanimously adopted a resolution making it a party measure.

### BOILER LETS GO, KILLS EIGHT

Pittsburg, Pa., Aug. 30.—Nine were killed outright, three others probably lost their lives and six were injured when the explosion of a boiler wrecked the tugboat *Alice* of the Rogers Sand company, in the Ohio river opposite Glenfield today.



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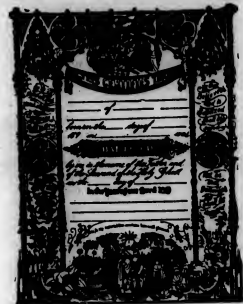
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VOL. XXVIII.

BERNE, INDIANA, SEPTEMBER 11, 1913.

No. 36.

## GIVING AND WITHHOLDING.

The Sea of Galilee and the Dead Sea.

There is a sea which day by day  
Receives the rippling rills,  
And streams which flow from the  
wells of God,

Or spring from cedared hills;  
But what it thus receives it gives  
With glad, unsparring hand,  
And a stream more wide with a deeper  
tide.

Pours out to a lower land.  
But does it lose by giving? Nay:  
Its shores and beauty see  
The life and health and bounteous  
wealth of Galilee.

There is a sea which day by day  
Receives a fuller tide;  
But all its store it keeps, nor gives  
To shore nor sea beside.  
What gains its grasping greed? Be-  
hold

Barrenness round its shore!  
Its fruits of lust, but apples of dust,  
Rotten from rind to core.  
Its Jordan waters, turned to brine,  
Lie heavy as molten lead,  
And its awful name doth ever pro-  
claim,

That sea is dead. —Ex.

## MENNONITE RALLY AT WINONA LAKE.

In connection with the great Bible conference annually held at Winona Lake, Ind., the various denominations represented on the grounds hold denominational rallies. The Mennonites also held two rallies, the first on August 23, when representatives were present from the following states: Pennsylvania, Ohio, Indiana, Illinois, Iowa, Missouri, Minnesota, Kansas, Nebraska, Texas and California, and an Armenian from Turkey.

At the second meeting, Aug. 26, there were a few less but both meetings were largely attended, and much interest was manifested. The first meeting was chiefly a meeting for prayer and testimony and was very helpful and the second meeting was of a missionary nature, when addresses were made by three brethren of the student volunteer band and responses by others. These meetings offer a splendid opportunity for social intercourse and acquaintance. Officers were elected and a program committee appointed to arrange for next year's meeting.

## NEWS AND COMMENTS.

A. M. Fretz, pastor of the Deep Run church, is giving instruction to a class of catechumens preparatory to their reception into church membership.

The church of the First Mennonite congregation, Philadelphia, has undergone a thorough renovation. The lecture room is finished and looks hardly like the same room. The audience room will be ready by September 28.

Bro. Jakob Quiring preached in the Mennonite church, Berne, Indiana, Sunday, September 7, in the morning and addressed the Y.P.S. in the evening. He and his family are going to Berlin, Germany where he intends to continue his studies at the university, he having received a two-years' fellowship for work in Hebrew, done at the McCormick Seminary.

The Evangelistic Commission of the Federal Council of the Churches of Christ in America will hold a meeting on September 16 and 17 at Hotel Chalfont, Atlantic City. Pastor A. M. Fretz, the representative of the Mennonite church on that commission, is placed on the program to give a "Survey of the Evangelistic Situation in the Denomination." The object of these surveys in the different denominations is, that the commission may have a view of the evangelistic needs, forces, spirit and methods in the denominations as well enable it to know how it can most effectively serve the churches along evangelistic lines.

The annual anniversary at the Mennonite Home, Frederick, Pa., will be held on Saturday, September 20. The committee in charge have provided a splendid program. The East Greenville Orchestra will furnish music. Several short addresses by prominent speakers will be made, there will also be other interesting features which will help to make the day a pleasant one. Dinner will be served as usual for the small charge of 35 cents. A large auto bus will meet the trains at Zieglerville,

due there at 8:02 and 11:17. These trains leave Columbia Ave. at 6:15 and 9:45 respectively. The trolleys running between Pottstown and Boyertown, will also be met at Swamp between 9 and 10 and 12 and 1 o'clock. A charge of 35 cents will be made from either of these points for the round trip. —Weekly Bulletin.

## A LETTER FROM SISTER PETER.

Kettle Falls, Wash., Aug. 21.  
Dear Readers:—

The secretary of our board has indicated the time when each mission worker is to have an article for our church papers in his hands, and by the list I see it is my turn to write. The above address may puzzle some. It is not generally known that since July 5th, I am here by permission of the mission board, enjoying with my dear family the delightful climate of this locality, the charming scenery of river, valley and mountain, and the abundance of field and orchard products.

Our mission gardens at Cantonment have been such a disappointment for a number of years, yielding so little for the table during the long hot dry season, allowing no provision for the winter, so that we ever had to resort to the tin-canned vegetables as a change in diet. What a contrast this abundant supply we enjoy daily here! How we would like to share with our co-workers on the field, who have this year passed through a specially trying season of drouth and unproductiveness!

How we wished our Cantonment Indians might join us in some of our wild berry-picking outings, for here grow their much-prized "hetanemenoz" (service berries) also choke cherries, thimble berries, wild currants, wild strawberries, etc., best of all the mountains are full of huckleberries, all to be had for the picking. Before I left Cantonment, some of our women gave careful instruction how to gather the berries and dry them in the Indian way. The choke cherries are first pounded with a stone, seed and all, then spread in the sun to dry. In the winter this is cooked in water, then thickened with a little

flour, or mixed with meat, dried and pounded, which makes the famous dish of pemmican, that all Indians especially relish. I also dried about 70 quarts of tame cherries, that will carry well in my trunk, and furnish variety for our table next winter.

The Indians also gave careful instruction how to search for herbs and medicine roots they prize, that grow in these mountains, such as Snake Root medicine, and others whose English names I do not know. You see we do not object to the herbs our Indians use in doctoring the sick, but their incantations are forbidden to all who wish to be Christians.

Some of the men who are skilled hunters, would like very much to visit us here, and roam through these mountains in search of deer, bear and mountain lion, for such are still to be found. It would remind them of the olden times, when their territory knew no bounds, when they roamed at will, and the buffalo were plentiful. After all, Oklahoma is not the best home for our Cheyennes, and we verily believe another locality more like that to which they were accustomed in their past history, would have helped much to develop them into the right kind of citizens of our great republic, for it is an established fact that locality reacts upon a people in every way, physically, mentally and morally. Then the right kind of influence by the white race throughout its entire history of contact with the aborigines of America, would have resulted in a far different race than we have to deal with today. The story in detail is tragic, and while we make no excuse or apology for the atrocity of our American Indians, our Cheyennes in particular, much, oh very much, could have been averted had not their treatment by white people aroused the most fiendish emotions of bitterness, revenge and hatred.

It happens that one of our neighbors here has had an experience that bears on this point. As a boy in Illinois, he was thrilled with wild west stories of those early days, and fired with enthusiasm to leave home and shift for himself. After an adventurous

ride he landed in Wichita, where he had a taste of wild life that almost cost him his life. Drifting into Oklahoma with the wagon trains that carried supplies back and forth from that, the nearest railroad point, into the Indian territory, he finally reached Ft. Reno (near our own Darlington of former years) and spent three years on the Cheyenne and Arapahoe reservation, just about the time Dr. and Mrs. Haury opened up our mission at that point. But his interest was not in the mission, he knows little of it, but lived the roughest kind of life with fort occupants, "squaw" men, early settlers, negroes and Indians. He knows that whole territory better even than we do, recalls Wesley Warren, the father of our own dear Carrie whom we raised, and gave us a picture of those early days that shows what a constant panorama of low life was open to the observation of our Cheyennes by our so-called white civilization. Can one wonder that they absorbed the vices and learned little of the virtues of our race?

My dear husband and I are very much interested in reading a book here that deals with the early history of this northwestern country, "Old Oregon", with its six nations, the Walla Walla, Cayuses, Nez Perces, Spokanes, Pend d'Oreilles, and Snakes, also the earliest white settlers and the early missions with such prominent names as Dr. Whitman, Spalding, Jason Lee and their noble wives. Only last evening we read of the tragic death of a promising young chief, Elijah, a product of the Methodist mission who could read, write and speak English, and to whom a choice young Indian maiden had been promised in marriage, who was cruelly and unjustly accused by a white settler. The young Indian fearing his end was near, dropped on his knees, saying, "Let me pray first." In reply the American said, "Dare you, an Indian, presume to preach to me? Take that and that," and with a quick jerk shot the kneeling boy through the heart.

Fiction, you say? — The book seems to be one of facts, yet have we not our own Powderface tragedy at Cantonment, where one of our most prominent, highly respected Indians, was just a few years ago shot down by an officer of the law, because of a matter that with a little patience and proper explanation could have been adjusted? Powderface's daughter, "Hessecoota", already a Christian then, a member of our church, did not allow the tragic and unjust death of her dearly loved father make her swerve in her faith. Later she became sick, but through her long and linger-

ing illness, she ever remained true to the church, even with greatly emaciated form dragging herself to the public worship until the very last. "Dear mother," she said, "you must not weep much when I am gone, I go to be with Jesus. When gone, my spirit will not wander about as do those of the heathen, it will not come back to trouble you. I believe in Jesus, and when I die my spirit goes straight to Him. By this you will be assured that this is indeed the truth." Hessecoota's favorite song was ever, the Cheyenne translation of the German, "Ich will streben nach dem Leben, wo ich selig bin."

Her widowed mother, though deeply grieved by the sudden and cruel death her dearly loved husband met, had imbibed too much of the Christian teaching to taunt her people on to vengeance, which the chiefs and warriors were ready to undertake at any cost as in the early days, but in the spirit of the Savior who said, "Father, forgive them, for they know not what they do," she chose rather to keep quiet and let the law take its course. Unfortunately it often happens that long and tedious legal proceedings through the state and federal courts in cases that affect the Indians, leave the white offenders free, and so it was here. Mrs. Powderface confessed her Savior later in baptism, and we count her one of the choice members of our Cheyenne church at Cantonment.

The members of the mission board, who visited the station last June, will recall her as the one who came forward before the whole congregation on the Sunday they were there, to shake hands with the esteemed brethren, to express her joy in meeting them, and to show publicly that through the preaching of the Word, she shared with them the same faith. The following day at her house, the brief visit before train time did not allow a lengthy conversation, but she again shook hands joyfully with the brethren, and unabashed in the presence of her heathen Indian guests, she openly confessed again her faith in the same Jesus whom they loved and served, and in whose name they were sending missionaries to her people. With a mother's tenderness and love for the departed she uncovered a picture on the wall, to show the face of her beloved daughter Hessecoota. Time did not permit her to tell in words the tragic story of her sorrows, as she has told it so many, many times, and as I have tried to tell it above, but through it all we rejoice that she belongs to the countless throng that trusts in One who bore our griefs and car-

ried our sorrows.

So we see that even with all the disintegrating forces at work for years before our Indians knew the name of Jesus with any degree of intelligent conception of all it meant, and with the mighty stream of evil influence in numerous small towns and surrounding country at work now with ever increasing power, we ever and anon get touches of the "worth while" of mission service, that make one rejoice in heart with the confidence that after all our mission as a church and as individuals to this once noble tribe of Indians is indeed a glorious one. Sincerely, your sister in service, Bertha Kinsinger-Petter.

#### THE DIVERSION OF MISSIONARY FORCES AND RESOURCES.

On almost every one of the foreign fields we are facing today the finest opportunities we have ever known. The providences of God have wrought wonders in opening closed doors, removing barriers, increasing facilities and improving conditions of every kind for missionary work. Our missionary forces have gained experience and efficiency by their years of labor, and are today ready for better work than ever before. Hard and dangerous pioneering and patient seed sowing are fast giving place to reaping and ingathering. The harvest is on. The situation is big with promise. The missionaries are filled with hope and are straining every nerve to turn to highest account the present golden opportunity. But they cannot do this alone. They must have help from home. Appeal after appeal, strong and touching, comes for reinforcements of men and money.

If ever the work abroad called for loyal, liberal and united support it is now. And yet it has to be said that such support is not forthcoming in anything like adequate measure. When we look around for an explanation, we of course find conditions which have always operated against missionary success. Some of these are open prejudice against missions in heathen lands, the promotion of secular and secondary enterprises at home, denominational rivalry, religious extravagance, selfish indulgence and love of pleasure among professing Christians, and so on.

But in addition to all these is to be found today a new cause contributing to missionary embarrassment, and, strangely enough, one which arises among spiritually minded and zealous Christians. This is the disposition to divert interest and support from existing missionary work into

many new and small independent missionary enterprises. We have been surprised and grieved to learn of not a few earnest people, usually acting under the influence of some new phase of religious teaching or experience, withdrawing their support from, and even ignoring their financial pledges to such established societies as the C. & M. A. and others, in order to send out individuals to one or other foreign land to launch independent work. We acknowledge the zeal of such persons, and credit them, for the most part, with sincerity and good intentions. But the question is whether such zeal is according to knowledge, and whether such work is wisely undertaken and commends itself to good judgment.

During recent years we have personally come into contact with not a few independent missionaries, and have had opportunity to observe their work. We would be far from indulging uncharitable or indiscriminate criticism of them. Indeed, we have some warm personal friends among them, for whom we have feelings of love and respect. Others, however, we are compelled to regard most unfavorably, as having apparently no sincere appreciation of real missionary work, but being exploiters of credulous givers at home for the purpose of carrying out schemes of personal ambition or gratifying a desire for adventure. We confess to feelings of indignation at seeing and hearing of large sums of consecrated money having been thrown away upon such persons and their vagaries. Granted that such cases are somewhat exceptional, yet they do exist; and the point we would make is that they have occurred and are rendered liable to occur again as a direct result of independent missionary policy and method.

But speaking of the generality of independent missionaries, it is perhaps fair to say that they are usually men and women who have been rejected by missionary boards as not having the qualifications called for, or else persons possessed of strongly independent ideas or extreme religious convictions, which make them unwilling to submit to any human direction or work under any organization.

If these observations are accurate they at once suggest two questions:

First—Is it usually wise for missionary candidates to insist on going to foreign fields against the strong conviction and decision of boards to which they have applied?

Second—Does independent missionary work compare satisfac-

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torily as to its results with the work carried on under organized societies?

We shall briefly discuss these questions in turn.

I. **Missionary Candidates.** Is it usually wise for candidates to insist on going to foreign fields against the strong conviction and decision of boards to which they have applied?

We admit that there may be exceptions to the rule. Boards are not infallible. They may miss the mind of God and err in their decisions. And yet, are there not strong reasons to believe that in the great majority of cases where the judgments of the board and the individual are at variance, the board's decision is the wisest and best one?

For, first of all, the board is not one person, but a number of persons, all of them God's children, presumably men and women of piety and prayer. Their unity of conviction is surely presumptive evidence of the Spirit's mind. We do well to remember that individuals are no more infallible than boards. They, too, err frequently as to the leading of the Spirit, particularly with reference to some course which they have a strong desire to follow. We confess to have grown more and more afraid of individual "leadings", on the mission field or anywhere else, which are never known to take any consideration of others' opinions, or to yield to the united judgment of a company of godly, prayerful advisers.

Again, the decision as to a candidate's acceptance involves many serious considerations relating to climate, language and other conditions on the field, as well as to the age, physical condition, temperament, education, experience, adaptability, etc., of the candidate. It surely must be seen at once that in all these questions the board's judgment is far better than the candidate's, being based upon intimate knowledge of the field and work, and upon long experience in dealing with applicants. In granting guidance the Holy Spirit does not ignore these features, but makes use of them. And even on the ground of common sense, do we not usually conclude that the carefully formed opinion of a number of others as to a man's qualifications and fitness for any position is more to be relied upon than that man's estimate of himself?

(To be concluded.)

**Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.**

#### PROGRAM OF FIRST ANNUAL SUNDAY SCHOOL CONVENTION.

To be Held in Napier Mennonite Church, Saturday Evening and Sunday, Sept. 20 and 21, 1913.

##### PROGRAM.

**Saturday Evening Session, 7:00.**  
Devotional Services.—C. W. Blackburn.

Convention Sermon.—Rev. S. D. Yoder.

Why Have We Met?—Samuel McIlvain, R. F. Orr.

Offering.  
Benediction.

**Sunday Morning Session, 10:00.**  
Devotional Services.—Rev. Abram Snyder.

Address of Welcome.—William Hazlett.

Response.—Prof. H. Atlee Brumbaugh.

The Need of the Holy Spirit in Sunday School Work.—Sylvester Mickel and Martin Shaffer.

The Influence of a Sunday School in a Community.—A. A. Shaffer and I. G. Snyder.

Qualifications of a Sunday School Teacher.—E. G. Carper and John Cuppett.

Offering.  
Adjournment.

**Sunday Afternoon Session, 1:35.**  
Devotional Services.—Rev. G. H. Miller.

Children's Service.—Harry Kensingler. Must I Join Church to Become a Christian?—Rev. H. G. Snyder and Samuel Lysinger.

The Sunday School as a Factor in Promoting Early Piety.—I. S. Mock and Rev. Odair.

Christ's Methods of Teaching and Their Application.—Rev. Jacob Snyder and Lewis Shaw.

Offering.  
Benediction.

**Sunday Evening Session, 7:00.**  
Devotional Services.—Rev. Jacob Snyder.

Workers' Meeting led by William Ferguson.

The Responsibility of the Primary Teacher.—Miss Ella Davis and T. R. Studebaker.

The Reward of the Faithful Worker.—Irvin Earnest and C. W. Blackburn.

Offering.  
Adjournment.

Those coming from a distance will please notify William Barley or George Kimmel, Wolfburg, Pa.

**A. A. Shaffer, William Ferguson, Peter B. Smith, Committee.**

##### PROGRAM

Of the 26th Session of the Middle District Conference, to be Held at Summerfield, Ill., Oct. 12-14, 1913.

**Sunday Evening, Oct. 12.**  
Conference Sermon by the President, Rev. S. M. Musselman.

**Monday Morning, Oct. 13.**  
1. Opening Exercises.  
2. Organization.  
a) Reception of delegates' certificates.  
b) Minutes of the last conference.  
c) Admission of new churches.  
d) Reports of churches.

e) Order of the day.  
f) Granting of complimentary votes to visitors.  
g) Appointment of temporary committees.  
3. Report of the treasurer of the conference trustees.  
4. Bible study. Eph. 6:10-18. Rev. W. S. Shelley, Wadsworth, O.

##### Monday Afternoon.

1. Report of the College trustees.  
a) Discussion.  
b) Resolutions.  
c) Election of three college trustees.

2. Topic—"The Present status and Future Outlook of Education Among the Mennonites in America." Rev. S. M. Musselman.

##### Tuesday Morning, Oct. 14.

1. Topic—"Aids to the spiritual growth of our churches." Rev. S. P. Prigheim, Dalton, O.

Discussion. Rev. Wm. Grubb, Trenton, O.

2. Report of the Evangelization committee.  
a) Discussion.  
b) Resolutions.  
c) Election of one member of committee.

3. Topic—"What should be the relationship of our churches to absent members, and to neglected rural communities?" Rev. P. R. Schroeder, Berne, Ind.

Discussion. J. H. Tschantz, Dalton, O.

##### Tuesday Afternoon.

1. Topic—"The place of children in the regular church service." Rev. W. S. Gottshall, Bluffton, Ohio.

Discussion. Rev. S. F. Sprunger, Berne, Ind.

2. Transaction of necessary business.  
a) Determination of meeting of next conference.  
b) Election of following officers—1) President; 2) Secretary; 3) one trustee; 4) one member of program committee.

3. Question Box.  
4. Report of committee on resolution.  
5. Concluding remarks and adjournment.

**E. J. Hirschler, W. W. Miller, Albert Schumacher, Committee.**

#### PROGRAM OF LADIES' AID SOCIETIES.

Devotional.  
Roll call of societies in the Pacific Conference — each society respond with Bible verse or message.

Theme—Upland Society.  
Solo—Mrs. B. H. Mathies, Aberdeen.

Letter from Mrs. P. A. Kiewer, Birney, Mont.  
Quartet—Colfax, Wash.

Declaration—Aberdeen.  
Song by Emmaus Church, Aberdeen.  
Address by Missionary Petter.  
Song by congregation.  
Benediction.

**Program Committee.**

#### Marriages.

**Garmotter-Basinger.** — On July 19, in Bluffton, Ohio, were married by Rev. W. S. Gottshall Albert Garmotter, of Bluffton, and Silva Basinger, of Columbus Grove, Ohio.

**Steiner-Geiger.** — On August 21st in the Grace Mennonite church, Pandora, Ohio.

dora, Ohio, by Rev. W. S. Gottshall, assisted by Rev. Albert Schumacher, Ezra Steiner, of Bluffton, Ohio, and Elizabeth Geiger, of Pandora, Ohio. Bro. and Sister Steiner, expect to sail for India in October to take up their work in one of our fields there under the General Conference Foreign Mission Board.

#### Deaths.

**Kough.** — L. W. Kough died on September 1, 1913, at the Roaring Springs Hospital of typhoid fever, age thirty-three years. He was buried Thursday, the fourth at Shurleysburg, Huntington County. He was a faithful Christian, unmarried and leaves to mourn his loss two sisters, three half sisters and three half brothers. He was active in the work of the Master, having taken very active part in the missions at Napier and Upper Poplar Run. During his illness he sang many of the songs he sang in life and many were the prayers he offered. May God bless his bereaved relatives and friends. Funeral was conducted by Jacob Snyder, pastor of the Mennonite church of Roaring Springs, Pa. Text: 1 Thess. 4:12 and 13.

**Sutter.** — On September 4th at the home of her son, Dr. J. J. Sutter, in Bluffton, Ohio, of paralysis and old age, Elizabeth, widow of John Sutter, aged 80 years and 20 days. Funeral services were held in the First Mennonite church and were conducted by Rev. W. S. Gottshall. Interment was made in the Maple Grove cemetery.

**Tittle.** — Albert L. died in Dayton hospital on August 29, 1913, age 48 years, 3 months, 27 days. Funeral services were held September 1, in Trenton, O. Mennonite church, and interment made in Miltonville cemetery, conducted by Rev. W. H. Grubb.

**Hockman.** — On September 1, 1913, at Chalfont, Pa., in the home of her son-in-law, Harry S. Myers, Catherine Snyder Hockman, widow of the late George D. Hockman, aged 80 years, 9 months and 13 days. Interment on the 6th at Deep Run. Rev. A. M. Fretz officiated. Text, Psal. 23:4.

#### Contributions.

**For Home Mission in August.**

**A—General Treasury:**  
West Zion church, Moundridge, Kan., \$20.76; friend of mission, Noble, Iowa, \$30; Ebenezer church, Mountain View, Okla., \$10; Herbert church, Sask., \$31.67; childrens festival, Langham, Sask., \$40.45; Renata, B. C., \$12.95; Salem-Zion church, Marion, S. D., \$38.62; Y. P. S., Drake, Sask., \$14.05; mission collection, Waldheim, Sask., \$42.65; Tabeta Sewing society, Orienta, Okla., \$4.

**B—City Mission Treasury.**  
From an English S. S. Mt. Lake, Minn., \$15; Pac. Dist. Conf., \$10.9; Herald church, Bessie, Okla., \$8.72.  
Gratefully acknowledged.

**M. Horach, Treas.**

**For India.**

Mr. Jacob Thiesen, Alexanderwohl, Russia, \$35 Ru.; Busauer church, Krim, Russia, 100 Rubel; from the Lichtfelder Ladies Aid Soc., Russia, 52 Rubel, 50 Kopeken.

Gratefully acknowledged.

**P. J. Wiens, Birra, India.**



## The Mennonite.

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Rev. C. van der Smitten, Editor, Berne, Indiana.

Rev. S. M. GRUBB, Asso. Editor, Berne, Indiana.

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## Editorial.

### MENNO AS REFORMER. III.

"Where the holy supper is celebrated with such faith, love and devotion, peace, harmony, heart and mind, there is Christ Jesus with His grace, Spirit and promise and with the merit of His sufferings and death."

With his doctrine of the Lord's supper Menno is nearest to Zwingli; but that he says the Lord's supper is only for believers, is a great step forward.

"Sixth, we seek and demand, that all strange ceremonies and all usages relating to divine service, which have been introduced outside of, besides and against God's Word and lead to abominable idolatry, as holy water, auricular confession, infant baptism, masses, matins, vespers, pictures, altars, false promises, etc., shall be abolished, not with force of arms, but amiably and kindly with the Word of the Lord. Eph. 6:12; 11 Cor. 10:4, so that the simple, ignorant people are not longer misled by such unprofitable works and means, but put and fasten their faith only on the living God and the merits of our dear Lord Jesus Christ, and with a faithful heart may walk in His divine commandments. John 12:50.

In this surely Menno proves himself to be a reformer, when we consider, that he himself had been a Roman priest.

Seventh we seek and demand, yes, teach and exhort, that all government, etc., may be so taught and educated by God's Word and Spirit, that they, with their whole heart, seek, honor, fear and serve Christ Jesus, the true head of all princes and powers, and administer their office and carry the sword, which is giv-

en them by God, with justice, fear of God and true brotherly love to God's honor, namely for a protection of the good and a punishment of the bad, according to God's Word. Rom. 13:3; 1 Pet. 2:13; Tit. 3:1. "In order that you (the government) in the future may be found as a pious, honest, even God-fearing government, as father and guardian of all miserable and sorry hearts, as plants of justice." "The sword of worldly police we leave to them, to whom it is given." "You will perceive, that your office is not yours, but God's office and service; therefore you ought to bend your knees before His majesty, to fear His great and adorable name and to administer in a right and honest way the office laid upon you."

Of community of goods, Menno says: "The community of goods we neither teach nor practice; but we do teach and confess with the Word of the Lord, that all true Christians are members of one body by one Spirit baptized to one body and partakers of one bread and have one God and Lord. 1 Cor. 12:13; 10:17; Ephes. 4:5-6. A rational man cares for all his members. That way it ought also to be among those, which are the Lord's church and body. 1 John 3:17. All who are born of God, have been endowed with the Spirit of the Lord and have been called according to the Scriptures to one body of love in Christ Jesus, are ready through love, to serve their neighbor not only with money and goods, but according to the example of their Master and Head, Jesus Christ; according to the gospel also with blood and death. They practice mercy and love, as much as is possible, they do not allow, that there is a beggar among them; they communicate to the necessities of the saints" (etc.). Menno was truly a social reformer, far ahead of his time.

Of the Christian life Menno says: "An orthodox Christian is, according to the Spirit, born of God, has become a new creature in Christ Jesus, has crucified his flesh with its lusts and hates all godlessness and sin. All his fruits are righteousness, patience, truth, obedience, humility, chastity, love, grace and peace, he is impelled by the Lord's Spirit, all his thoughts are centered upon the law of the Lord, and he speaks of it day and night, his speech is always flavored with the salt of grace, he strives with his whole heart after a pious life which is from God, fears God from the bottom of his soul and is, to say it in a few words according to the gifts received, of one mind and one opinion with Christ Jesus."

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At the confession of God he adds to the usual enumeration of attributes "incomprehensible and indescribable."

In the doctrine of the Trinity, on which he has written a book, he agrees with the other reformers, and does not avoid this expression like some of the southern German anabaptists. He says: "I hope confidently that a pious humble and God-fearing mind will be satisfied with this, and will not venture into this incomprehensible depth. In case any one should want to investigate more therein, to him I say in advance that with all his searching and pondering he will never reach a satisfactory result, neither will he be able to penetrate the divine Being of the Triune God. Therefore, dear brethren, be warned, watch and beware."

Of the incarnation of Christ Menno had a peculiar doctrine. He says of his faith in Christ: "We teach and believe, that the whole Christ Jesus from above and below, from inside and outside, visible and invisible, is God's first born and only begotten, own Son, the incomprehensible, eternal Word, by which all things have been created, the first-born of all creatures; through the eternal Spirit of the Almighty, eternal Father and His strong power, above all men's reason and science has become a true man in Maria, the pure virgin, and out of pure mercy and grace has been sent and given by the Father; the expressed image of the invisible God and the effulgence of His glory. The whole Christ Jesus, God and man, man and God is according to His origin from heaven."

v. d. S.

## Correspondence.

Point, Pa., Sept. 8, 1913. We are having a fine shower today the first for about ten days. Rev. Miller of Altoona, preached us a fine sermon last evening and this morning. He filled Rev. H. G. Snyder's place. We had a good Sunday school, the collection was fairly good. Rev. Miller addressed the Sunday school also. Bro. Samuel Heirlane. There were several visitors in the Sunday school and church today. Enclosed you will find a program of our Sunday school convention, Sept. 20-21, 1913, which you can publish if you like. Wm. Earnest who has been on the sick list for a year or more, died yesterday morning. They met at the house Monday at 9:30. Interment in Mount Smith cemetery; the funeral sermon will be preached in Sloanshollow in the church where he has been a member for years.

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His age is about 70 years. There will be prayer meeting this evening.

Mrs. H. Kline.

## CRIME AND IRRELIGION.

While irreligion can not be characterized and classed as a crime it is, undoubtedly, one of the greatest predisposing influences making for crime. There must be strong, vital principle of the right sort in the heart of the individual to enable him to withstand the temptations that come to him, or to make him proof against the suggestions to evil that arise in the natural heart. Unless one have in his inmost soul the grace that will hold him true and keep him from giving way to evil he is in constant danger of doing what is positively wrong.

Religion is to the soul of man something like health to the body. It is a matter of great and vital importance that health and strength shall be maintained. There are hundreds of diseases that are ready to attack the body and break it down. There germs are everywhere, or anywhere, insidiously waiting for entrance and ready to make lodgment on the appropriate tissue, break down the defenses and bring death or permanent ailment as a result. The one guard against all these disease germs is robust health. The sound body flings the germs away. It is guarded by its own principle of indwelling vitality that offers combat to any and every form of attack. The surest way to lay one's self open to any particular form of disease, and to all forms of acute sickness, is to have a run-down and unfortified body. This is the great predisposing influence—making for every form of sickness.

Health is the mighty and universal prophylactic.

Religion in the soul is the life and power of God there to guard the spiritual and moral life against the attacks of sin, in every form, coming in thought in word, in act. As the earliest life is the time for the developing of health in the body of the child, so the early years and days are the period for receiving the grace of God into the soul and for instilling the principles and truths that shall take root in the affections and conscience and will make the individual full of strong spiritual vitality so as to resist every form of sin and evil however it may come in way of attack.

There are those who have a distinctly wrong estimate as to the nature and power of religion. They think and speak of it as being merely a sentiment, and think

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that it is not a particularly manly quality to cherish what is of a sentimental nature. They forget that it is a quality that pervades the whole mental and spiritual nature as health pervades the entire physique. They forget that he who is genuinely religious has an attitude, mentally and spiritually, toward evil such as the magnificently athletic body has toward physical disease. But the way to get sin and crime and all their results out of the world is to get religion into all hearts and lives. Then earth will be a heaven. There will be no need then for any social or philanthropic movements or organizations, for, with the incoming of religion, all evil conditions and crime and social evil will and must disappear.

Let men be Christians and they will not break the Ten Commandments, and where the Ten Commandments are not broken there are no asylums or prisons. Let men be Christians and they will live according to the Sermon on the Mount, and where people live according to the Sermon on the Mount there will be no need of social settlements or even of hospitals. If all the world could be converted to a simple faith in Jesus Christ and obedience to His spiritual laws there would be no need of concern about social welfare associations, for all people would be doing the will of God and none of them the will of the devil.

The Gospel and the Church are the great preventives of crime and sickness and evil of every sort. If they are neglected sin and crime and sickness abound and all sorts of correctives have to be instituted. If all people were converted there would not be a saloon, distillery, brewery, gambling house or other place of sin in the world, and the earth would be a heaven. Just in proportion as saving faith in Christ abounds this is a pure, clean, safe world. Just in proportion as unbelief and irreligion abound there is crime and sickness and sorrow.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00 To Ministers \$1.50

## Editorial.

A young man with whom we were chummy at school always declared that he was going to get all the easy things he could out of life. He wasted more brain energy in getting out of real hard work than most men do in per-

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forming real honest hard labor. He was the most resourceful inventor of excuses we ever met. The last we heard of him he had attained the end of his ambitions. He did not have to go out to look for work, he did not need to bother about what he should eat or wear, he had his warm clothes, his bed and three substantial meals a day. In fact he had all his physical wants provided for him, but we would not want to change places with him for all the money in this world. He was in jail.

The easy life is generally the worst one. The youth who does not get hard strenuous exercise either by work or otherwise is sure to remain a weakling. The child of the rich parent who is shielded from every trial or trouble that blows his way is in all probability destined to become a weakling who will either be altogether useless to society or dangerous to it. In the moral and spiritual experiences of life the same principle shows. When troubles, tests, temptations or heavy burdens are laid upon one it should be an occasion for congratulation; we know that these things help to make mental and spiritual fiber that is able to resist trials of various kind and equipped with strength to go on to glorious triumphs for the cause of righteousness.

A Christian must be different from others. He must "let his light so shine." There should be no difficulty in discovering a Christian anywhere. If one is a member of the kingdom he will speak the language of the kingdom. His speech will be so pure, so edifying and with it all so humble that the world must take note that he has been with Jesus. Occasionally one meets with persons who profess to be secret followers of the Lord. Those whom we have met who made such professions gave no evidence in their lives that they were either open or secret followers.

Some have the notion that some kind of a badge is required, or a distinctive garb, for example. When we resort to such an artificial and unreliable sign of our Christianity we are in danger of falling into using such things "to be seen of men." There is nothing so quickly discovered as hypocrisy and those who hope to conceal a heart that is not right by a garment that would proclaim them holy deceive no one but themselves. About the Christian, if his life is right, there will be an atmosphere of love and faith and a peace that the world cannot know. What one wears does not conceal or emphasize the condi-

tion of one's heart, but when one's heart is right he will be clothed in the garments of righteousness.

The world always runs after amusements. It wants excitement and delights in strange and unusual experiences. If it is not the novelty of the thing that it is after, it is the opportunity to while away the time in what it regards agreeable things. This desire for pleasure and recreation may be more or less innocent. Too often it is followed by hurtful consequences. Play may be a perfectly natural thing for children and in a sense everyone is apt to be a child sometimes, but when one devotes the best of his energies to childish pursuits he becomes a useless or even a hurtful drag to society. When one's play interferes with the serious duties of life or disregards the rights or comforts of his fellow man the time has come to put restraint upon that play.

The Christian may rightly seek recreation when he needs it and no one has a right to complain, but his recreation should be vastly different from that which the world runs after. People are beginning to feel that the world today is going crazy on the question of amusements. When one observes the great number of play-houses, pleasure resorts and pleasure parks patronized by great crowds of young and old, men, women and children, one must agree with the sentiment that we are living in a pleasure-mad age. In these places drinking to excess, immoral dancing, Sabbath-breaking and sins involving purity are not unusual, indeed they happen to be more the rule than the exception. The Christian should have nothing to do with them and if professed Christians were not only to denounce them, but to abstain from them they would at least improve conditions. But, alas! we are at that stage of the amusement question when there appears to be very little difference between the tastes of the world and those of the church members. Just now with the majority of church people the question of amusement seems to have resolved itself into a matter of questionable amusements. In looking over the columns of the daily press of a certain large city we find in the course of a few weeks reports of such religious (?) events as moving picture entertainments, a card party, a minstrel show, a fair and several other events which might more appropriately be given by a social club, or a literary society, or a dancing assembly. If religion needs things of this kind to bols-

ter it up, then, God pity that religion!

The Christian may find plenty of other and more profitable opportunities than those just mentioned if he takes care to select fellow Christians for his associates. Nature offers much for rest and recreation. Why not, if one needs a change, go to the hills and the woods for it? If one needs the inspiration that comes from being with happy contented people, why not patronize those social events which one may feel sure our Lord would not condemn were He present?

When the spade of the explorer turned over the ashes that for centuries covered the ruins of the ancient city of Pompeii the dried-up body of a Roman soldier was found standing on guard. That skeleton told a pathetic story of faithfulness under trying and difficult circumstances. One can imagine the rain of hot ashes falling thicker and thicker while the faithful guard with no prospect but death before him waited in agony for the last breath to go, but with no thought of deserting his post. Providence does not often place men in such trying circumstances but every one should so drill himself in faithfulness to duty that, should the necessity for such a demonstration of reliability arise, he will be prepared to meet whatever hard conditions present themselves.

In a lesser way we have to face stern duty every day. There are hard things to face and the temptation to desert one's post is often strong, but the deserter, the one unfaithful to plain duty proves his lack of manhood. As friends we are called to stand by those who trust and love us no matter what the storm may bring. As men we may face ruin for righteousness' sake but what of a little ruin? Is not the cause of righteousness worth all the sacrifice we can give it?

The Christian life is a stern one at times. The fiery showers of persecution, of ridicule, of hatred and of temptation come upon one who tries to live it with merciless fury. Can there be any question how they should be met? Christianity inspires heroism because the most heroic figure in all history is the Christ who, amid all the mental, spiritual and physical agonies that could possibly be laid on any one, remained faithful unto death. Like the Roman soldier, the world may never realize the awful meaning of the fight that the Christian soldier must put up alone, but the time is sure to come when his worth will be acknowledged before all men of all ages.

"Be thou faithful unto death and I will give thee a crown of life."

Books are among the very oldest evidences of a cultured society. Almost as soon as primitive man learned to shape the hard flint flakes into arrow-heads and battle axes he commenced to record the triumphs of the chase and the battles with fellow men in crudely executed pictures on the rocky sides of the cave that served him as a home. Long before Abraham left Ur of the Chaldees, his countrymen had mastered the science of letters and wrote their laws and preserved their wisdom on clay tablets written with curious wedge-shaped letters. One of the remarkable things of our age is the fact that in the Eastern lands which were the cradle of civilization in its infancy, men are today finding and reading the things which were written long before Moses was a pupil in the household of Pharaoh, being instructed in all the learning of the Egyptians.

Books have always been a necessity to civilized man. Every great religion has had its great book or books without which it could not be preserved or taught. Nations recorded their glories and preserved their songs and stories in books. Future generations found them to be the bond holding them to the traditions and hopes of their fathers.

When the wise man observed that of the making of books there is no end he had no conception of how many times the modern printing press would multiply the process. Today there is scarcely a home in any civilized land that does not have its dozen or more books. The poorest man finds it within his means to surround himself with the product of the greatest minds of all ages and ignorance, because of the multitude of books, is one of the least excusable faults of our generation.

But books may be bad as well as good. They may serve a useful purpose or they may be just so much trash that wastes the reader's time. The greatest blessing the world enjoys are possible because of its good books, particularly the Bible, and the worst curses with which humanity is afflicted are the printed pages which the devil inspires. We need therefore to be careful about the things we read. If they make us better, if they add something to the sum of our knowledge, if they inspire efforts that help or improve, we can do nothing better than live with our books.

The head of the family should be careful of the kind of reading matter that comes into the home, even the public libraries exercise

a supervision over the stuff their patrons read. Let the home be made attractive by a stock of good literature and the boys and girls will be better satisfied with things as they find them while the ideals which good literature sets before them will insure well rounded, useful manhood and womanhood.

Above all, every home should be supplied with religious literature. The Christian household in which there is an interest in things pertaining to spiritual matters can no more be without its religious literature than it can be without its daily papers. Indeed one of the marks of a Christian home beside its religious books is its religious periodicals. The intelligent, loyal church member will always have his home well supplied with the periodicals of his church.

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To Ministers 75 cts.

#### NOTES ON THE SUNDAY SCHOOL LESSON.

September 21.  
The Golden Calf.

(Temperance Lesson. Exod. 32: 15-20, 30-35.)

Golden Text—My little children, guard yourselves from idols. I John 5:21.

The period required by Moses to be with God and receive further instruction covered forty days. Just a little while before Israel had sworn allegiance to God. During this short period God was ignored and Moses practically discarded. Israel wanted a God whom they could see and Aaron whom they could see and Aaron whom they should have known better and acted truer, became willing to respond to their demands and soon was a leader in their sins. The golden calf which was erected and worshipped with degrading ceremonies was a copy of one of Egypt's gods. One would think that they had enough of Egypt. The whole narrative illustrates the unreliability of human nature. Israel who saw so much of God's might and benefited by it became apostate in the few days that God's representative, Moses, was absent. Aaron, the co-worker of Moses, the instrument through whom God spoke to Israel, one would think, would, at least, of all his people, remain true. But we soon find him the willing leader in the terrible sin. He violated the first and the second commandment. Israel has not been the only people to forget God or cast Him off in the face of many mighty things He has done. The great world of sin today is made

up of men and women for whom God has cared in many ways. They go after the god of pleasure, amusement, dress, gold, etc.

We are in an age of gold-worship. People sacrifice their health, their peace of mind, their honor, their conscience, their religion, and their immortal souls on the altar of the golden calf. Gold is their god because they love it above all things. Whenever one loves anything better than God, he is guilty of idol worship.

The beautiful character of Moses is seen in his pleading for Israel when God revealed to him on the mount that Israel had fallen into sin and He proposed to blot out the nation and make of Moses a people after His own heart. Moses pleads that the destruction of the nation would make God appear in a wrong light in the eyes of Egypt. Then, he pleads the promises of God to Abraham, Isaac and Jacob.

The tables of the testimony which Moses carried from the mount were the writing of God. God writes upon men's hearts now. We know His law, right and wrong are clearly defined.

The approach of Moses to the camp was at a time of singing and merry-making and yet of all the scenes in Israel's history this was the saddest. People were happy in their wrong-doing. The saddest of all the things we see about us is the picture of men and women rejoicing in their sins with no thought of the retribution they have to face. Those who think they get pleasure out of their intemperate living are rushing on blindly toward retribution that will leave them broken in body and ruined in soul.

While the anger of Moses waxed hot and he severely punished his people for their sins, which they deserved, we remember that his intercession for them while yet on the mount. In this he is a type of Christ who intercedes for us.

#### NOTES ON THE C. E. TOPIC

September 21.

How to Get Most from This School Year.

II Tim. 2:15-26.

The school year means much to young people. It may be the most important period of a life-time or it may mark the most stupid and humiliating period of a life. A wasted school year may be little regarded by those who so foolishly throw it away now, but in after years they will look back to it with regret.

The purpose of school is to train the youth for the duties of life. It is a time when the growth of the mind must keep pace with the growth of the body, when a stock

of information is laid by upon which one may draw in after years. Just in proportion to the way one uses his opportunities in school years will that one be equipped to make use of opportunities when they present themselves in after life.

The school year presents opportunities for friendships to develop which surely will have the greatest influence on the pupil's character and career. Let the scholar be wise enough to be careful about selecting his or her school friends. A friendship may be the cause of failure or success not only for a school year but for a lifetime.

School life is one of preparation. Great things lie before the pupil. He is to have a part in the affairs of the state, he may some day have a family of his own to care for, he has surely a whole life-long with its emergencies to provide for and at no other time are the opportunities to secure preparation for these responsibilities so great as during the period of school life.

During the school year the discipline necessary may be severe and the pupil may feel like rebelling against it. "Why," he may ask, "should I spend so many hours each day under rules and masters?" But of all things that preparation for life's responsibilities require discipline is one of the most important. One must learn to master himself before he can step into the proper mastery of other things.

Industry, thoroughness, application, exactness and a love for the work one has to do are some of the requirements of a successful school year but they do not end with the school. The older one becomes the more one sees the importance of following them in every activity that the duties of life thrust upon one.

Let it be remembered that "the fear of the Lord is the beginning of wisdom." No matter how successful a pupil's school career may appear to be, if he has not been developing spiritually as well as mentally and physically his life is a failure. Often in the push that the work of the school year imposes, the scholar is tempted to neglect his religious duties. Such a temptation is a dangerous one to yield to. It is neglecting the most important for the things of lesser importance.

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## Items of the Week.

### NEW YORK FLOOD WORST IN YEARS

New York, Sept. 5. — Not a wheel moved in the New York subway between Ninety-sixth street, in upper Manhattan, and the Brooklyn terminal, during the rush hour of the work-bound crowds early today, resulting in one of the worst congestions in traffic the city has known. More than three inches of rainfall last night flooded the subway tracks to the depth of three feet or more and nine miles of four-tracked subway were put entirely out of commission for several hours. The deluge was the worst in ten years according to the weather bureau, and it often gained the proportions of a cloudburst.

Streets were turned into rivers, some of them two to four feet deep, and the water poured in great quantities into thousands of cellars, driving basement dwellers from their homes.

The roofs of two large Broadway hotels sprang a leak and torrents of water, which had been held back by choked leaders, went down through bedrooms and halls, driving guests from their rooms and doing serious damage to decorations and furnishings. Elevators were put out of commission in several hotels and guests had to climb many flights of stairs. At two large Broadway houses guests were obliged to go to bed by candle light.

### Storm Along Coast

Norfolk, Va., September 5. — With the telegraph wires down it was impossible today to get detailed information of the havoc wrought by yesterday's storm on the North Carolina coast, between Cape Hatteras and Ocracoke, on the lower coast.

The six-masted schooner George Wells, which went ashore south of Hatteras, has gone to pieces. The twenty men, two women and two infants rescued from the schooner after great difficulty by the life-savers, are being temporarily cared for in the vicinity of the Ocracoke inlet and Durant life-saving stations.

### JAPANESE JINGOS DEMAND WAR AGAINST CHINA

Tokio, Sept. 7. — The assassination of Moriarty Abe director of the political bureau of the Japanese foreign office, has inflamed the masses, and today a dramatic chapter in the history of the new Japan was written.

Fifteen thousand persons gathered in mass meeting in Hibiya park, calling for military action against China. A majority of these marched to the foreign office and clamored for admission. They demanded the despatch of troops to China to take such measures as were necessary to obtain satisfaction for the killing of Japanese at Nanking or failing this, the resignation of the minister of foreign affairs, Baron Nobuaki Makino.

The speakers denounced the emptiness of Japanese diplomacy in connection with California and China and insisted that the insult to the Japanese flag at Nanking should be wiped out. The manifestation was clearly an explosion of popular resentment against the ministry in its treatment of the California and Chinese questions.

## DEVOTES HIS LIFE TO AID LEPERS IN CHINA

London, Sept. 6. — The heroism of Father Damien will long be remembered, and he has a worthy emulator in the person of Father Conrardy, who is now stationed at the leper island at Sheklung, in the Kwangtung province of China.

For nearly forty years he has labored among the lepers. His attention was first drawn to the condition of lepers in 1871, when he was in India, and from 1876 he has devoted his life to the alleviation of their sufferings. He labored in Honolulu from 1887 to 1898, then for a year in Canton before taking up his residence in the Sheklung leper island where he has all the lepers in the province under his care.

The Canton government has now recognized his work, and is giving him a grant toward the cost of the erection of fifteen large houses on the island, each designed to accommodate seventy-two lepers, so that the leper population there will exceed one thousand. Father Conrardy has, however, had to make himself responsible for one-fourth of the cost of the construction of these houses. The government will allow 8 cents a day toward the cost of the maintenance of each leper, but of this sum Father Conrardy has to provide the staff necessary for the work. Already seven of these houses have been erected.

Hours of Recent Revolution. The Rev. Hugh B. Chapman, chaplain of the Savoy, who took such keen interest in the work of Father Conrardy in which he gives some horrible details of the revolution which took place recently in China. In this letter Father Conrardy, who is a doctor of medicine, says:

"In November the provincial government wrote to me to bring me to take charge of all the lepers of the province. Considering I could do them much good by alleviating their bodily sufferings, and maybe winning their souls to God, I accepted in spite of my seventy-two years and lonely condition. The bishop of Canton promised me an assistant, and four sisters volunteered themselves to care for the women in a separate island, as the government insisted.

"The government agreed to put up fifteen big houses for seventy lepers each. I contributed \$2,500 toward them, and in addition I had to buy another small island for the women.

Robbed by Brigands. "On December 14 about twenty brigands came. I thought some lepers had come to call on me. I lighted my lamp and opened my door, only to be covered with guns and revolvers from head to foot. I asked them what they wanted and sat down to see what came next on the program. I expected they would surely kill me, as they had threatened that if I fell into their hands they would rip me up. They took all the money put by to pay the hands, my spectacles and all the rice stored for the lepers.

"For six months I had lived, especially at nights with the thought that at any moment I might be shot, but it did not become a reality even on this occasion. Now in spite of my years I have still much work to do, with a thousand lepers under my care and with very little assistance, but St. Joseph is my protector.

"Very little sympathy is shown to the lepers in China. In the nearest province on December 14 thirty-nine

lepers were ordered to be shot down and burned, but, thanks be to God, I was at hand and they were spared. I feel sometimes that I must take a little rest before I close my eyes for good; but how can I when there is so much to be done and few to do it?"

### MANIAC MURDERS TWELVE; SETS FIRE TO VILLAGE

Muehlhausen, Baden, Germany, September 5. — A crazed teacher named Wagner, who murdered his wife and four children at Degerloek, yesterday, set fire to the village of Muehlhausen in four places last night and in a fusillade with the villagers who tried to capture him, eight persons were shot and killed and twenty wounded.

The maniac took refuge in a stable, where he killed all the cattle. He was finally overpowered after he had exhausted all the 250 cartridges with which he had provided himself. The enraged villagers wreaked their vengeance on him by clubbing him and stabbing him with pitchforks. He will probably die.

Wagner was known to be a heavy drinker, but his acquaintances in the neighborhood had no suspicion of his madness. He appears to have contemplated his deed for a long time.

### CANADIANS AVENGED ON THAW'S NEMESIS

Coaticook, Quebec, Sept. 5. — William Travers Jerome, former district attorney of New York, and nemesis of Harry K. Thaw, was arrested today by a Canadian policeman on a charge of gambling, and was placed in jail incommunicado. The special deputy attorney general sent to Canada by New York state to regain possession of Thaw was led through the streets with a hostile hooting, yelling, jeering mob of men and boys at his heels and was locked up in the same cell that Thaw occupied when he was first arrested on Canadian soil.

After almost an hour spent by his associates in seeking some one to release Jerome, Magistrate McKee, of Coaticook, released the former district attorney on \$500 bail and set his case for hearing tomorrow morning at 9 o'clock. The maximum punishment to which Jerome is liable under the Canadian laws is one year in jail, with the alternative of paying a fine of variable amount, in the judgment of the court.

The technical charge against Jerome is "common gambling on railroad property."

While waiting with their high-powered automobiles yesterday hoping to be able to start home with Thaw, the New York state officials and some of the newspaper men started a game of poker in Jerome's gray car. They played openly and made no attempt to conceal their actions. A crowd of Coaticook men and boys gathered about and many of them were openly hostile to the New Yorkers. The town is almost wholly in sympathy with Thaw.

Coaticook, Quebec, Sept. 6. — Harry Kendall Thaw regrets that William Travers in Coaticook yesterday charged with gambling and denies that he or his lawyers instigated the arrest. Moreover Thaw would have been glad to furnish Jerome's \$500 bond. This was the statement made by Thaw today as given out by Andre Rousseau, the hotel proprietor

who serves the fugitive's meals and who coincidentally was one of Jerome's bondsmen.

### JEROME ACQUITTED.

Coaticook, Quebec, Sept. 8. — Wm. Travers Jerome was acquitted tonight of the charge of having gambled on Thursday last on the station property of the Grand Trunk railway here while waiting for the immigration authorities to pass on the case of Harry K. Thaw. In discharging him the court apologized for the humiliation to which he had been subjected.

### SIX MILLION DOLLAR FIRE AT HOT SPRINGS

#### Twenty-five Hundred Homeless.

Hot Springs, Ark., September 6. — Stunned by the extent of the damage wrought by the fire which swept more than fifty city blocks here with an estimated loss of \$6,000,000, the people of Hot Springs today took steps toward rehabilitation. Mayor McClelland accepted Governor's Heyes's offer of two companies of state militia and ordered a mass meeting of citizens to decide whether the city shall call on the outside cities for help.

In the path of the flames were manufacturing houses, hotels, a number of more pretentious residences and public buildings which are in ashes. It is estimated that two thousand persons are homeless.

So far as can be ascertained there were no fatalities and the few persons hurt suffered only minor injuries.

It is estimated about 2,500 persons were made homeless by the fire which started shortly before 4 o'clock last evening and burned all night. The majority of the homeless are being temporarily camped in the vicinity of the Oaklawn race track and state fair ground.

Grand avenue, leading from the burned area to the fair ground, today presented a picturesque sight. Hundreds of families, with what little they saved from the ruins, were gathered along the roadway, gradually working their way to the camp ground. The militia will aid these people and guard the devastated district.

### CHINESE "UNDERGROUND RAILWAY"

Chicago, Sept. 6. — Discovery of an "underground railway" for the spirited away in Hawaii of Chinese fugitives from justice and to aid entrance of orientals into this country was reported today by detectives at work on the murder of Charles Sing, a Chinese merchant. The alleged conspiracy extends from British Columbia to Hong-Kong, and has branches in many cities in this country and at least one in Mexico.

### LAST ROCK DUG FROM THE CANAL

Panama, Sept. 7. — The dry excavation of the canal has been completed, the steam shovel working in the Culebra cut having removed the last rock yesterday. The further excavation of the canal will be completed by dredging.

If you see a fault in others, think of two in yourself, and do not add a third one by your hasty judgment. — Flammer.



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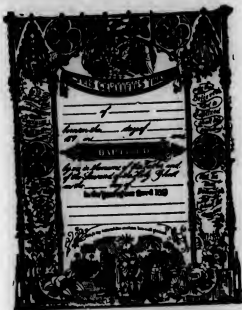
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VOL. XXVIII.

BERNE, INDIANA, SEPTEMBER 18, 1913.

No. 37.

### A SONG OF TRUST.

By Edwin Luther.

Perplexed but not in despair;  
Cast down, but never forsaken;  
Emptied, but filled anew;  
Pursued, but not overtaken.

The snare of the fowler is drawn,  
The pestilence vanished away;  
The terror of midnight is gone  
With the arrow that flieth by day.

Walking the vales with my Lord,  
The forked lightnings decay;  
Leaning my head on His Word,  
Softly I rest by the way.

The lion and dragon lie prone,  
The adder his power has lost;  
The torrents that raged in my path  
With Jesus I safely have crossed.

When Jesus is holding my hand,  
The darkness is brighter to me  
Than all the lights of the land,  
If Jesus my eyes cannot see.

My vow is recorded above,  
My heart is refreshed with a song;  
I will cling to the hand of His love,  
Secure as He leads me along.

Refrain:

Often perplexed but never despairing,  
Daily assailed, but never in fear;  
Jesus my burden is lovingly sharing;  
Joy is my portion, for Jesus is near.  
—The Evangelical.

### MINISTERIAL CONFERENCE.

The Lord willing, the Ministerial Conference of the Western District Conference will meet in the Mennonite church of Halstead, Kans., at 9:30 o'clock in the forenoon of Wednesday, October 8th. Ministers and deacons are especially invited to be present.

J. W. Kiewer, Chairm.  
P. H. Unruh, Sec'y.

### BETHEL COLLEGE ANNIVERSARY.

The 25th anniversary of the corner-stone-laying of Bethel College will, the Lord willing, be observed on October 12th. A general invitation is hereby extended to the friends of the school to be present for that occasion.

For the Board of Directors,  
J. W. Kiewer.

Notice! Your renewal and one new subscriber for \$2.50. The new subscriber will get the paper from now until January 1915.

### NEWS AND COMMENTS.

From Bro. Chr. Neff we received the following news from Moundridge, September 9: "We are on our return trip. Deer Creek, Okla., was our last station in the West of America. We were sorry that our time did not permit us to visit Cantonment. Thursday we start for St. Louis; Sunday we expect to be in Summerfield, then we go to Buffalo, resp. Clarence Center. In spite of all the heat, work and unrest, we are well, for which God be praised."

### The Problem of the Dark Continent.

Here is the largest of the continents, except only Asia, and it has not half as many people as China, though China could be tucked away in one corner of Africa. Yet these 180,000,000 Africans speak 843 languages and dialects! What a fearful difficulty that one fact presents! In addition, there is the ignorance of the people, the absence of written languages and literatures, the common superstition, the widespread licentiousness, and the terrible African fever that has killed hundreds of missionaries.

But on the Other Side? The people are simple, child-like, loving. They are very receptive and plastic. They have fine possibilities. They are likely to give us in the future great Christian poets, musicians, artists and orators. They are the youngest of the great races probably. If they have most to learn, at any rate they have the least to unlearn.

The Force at Work. The figures are encouraging, as they have recently been gathered. The foreign missionaries at work number 4,542, and the native workers aiding them are 26,474. They have won 1,034,372 native Christians; and these, with the members of their families and others that are sure to join the Christian church, number 2,032,774. And best of all, next to the Bible history itself, Africa has the inspiring record of unparalleled missionary careers — such superb lives as those of Livingstone, Moffat, Hannington, Mackey, Crowther, and Taylor.—Missionary Review of the World.

### Progress in Syria.

The American Presbyterian Mission in Syria has published nearly seven hundred works in Arabic, all of which are now offered to the Moslem world at cheap rates. Its press employs sixty persons and turned out last year forty million pages. The college at Beirut has enrolled 865 students this year, 138 of whom are in the medical school. The faculty numbers seventy-seven, and the number of graduated students 2,000. There is a hospital, a training school for nurses, a children's hospital, and an eye and ear hospital; also girls' boarding schools at Tripoli, Sidon, Beirut, and boys' boarding schools at Suk-el-Gharb, Schweir, Sidon and Tripoli. One hundred and eight day schools with over 3,100 pupils are also managed by this mission. The organized churches of the mission number 34, with 2,970 members and average Sabbath congregations of over 6,300. Eighty-six Sunday schools gather some 6,700 pupils.—Am. Messenger.

### Cut from the Loaf.

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."—John 14:16.

Dr. Gonsaulus once took a pardon to a man who said to him through the prison bars: "Thank you for this pardon, but what I need is a friend to lean up against, because I have not the power to keep from doing certain things which are lawless and evil." The man stated a great fact of our fallen nature. All of us need more than pardon. Were God to forgive us our sin, and then leave us to ourselves, it were almost better it had not been done. But when He begins a good work in us, He perfects it. It was expedient for Jesus to go away, that another Comforter should come—a paraclete, one who comes alongside to help. He is a friend to lean up against. He gives us "power to keep from doing certain things which are lawless and evil," and He abides with us forever. Oh, truly, our God is great and He is merciful.—The Christian Workers Magazine.

### MISSION LIFE IN HEATHENLAND.

Everyone knowing something about mission work will undoubtedly admit that it certainly is hard to be a good missionary, because he has to contend 365 days in the year with people who continually try to lie to him, steal and in almost every negotiation try to cheat. He has to work with a people utterly unreliable, with weaknesses of nearly every imaginable type. They obstinately refuse abandoning their loose, contradictory, false religion while the Christian religion is demonstrated before them in real life and offered them in various ways. The fruits they gladly share and desire to partake of. The fundamental principles they know quite well, also realize, if they should decide to accept Christianity from the whole heart then a considerably large portion of their actions and deeds must positively cease, because the religion does fully condemn every kind of sin. This cannot be found in their nor in any unsound religion, where many porpoises are left open through which the follower continually escapes unrighteousness. The heathen has become so used to sin, and under no circumstances he wishes to let it go, nevertheless on the average he manifests greater pains to get rid of it than a Christian, although every sacrifice, obedience, crusade, etc., takes place without the help of the Savior of the world. Frequently in the course of conversation he unwaveringly denies his sinfulness, yet his painstaking to get rid of it contradicts his statements. What a sad blindness!

In the presence of such sad and repeated incidents, in spite of all preaching, teaching, etc., the missionary's courage, patience and willingness are put to a severe test. Often he forgets, for a moment, that his dealings are with a godless heathen so to say, who never questions justice or injustice in any sphere, then he loses his patience. However, may it be as it is, thanks to God, the way of the missionary is not only strewn with thorns, but beautiful roses spread about their fragrance at times profusely. We have had at Janjgir this year a most beautiful

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experience amidst the many sad ones, which heretofore is not found in the annals of the station, because seven precious souls have been, on confession of their faith, through baptism admitted into the church. Five came out of heathenism directly, one from our orphanage and one from a Christian family.

Two widows had been lingering about for some time, yet until shortly were indifferent towards our religion. Their confession lacked much in words, but the desire displayed constrained us to perform the baptism. A loud and blithesome testimony was given by the wife of the husband who received baptism Easter, 1912, when she, on the request of mother, brothers and sisters on the day of his baptism left husband and child. From her lips passed fearful swearing, her anger raged in such a degree, that, provided it would have been in her power, she would have expelled us from the country immediately or enacted harm otherwise. Soon she returned to her home, God's Spirit influenced her heart, the quiet, new Christian life of her husband made a very deep impression, cooled her anger and changed the entire disposition. Within a few weeks all noticed a miraculous change which was fully displayed in her free confession on the day of her baptism. Her joy manifested everywhere drew the attention of the entire congregation remarkably.

How the life of a true Christian impresses others we have been privileged to see. In quite numerous instances, not the heathen are holding others back to become Christians, but the life of indifferent Christians who so far prefer to be called such. If the missionary points out in his evangelistic work that a Christian must abandon this or that, frequently he will be besieged with the remarks: "This or that Christian lies, steals, indulges in cheating, etc., enters upon unjust occupations. We notice no difference whatever, see no advantage, because such actions and deeds do not, in a higher degree, happen in our midst." Often are these objections partly or totally groundless, nevertheless such comparisons naturally will be applied to the weakest specimens. Therefore it is absolutely necessary for the missionary, even if there are only a few in the church, to spend much time to give proper instructions.

God's Spirit often certainly works remarkable changes not to be explained by any human tongue. This fact has been again manifested surprisingly among our young candidates. Some pos-

sess only comparatively little knowledge. Satan with his cunning temptations actually does not spare them, tries to damage them as the frost the timid plant. Did one not remember the promise of God that He will heal the broken rod and trim the flickering wick then would these poor ones certainly be hopelessly lost. Everyone needs the earnest prayers of the fellow Christians in the sense of James 5:16.

This is evidently only a very small number from among the tens of thousands in our district, yet much smaller appears the number compared to the more than 300,000,000 of India's inhabitants outside the kingdom of Christ. For India the time will also come when the people groping in utter darkness will repent in large numbers to the Savior of the world. When this time will arrive God alone knows, the church's duty therefore is to prepare herself for this great revival, which she more or less endeavors to do. Not long ago seventy-three Salvation Army missionaries landed in Bombay. The American Presbyterian Church sends this year to her Indian mission field a band of 84 missionaries, quite a number of these have already arrived on their field. Evidently this church makes the strongest efforts to hastily evangelize India, yet the others are doing a great deal, too. At present more than 5,000 protestant missionaries are waiting on their respective fields of this country for the great sweeping revival. "O Lord, may this beautiful era soon dawn and the masses of India enter into Thy glory!" This season we ourselves like to witness and render assistance to those willing to receive instructions for a better life more profitable to themselves and to their fellowman. May God help us in this!

Sincerely,  
P. W. and Mathilde Penner,  
Janjgir, C. P., India.

## THE DIVERSION OF MISSIONARY FORCES AND RESOURCES.

(Concluded.)

It must be remembered that good character and deep spirituality, much as we value them everywhere, are not in themselves sufficient qualification for work abroad any more than at home. Many excellent Christians have never been fitted or called to be official workers. We recognize the place of distinct gifts and abilities, and usually the need of special training for public ministry. Are these features less important in the case of the foreign fields? By no means. In some respects they are even more important, for the foreign worker is usually

placed in a harder environment, is denied a score of helpful influences and associations which home workers enjoy, and is constantly thrown upon the Lord and his own resources. Every missionary, in the nature of the case, is more than a private; he is a leader, an overseer, laying plans, devising methods, taking initiative, directing the work of native helpers. Recent progress and changing conditions in most mission fields make the demands upon missionaries today greater than ever before, and this fact raises rather than lowers the standard necessary in candidates. Much as reinforcement is called for, it has to be said that fewer thoroughly equipped recruits will mean decidedly more for the work abroad than a larger number of less qualified ones.

Let it not be thought that in thus emphasizing practical qualifications we are overlooking or minimizing the divine call and preparation for missionary work. No human gifts or training can of themselves suffice for a moment. Only the Spirit of God can call and qualify men for this divine work, and the highest function of any board is to recognize and respond to God's own choice and appointment of workers. If it may be said that some boards have imposed such educational tests and laid such stress upon intellectual requirements as to stand in the way of God-called workers being accepted, at least it can be claimed that this is not true of all. There certainly are some boards which make it their aim by much prayer, and without being hampered by human restriction or bias, to discover the mind of the Lord about each candidate who may offer, and which insistently make spiritual life and power the first essential. We believe that the final judgment of such boards ought to weigh very heavily with the candidate himself, and also with his friends and would-be supporters.

It is obvious that only a limited number of missionaries can be sent. These need to be most carefully selected. There is just so much missionary money available, and it costs the same to support a less efficient or a more efficient worker. Surely, then, supporters should make certain that they are spending the Lord's money to the greatest possible profit. And should it not be a serious reflection to candidates about whose fitness a board of spiritual and experienced leaders has expressed honest doubt or adverse decision, that by their insistence upon going out independently they are practically depriving

ing more qualified candidates of going?

We know of some, who, by humbly and cheerfully accepting the board's decision as being God's will for them, have greatly commended themselves, and who by applying themselves along lines at home for which they were more fitted, have still had the privilege of a large share in the foreign work, through financial support as well as by prayer. We could mention others who, although discouraged by boards, forced their way to some foreign field, only after hard and sad experience to return convinced of their mistaken leadings, and to settle down to the difficult task of getting back positions forfeited and homes disposed of. Is there not in these cases an example and a warning for others?

Finally, admitting that there may be occasional cases in which the board fails to recognize a God-called worker, we think the wiser and safer course for the candidate would usually be to accept the decision temporarily, hoping by prayer, patience and perseverance still to find ultimate acceptance with the same board or with some other, rather than hastily to assume the risks and responsibilities of going forth independently.

## II. Independent Missionary Work.

Does independent missionary work compare satisfactorily as to results with the work carried on under organized societies?

Our confirmed opinion is that it does not. And we believe this to be so from several standpoints.

1. **The Standpoint of Economy.** We leave it to any business man or thoughtful person whether any dozen or score of people will not cost more to support as separate and independent units than in co-ordination and co-operation all together. On any foreign field a new mission, however small, requires property, buildings, and all that constitutes a new base of operations; and when it is in the interior, where aggressive workers mostly aim to be, it involves arrangements at coast ports and other centers for the forwarding of money and goods and the transaction of much other unavoidable business. The independent missionary has either to fall back upon some organized society for such matters or else to spend additional money and his personal time in attending to them. And waste of time is waste of money. How much more economical and satisfactory for new workers, by joining existing missions, to avail themselves of bases already laid, property and buildings already secured, business facilities already provided, and a dozen practical

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helps and advantages, involving comparatively little added outlay for the increased number of workers, than by working independently to have to duplicate all these agencies, and to waste the precious time of many individuals attending to secular matters which, because of their unfamiliarity give each one as much trouble as the combined business would give to the one experienced man set apart by a regular mission to attend to these things for all!

Organized missionary work is disparaged by some because of the proportion of money spent upon administration. We admit the possibility of extravagance along this line, and deprecate anything elaborate or gilt-edged. But we maintain that properly organized and administered missionary work is the only truly economical kind, and that a full and scientific investigation of independent work, which frequently claims greater economy, would reveal the fact that what may be made to appear upon the surface as greater economy is in reality false economy, which means in the long run waste.

2. **The Standpoint of the Worker's Welfare.** In going out to an organized mission new workers are welcomed into a circle of warm-hearted spiritual fellowship and cheerful social relations. They receive assistance in studying the language, are cautioned about dangers and indiscretions in a new climate, and given helpful counsel along many lines. They are first placed in the work along with older workers, whose long experience and accumulated wisdom are of untold benefit to them. The corporate life of a good-sized mission in all its aspects is stimulating and enlarging. But all this independent new workers are deprived of. They are thrown upon themselves from the first, and have to meet alone all kinds of new difficulties and problems, relating to new environment, climate and customs, and also to policy and method of work. They are almost certain to be cheated in buying and taken wrong advantage of in a host of ways by unscrupulous natives. They are destined to repeat the mistakes which earlier missionaries frankly admit having made, but which these later ones might easily avoid if by association with others they availed themselves of these others' experience and advice.

We have seen such independent workers greatly discouraged and downcast by a long succession of unfortunate experiences, others broken in health through indiscretions due to ignorance of proper care and precautions, and still others

in a morbid mental condition, the result of undue and uncalculated isolation. Finally, in some cases, untimely death or return home broken in body and spirit has brought the sad chapter to a close.

(To be concluded.)

## Home Circle.

## THE WASTER.

(Being the Story of a Man who had His Back to the Wall.)

The smithy stood at some distance outside the little border town of Exe, but that did not prevent it being the meeting place of the "heidmen" of the town, as they were known. It was, in fact, their parliament house. Regularly every Monday morning, between nine and ten, the "heidmen" took "a bit daunder," to have a crack with the smith, for this smith, like another famed one, was a mighty man—very tall, with enormous limbs and great breadth of shoulders. He was also one of the leaders of the town in matters religious and political.

On that particular Monday morning the little group comprised, besides the smith, Bailie Cross, the principal grocer and baker in the town; Mr. Jessop, the draper, a small, immaculately neat and very refined man who was generally spoken of as the Englishier; and Adam Greig, a young farmer; the doctor also was present, but he was there on business, his mare having cast a shoe.

The previous day's sermons had been discussed, and they were in the thick of a political argument when Adam Greig, who was leaning against the doorpost, said:

"Here comes the Waster, and not sober, though it is Monday morning."

"Oh, he has probably not got over Sabbath night's debauch," said the doctor. "I was at his house on Saturday, his wife's just had another child; the misery of their cottage is indescribable—no fire, no food, the most pitiable bed you can imagine, dirt and want and misery everywhere."

The Waster, a man as tall as the huge smith, but thin and shrunken, and with dirty face and tangled hair and ragged, foul clothes, shambled into the smithy. He took no notice of the other men, but shuffled over to Bailie Cross, and without looking up, he said:

"Len's a saxeence, Bailie."

"What do you want with sixpence, Tammas?"

The Waster hesitated a moment, then said:

"For a dram, Bailie, I'm that dry, ma mouth's fair parched."

"I'll not lend you sixpence, Tammas, but I'll tell you what I will do; I'll give you half a sovereign at this time today fortnight if you will keep sober till then."

"You're a generous man, Bailie!" the doctor said sarcastically. "You know your money's safe; he couldn't keep sober, the drunken brute; there's not enough of the man in him."

The Waster stood quite still, looking at the ground for some minutes. Then he said, "I'll tak' your offer, Bailie. I'll be here at the appointed time. Mebbe I am a drunken brute, doctor," he said, turning round and looking up for the first time, "but mebbe there's just a spark o' the man left in me for a' that."

He turned away with downcast look, and shuffled along the road in the direction of his home.

That night the doctor called at the Waster's home, and stared with astonishment when he opened the door. What a transformation had taken place. In the grate a huge fire blazed; he went over to the recess bed, and found his patient clean and tidy, and lying on white sheets, covered with warm blankets, instead of dirty straw and old coats upon which she had lain in the morning. In spite of her thin, careworn face she looked almost pretty.

"Whatever has happened, Mrs. Girder?" the doctor asked. "Have the brownies been visiting you?"

"Oh, sir," she said, "I don't know how it has all happened, but about eleven o'clock this morning parcels began to come to the house—groceries and bread, and

coals and meat and milk, and bedding and blankets. Oh, it does feel so nice; I had nearly forgotten what a real clean bed feels like. Mrs. Bailie Cross and her lassie came, and they were so clever taking away the old bedding and making me comfortable. And— and Tammas has been at home all day; I don't know what it means, but, there, he's been in his workshop all day since twelve o'clock, hammering away."

"That's fine, Mrs. Girder: I am glad. You were just needing a change, and I am glad, too, that the friends have rallied round to help you. I should like to do something for you, too. I'll get my housekeeper to bring you down some port wine to get up your strength."

The poor woman sat up in her agitation, terror in her face, and cried, "Port wine! Oh, sir, for pity's sake not wine in this house!"

"Of course, I'm sorry; I didn't think. Don't get excited. Well, we'll find something else. Now you rest and keep quiet. The New Year will soon be here. Who

knows? It may be a happy New Year for you yet."

A fortnight later, on Monday morning, the same little company, with the exception of the doctor, had foregathered in the smithy. Once again Adam Greig broke in on the discussion that was going on, with:

(To be concluded.)

## PROGRAMM OF THE LADIES' MISSIONARY SOCIETIES.

To be Held in Connection with the Middle District Conference, at Summerfield, Ill., Oct. 12-14, 1913.

Song.  
Opening by the president.  
Music—Donnellson, Ia. Society.  
Declaration—Pandora, O. Society.  
Essay—"Making Use of Our Opportunities"—Bluffton, O. Society.  
Duet—Sumner, Ill. Society.  
Reading—Pulaski, Ia. Society.  
Essay—"Wiffenberglage und was ich da zu betragen fann." §§1, 2, 1-10. Trenton, O.  
Music—Fortuna, Mo. Society.  
Declaration—Wayland, Ia. Society.  
Essay—"Why the Societies of this District Should do More Aggressive City Mission Work"—Dalton, O. Society.

Song.  
Essay—"Die Geburt und die Mission." Jof. 5, 7. Noble, Ia. Society.  
Music—Berne, Ind. Society.  
General Remarks.  
Music.  
Collection.

Prayer.  
Inviting a prayerful interest and good attendance, on the part of each society,  
Moile Lehman.  
Abbie Schowalter.  
Ella Baer.

## Marriages.

Graber-Stauffer. — David B. Graber and Flossie R. Stauffer, both of Milford Square, Pa., were joined in marriage by A. B. Shelly at his home at Quakertown, Pa., at noon on Saturday, September 13, 1913.

## Deaths.

Shelly. — On August 29, 1913, at Quakertown, Pa., suddenly, of heart disease, Eleanor, nee Walp, wife of Abraham C. Shelly, aged 77 years, 4 months, 19 days. Funeral services were held and interment made at the Flatwood Mennonite church, where the deceased was a member, on Sept. 3rd. The funeral services were conducted and the funeral sermon preached from the text solicited by the deceased, John 16:33, 1c. by A. B. Shelly. The deceased was a faithful wife and mother to 14 children, of whom 6 sons and 4 daughters, besides the husband, survive her. Among the surviving sons is Bro. Harry W. Shelly, pastor of Bethel Mennonite church, Perkasie, Pa. She is also survived by 36 grandchildren, four great-grandchildren and two brothers.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2 00 To Ministers \$1 50



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Rev. C. van der Smisen, Editor, Berne, Indiana.

Rev. S. M. GRUBB, Asso. Editor, Berne, Indiana.

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## Editorial.

## WHAT DOES CHANGE?

Those who are older and have seen the many changes in the last fifty years, can well understand, that some think since so many things have changed religion also ought to change. Others think, that the old religion ought to be made acceptable to the people who live in so different circumstances.

How different is life for our children, at least most of them, than it was only 25 years ago. More and more is demanded in the schools and from the schools. He who wants to make teaching his profession must now have a number of titles. How different from former times. When about 40 years ago, while I was a student at Halle university some of my friends suggested that I should make my Ph. D. (Doctor of Philosophy) I said: "That would be a hindrance in my work among the Mennonites, they do not want their leaders to have titles." Now every high school teacher ought to have his or her A. B. or S. B.

Formerly it was said in Germany when a boy was too dull to be anything else, he can become a farmer; now farming is agriculture, the most interesting, many-sided, inexhaustible science. Fifty years ago the horse street car was something new; it is not hundred years ago that my father rode on the first railroad ever built in Germany. Now hundreds have traveled by airship, and in spite of many accidents the knowledge of the art of traveling in the air is rapidly progressing. Steam locomotives, once the wonder of the day, are replaced by electric motors and Diesel motors, the latter making 80 miles an hour and needing no tender since it is fed by coal oil.

It would be foolish to close the eyes against the many changes in the material world. We have made progress in medicine, in pedagogy, in psychology, in archeology, we can say in all branches of knowledge.

Theology has been somewhat influenced by the progress in some of these sciences. Philology has helped us better to understand the Bible, to translate it more correctly and into many languages. Archeology has been a great help in explaining and confirming Bible statements, customs and manners.

Have the fundamental doctrines of the Bible changed? We know that to some they have changed, that theology has given way to philosophy, that they measure the Bible and its truth by their philosophy; not a new philosophy, but a revived pantheistic philosophy.

But we ask again, in spite of the mist created by the so-called new theology, have the fundamentals changed? Is God affected by the changed circumstances in this world? Is God less just, less loving? Is He not almighty, omniscient, omnipresent any more? Does He hate sin any less?

Has the nature of man changed? Is sin less powerful, is conscience weaker? Is there no longing for God, for forgiveness of sins, for holiness any more?

In spite of the many changes which have occurred, God and man have remained the same, and since religion is the relation between God and man, religion has not essentially changed.

Are we sinners? Let us be honest! Then we need forgiveness, we need a Savior. Is God love? Then it is true yet as it has been all these centuries: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

The old truth of the gospel has not been changed, it has not lost its power. Which churches are best attended? Which are poorly attended? Wherever the gospel of Christ is preached with power, it proves itself to be: "The power of God unto salvation to every one that believeth." Wherever there is the Spirit of God there is life, spiritual life. Wherever that is missing, no philosophy will make up for spiritual power.

Now as ever we need Jesus, a living, divine Jesus, a mediator between God and man. The only way to the Father.

Let our children grow in knowledge, but above all in the living knowledge of Jesus Christ our Savior.

May God bless all efforts in home and school to make the

Spirit of Jesus Christ govern our lives and the lives of our children, that we may stand on this firm foundation and be able to bring our whole life and knowledge into harmony with the Spirit and Word of God.

v. d. S.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

To Ministers 75 cts.

## SECOND BIBLE CONFERENCE AT RICHFIELD, PA.

In one of the September issues of the Mennonite last year there appeared a report of a Bible conference, held at this place. It is stated there that at the close of the conference it was resolved to hold a similar meeting a year later. The program for this second conference appeared in the Mennonite of August 21, this year.

Does someone still ask, What is a Bible conference? The name would indeed be applicable to any meeting called for conferring on any one or more of the many possible questions concerning the Book of books. Let it be said then in the outstart that the meeting of which this article is to be an echo had for its main object, as indicated in the program, the united considering of some of the fundamental teachings of the Bible. It was a meeting for united searching of the Scriptures, the scope of which study was, of course necessarily limited by reason of the limitation of the time for which the meetings could be continued.

The meetings of the conference began on Friday evening, September 5 with a conference sermon and continued through Saturday and Sunday with three sessions each day. Three of these sessions were devoted to the searching of the Scriptures for their teaching concerning Christ, beginning with His preincarnate existence and manifestation and ending with His revelation at His second coming. The intervening topics included His coming into the flesh, His mission, His temptation, His transfiguration, and the atonement through His propitiatory suffering and death.

In one of the sessions the topic for study was the person of the Holy Spirit, and another feature of that session was an eloquent address on the subject of Thanksgiving. In the closing session our thoughts were directed to the future outlook for the believer under the subject of Heaven, with a brief but pointed reference to the Bible teaching regarding the destiny of the unrepentant and unbelieving. The theme at the Sun-

day morning session was Missions, and the stirring addresses were followed spontaneously by a voluntary offering for this evangelizing phase of the church's work.

The service of song was much made use of throughout the meetings, and many were the seasons of fervent prayer. Wooing and urgent appeals to the unsaved and personal work with the inquiring were not lacking, resulting in one case at least in that which Jesus assures us causes joy among the angels in heaven, and there was corresponding joy in the newborn soul and in the hearts of God's people present.

In the treatment of the Bible topics and the interchange of thought on the various points brought to view there was not a discordant note from first to last. It was felt that the Holy Spirit was doing His promised work of leading into the truth, taking of the things of Jesus and showing them unto us. Jesus was set forth in all the majesty of His divinity, the comforting mystery of His tabernacling among men as the Son of Man, showing us the Father, meeting and overcoming the adversary of souls, manifesting His own glory as of the only-begotten of the Father, laying down His life in full atonement for every repentant and believing sinner, giving to every one that will receive Him the rights and possibilities of a child of God to share in His own overcoming life and the hope of His glory yet to be manifested, when He shall come again and His own shall be manifested with Him. The Holy Spirit was given His rightful place as a person in the Trinity and His manifold ministry in the divine plan of salvation was set forth. The church was portrayed in her exalted standing as the body of Christ and reminded of her mission as the representative on earth of her risen and glorified Lord to carry forth the work which He began while on earth and made effectively possible by His obedient sacrifice on the cross, viz. the evangelizing of the world, until He shall come again for the final consummation of it all. It was, in short, a spiritual feast with every course and dish in it up to the Bible standard, not made insipid by any injection of negative criticism, or by half-hearted acceptance of the plain teaching of Holy Writ.

Joining the congregation in this conference were ministers and lay members of the church from Blair, Bedford, Berks, Lancaster, Montgomery, and Union counties and Philadelphia, besides one good brother from Ohio. There were also in attendance

many brethren and sister of the other churches in and around Richfield, three brethren of the Reformed, Evangelical and Brethren churches respectively having part on the program. There was thus a delightful manifestation of the essential unity of believers in the one Lord, Jesus Christ, and of fellowship in the Master's service—a fellowship whose ardor is not dampened by the fact of minor differences in thought and practice. Another evidence of this fraternal relation and friendly co-operation was to be seen in the opening of their church by the United Brethren congregation for the sessions of the conference when the swelling attendance outgrew the capacity of the Mennonite church. Likewise in the exercise of kindly hospitality toward those in attendance from a distance denominational lines were not in evidence.

Besides the voting of several resolutions of thanks out of gratitude for mutual courtesies and services contributing to the success of the conference, the following resolutions drawn up by a committee named for the purpose were adopted in the expression of the conference:

1. Inasmuch as we have been privileged to meet in this second annual Bible conference at this place, we feel to express our gratitude to God for the evident guidance of His Spirit in the study of the different phases of truth from His Word. That we praise Him for the delightful fellowship between brethren from far and near—a fellowship of faith in our divine Lord and of standing together on the fundamental truths of salvation in Him.

2. Rejoicing in the blessings we have received during these meetings we commend similar meetings to be held from time to time throughout our church.

3. We note with pleasure and are encouraged by the recent movement in the direction of united work in the cause of Christian education in furtherance of needed training of our young people for service in the church, to the end that the work the Master has for us as a church to do may be the more effectively carried forth.

The persons who took regular assigned parts in the program were these:

Rev. Solomon Graybill, Rev. E. W. Graybill and Rev. P. A. Apple, ministers of the Richfield congregation.

Rev. G. F. B. Griesamer, Rev. Peter Shelly, and E. E. Snyder, of the neighboring churches.

Rev. J. F. Riehl, of Lewisburg, Pa.; Rev. S. M. Grubb, Philadelphia; Rev. J. K. Hooley, North Lawrence, O.; Rev. A. S. Shelly,

Bally, Pa.; Rev. A. K. Bean of the Skipack church, Rahn Sta., Pa.; Rev. Abr. Snyder, Rev. Jacob Snyder, Rev. Herman Snyder, and Rev. S. D. Yoder, all of Roaring Spring, Pa., and Isaac G. Snyder, of Altoona, Pa.

The organization of the conference was effected by naming E. W. Graybill, chairman; S. D. Yoder, vice-chairman, and A. S. Shelly, Secretary.

## THE CHURCH AND LABOR.

By Jacob Snyder.

The subject which we are to consider is one that is as old as the universe. It is a God-appointed command that man shall labor and shall get his bread by the sweat of his face.

God made the earth and filled it with riches and beauty for man to enjoy. He was a long while in building and preparing the house before He gave it into the hands of its destined occupant. Uncounted ages before a human foot trod the earth the almighty Father was lifting up the mountains, and leveling the plains, and marking out the channels of the rivers, and storing the secret chambers of the hills with treasures, that His earthly children in all succeeding times might have everything to supply their wants in the house which he had built for them.

When a rich and indulgent human father builds a house for his son, he chooses the situation, he lays out the grounds, he plans the whole structure, he proportions and finishes the apartments, he provides for internal conveniences and comforts, he adorns the walls and niches and windows with works of art, he fills the chambers with furniture and the store-rooms with provisions. And all is done with so much forethought and generosity, with so much regard for the peculiar wants and tastes of the son, and with so many expressions of the father's own mind and heart, that the son, when he comes to live in the house, is reminded of his father every hour of the day. He looks at a picture on the wall and says, "that is just my father's taste." He enters an apartment and he says, "Everything in this room was made under my father's eye and by his direction." He looks out of the window and he sees the flowers and trees that his father planted. He lies down to sleep at night upon a bed that his father bought. He wakes in the morning surrounded with sources of enjoyment which his father provided. We should say that a son living in such a house must be very thankful indeed if he could forget his father. We should say

that everything about him would teach him from day to day new lessons of his father's forethought and generosity.

Even so our heavenly Father has built the great house of the earth, and has finished and furnished the mighty structure so richly that everything around us should speak to us of Him.

This magnificent house of the earth displays the handiwork of our Father in every apartment. "There is a beauty in the structure and a mystery in the life of the leaf, the blade of grass, the smallest insect which we cannot comprehend. There is an exhaustless richness in the sunlight, in the seasons, in the productions of the earth. There is a grandeur in the forests, the mountains, the oceans, which are ever lifting up the devout mind to the Giver of all good, the Maker of all worlds."

We do not believe that His purpose was that one should enjoy all while others enjoyed nothing, because God is not a respecter of persons. We live in an age of a world where by manipulation and speculation that man is regarded by the labors from his rewards as he works his mission in which God has placed him in this world for, that of laboring and producing that which He would have him do for the maintenance of himself and the blessings of those around about him. Let us draw a picture and look at the primitive forest with its great trees towering to the sky, then, after years let us return and look again, we will see that the forest has been stripped of the trees, and grain fields have taken their places. Let us return again and we will behold that buildings have been erected, roads have been made, harvests have been garnered, and, if we return again and look, we find that here stands a city with magnificent structures, halls and institutions of learning, with its palaces, with its spacious mansions, its paved streets, its great cathedrals of worship, and we say, "Look, what a great change has been made." But, when we come to be reminded of this someone says, "What? Look, man has been here, he has followed the command of God, he has labored here, he has eaten his bread by the sweat of his brow." But we look and see that after he has so labored and so wrought is he yet enjoying the works of his labor? Let us now go to the counting houses and see whether he who has built and labored is enjoying himself there. Let us go to the banking houses, where is he who wrought the change? Let us see whether he is enjoying the works of his labor. Let us go to the offices, let us see whether

he is admitted where his brethren meet. Let us go to the houses of worship, let us see whether he who wrought is among the worshippers. We will often find that he is not. He has labored and assisted those who build, others have secured the benefits of his labors. This has been the history of the world for ages. We find that even a Pharaoh who knew not Joseph knew how to have the people of God make brick without straw, and hence it is today and it is not only so today with men but also with women and children and all of the human family. Many children today are joining the labor throng and are become but mere slaves and get but a pittance, who should be trained for future living for the nation and for God and for fellowmen. But their young lives are giving that someone else may benefit by their toil. And so today, we find in the world that many lives are bought, many souls are wrecked because that which is produced by some is appropriated to someone else. Let us look again at the great fields of harvest, at the great fields God has given us, then let us see who it is that gets the benefit of those fields. Think, will you? of those who in the early morning go down into the mines, taking their lives in their hands, knowing not whether they will ever again be allowed to see their loved ones, and what, at the end of the day have they for all this sacrifice and all this toil as they return home after all their work to find that they have not been able to secure sufficient that each may have enough to eat and to wear while God has put plenty here? Think of the thousands of children in our cities today who have not so much as seen a flower bloom or blade of grass grow or enjoyed the pure air that God has given us, all on account of the greed of some who are spending the earnings and not laboring themselves. Do you know that one of the questions being discussed by the English speaking people is, How can the church get back to the masses? And this is a frank admission, that the masses are not in the church. We mean the true church, the one that Christ purchased by His own blood; that church which should be a heaven to every man; that church which should give him new hope, new courage and the assistance which he needs from those who are members of that church. But we find as Dr. Peters has said, "that while we have the women and children, we do not have the men," yet we must try to do something to bring them back. We will never be able to bring

our fellowman, who labors from morning till night for six days in the week, back to the sanctuary and have him enjoy the seventh day, while for six days in the week he is robbed of that which he might have earned to bring happiness to his loved ones; that which might give him the possession of a happy home as God has said, "He shall dwell under his own vine and fig tree." Today the laboring man comes to the church, not the true church, and asks for bread and is given a stone; he asks for fish and is given a scorpion; he asks for assistance and is given dry theology; he asks for sympathy and is given ritualism. When he comes he is told that if he can contribute to certain benevolence he can measure up to certain requirements. I have not one word to say against any man who earns honestly his living in the service of God and then is paid for his service, but, my friends, together with the service today the workingman finds that there is nothing in his favor as he sees the pastor, rector or priest living in a finely built parsonage, while he must live in a rented house. He sees that the ministers can enter into all societies with those who are in business line, that he can spend his time at the seashore and lives on three times the amount the laboring man needs to support his family without being able to give his children a fair education.

(To be concluded.)

#### NOTES ON THE C. E. TOPIC. September 28.

##### Missionary Essentials, Home and Abroad. IV. Giving.

II Cor. 9:6-15.

Missions should be the greatest concern of the church and the individual Christian. Our Lord sent His disciples into all the world with the message of salvation. If we are concerned about being His disciples; if we are concerned about the salvation of souls; if we are concerned about obeying Him, then we must be enthusiastic and energetic in spreading His kingdom. When the earliest of His disciples heard His command they gave more than money, they gave their lives and devoted themselves to all the privations and sufferings that the call involved. God still calls some men and women to work for missions that way, but He does not call everyone to go. He does expect everyone to give. The only reasonable excuse for finding us away from the active work on the field must be found in the way we support and supply the necessary means for those who are there.

The Mennonite church is in a special way fitted for supporting great missionary enterprises. Its people, while not rich, are generally prosperous. Unlike other denominations they devote very little money to the support of the ministry at home. This should mean that the money they do not give for the support of a ministry on the home field should go for the support of a ministry on the foreign field.

What have we to give? Many thousands of dollars or a few cents? We have to give just what the Lord entrusts in our keeping. We hold our possessions, not as owners but as stewards. We are expected to give as the Lord prospers us. Observation teaches that those who give regularly and systematically accomplish more than those who do not. Great sums are always acceptable and needed, but the work must not be at the mercy of an occasional gift of considerable size. It can only go on effectively as a regular stated income is assured. Those who have only small gifts to bring need not be discouraged. It is by the small gifts of the poor that the work of the Lord has always been carried on. Remember, the Master sanctified the gift of the poor widow as He does every gift brought to Him in the proper way. In giving for missions as for every other holy cause it is to be remembered that those who bring only their money bring nothing. Gifts like prayers must come from a heart that is right with God.

A consideration of the needs of missions is always important. New fields with greater opportunity, the cost of operating the mission plant, the support of the workers and their household, the expense of travel and costliness of modern buildings and their equipment in heathen countries are details with which every friend of missions ought to familiarize himself. As he does so he becomes amazed at the great amount of results produced by the comparatively small outlays. No great enterprise in modern times, or in any age, ever brought such great returns for so little money outlay.

When the Christian realizes that missions mean a knowledge of Christ where He has never been known before, that they mean saved men and women where once there was no salvation, and that they bring the blessings of Christian manhood and womanhood and the establishment of the Christian home where once there was filth, slavery, immorality and cruelty, he begins to realize that giving is not a duty, it is a privilege and he wants to enjoy it.

#### NOTES ON THE SUNDAY SCHOOL LESSON.

September 28.

##### Deliverance and Disobedience. (Review.)

Golden Text—Neh. 9:17.

**Lesson I.**—A wicked king bent upon exterminating a people whom he had enslaved orders the destruction of male babes. The child's, Moses', parents endeavor to save his life by hiding him three months. The mother, remembering how a saint in ancient days was preserved in a great ark, makes a small one of rushes and places the babe in it upon the water of a river full of dangers. The daughter of the king accidentally finds the child and is moved to pity by his tears and saves him. Back of all these ordinary events we see the hand of God raising up a Savior for His people and providing for his bringing up and preparation for the great work he is to do.

**Lesson II.**—Moses undertakes to go about redeeming his people before God directs him to do so and makes a miserable failure of it. For forty years he is compelled to live the lonesome life of a common shepherd. This was a part of God's plan in preparing him. As a young man he learned all that the court of Pharaoh could teach him that he must know as a leader of a great people. Forty years more he must find his school in the desert learning the lesson of patiently waiting on God. At the same time the information he acquired in the desert was to come to be very useful to him when he was leading his nation through that very country.

**Lesson III.**—The misery of Israel in Egypt did not escape the notice of the God of their fathers. He heard their cry and sent them a deliverer when the time was ripe and He called Moses to the work when he was fitted for it. Moses had to be taught the lesson of God's holiness by the side of the burning bush. He had God's assurance, "I will be with thee." God hears those who call upon Him and provides for their help. He is sure to be with those to whom He gives tasks to do, no matter how difficult they may appear to be.

**Lesson IV.**—Pharaoh refuses the demand of Moses and defies God. He makes the lot of Israel harder. But God is greater than Pharaoh. His end is just beginning. The world is full of confidence and defiance. It will not obey Him and so it seals its own doom.

**Lesson V.**—Fighting against God is the height of folly. God rebukes Pharaoh by a series of terrible plagues, any one of which

should have humbled him. The last, the most terrible of all, was the death of the first-born throughout the land. Every one of the plagues was directed against some special Egyptian deity. It was the God Jehovah against the gods of Egypt.

**Lesson VI.**—The Passover was designed to be a perpetual celebration of the (1) passing over of the death angel, (2) the crossing of the Red Sea and (3) the passing from bondage to slavery. The Passover lamb is the most complete type of Christ, the Lamb of God, slain for our redemption, that the Old Testament presents.

**Lesson VII.**—When Israel was in great danger with the sea and the mountains in front of them and the army of Egypt behind them they learned to know how completely God was protecting them. We see dangers, in our faith great enough to see the way God opens for our safety?

**Lesson VIII.**—In spite of all that God had done Israel was ready to murmur as soon as bread seemed to be lacking. They thought of the flesh-pots of their bondage. They wished to go back to them. Then God rained bread upon them. God provides for His people when they are in need. The manna was a type of Christ who spoke of Himself as the bread from heaven. Without that bread we are already dead.

**Lesson IX.**—God assures His people that they shall be His "particular treasure" if they keep His covenant. They are to be a holy nation. He manifested His presence in the thunders, lightnings, cloud, the voice of trumpet and the smoke. The lesson teaches the might, majesty, and holiness of God.

**Lesson X and XI.**—The ten commandments are the base of all law. The first table concerns our duty to God, the second our duty to man. No man ever kept the law. It was given to show how helpless we are and to lead us to Christ who rendered the obedience we could not give.

**Lesson XII.**—Man's heart is wicked even when God especially favors him. The golden calf and its licentious worship show how quickly men may go into the worst of sins. Moses sternly rebuked the people for their sin and then interceded for them and offered Himself as an atonement. Jesus made atonement for us on the cross.

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#### Items of the Week.

##### DEMAND FOR SPEED CAUSE OF WRECK.

New Haven, Sept. 12.—The official committee of locomotive engineers told the management of the New Haven railroad, on which many fatal wrecks have occurred recently today what they believed to be the trouble with the road.

"Too much pressure for speed" is their complaint. The committee's statement in part is:

"Why does not the New Haven go back to the conditions prior to the fall of 1911 without attempting these proposed radical changes in relation to its engineers? Under the same rules of operation, the New Haven, from 1901 to 1911, was as safe as any in the country.

"For eight years or thereabouts the New Haven was operated safely. It carried more than five hundred million persons with only one fatality. In the fall of 1911 came a change. Henry J. Horn, general manager, ordered that engineers make time. 'Time must be made' the order read. If an engineer was a minute late, he was jacked up. The first time his engine ran by a signal the engineer was summarily dismissed.

"The ambition was to make a record of trains on time over any railroad in the country. The orders put out in the fall of 1911 made New Haven travel unsafe and demoralized the esprit de corps."

New England discussed with interest today a speech made by Governor Foss, of Massachusetts, at Worcester, last night, in which he attacked the railroad situation vigorously.

"The bankers and trunk lines that control the New England transportation systems," he said, "are today interlocked, and in that interlocking there is no voice of New England. The Pujo committee at Washington has shown clearly that three financial interests in New York city are the central money power of this country. These banks dominate the transportation system of all New England. I do not know of any section of the United States where their domination is so strongly or untidely entrenched.

"On the other hand, the engineer of the locomotive should owe his allegiance to the railroad corporation, and the corporation should protect him and safeguard him in every way. But today does the railroad engineer in New England recognize any allegiance superior to that of his labor union? Railroad men will tell you he does not. The reason is perfectly clear. It is his union that has multiplied his wages to five-fold beyond what the engineer on the European train, doing the same work, receives as compensation."

"The engineers of New England, substantially all of whom are enrolled in one labor union, are able at any moment to threaten a strike and paralyze the industries of New England in a day, if their demands are not complied with. What can the railroad officials do? Yield to every demand of the engineers and deny most of the demands of unorganized labor at the foot of the ladder?

"I denounce alike the foreign control of the New England railroads, and the foreign control of the labor that captains the iron horses at the head of every passenger train in New England."

#### THE MENNONITE.

**For All-Steel Cars.**  
Washington, Sept. 16.—All-steel railway cars on all interstate railroads by July 1, 1918, or heavy penalties, is the provision in a bill introduced today by Representative Alfred G. Allen, of Ohio. The bill requires, under penalty of \$1,000 for each violation, that on January 1 of next year no common carrier shall operate any railway mail car not made of steel in accordance with plans approved by the interstate commerce commission, and after the same date shall not run "mixed trains" of wooden cars placed between steel ones.

##### GO 1,200 FEET DOWN CRATER.

Naples, Sept. 15.—A depth of 1,200 feet was reached by Professor Maladra and his two companions in their recent descent of the crater of Vesuvius. This constitutes a record for such an enterprise, it is said. The party spent an hour in making scientific experiments on the brink of the great funnel at the bottom of the crater, which they were able to sound to a depth of 200 feet.

The tunnel, which is 500 feet in diameter, was created by the sudden subsidence of the old crater floor last month. The explorers found the inside of the funnel to be an enormous fiery cavern. They lost their thermometers, the steel rope on which they were suspended becoming fused by the acids and the terrific heat. However, they had obtained a registered temperature of 626 degrees Fahrenheit before the mishap occurred.

##### MANITOBA GROWING FAST.

Ottawa, Canada, September 12.—A census bulletin dealing with the province of Manitoba has just been issued from the census and statistics office, giving figures obtained in 1911.

Manitoba's area at the date of the census was 83,732 square miles. By the extension of boundaries act, 1912, the area of the province was increased by 178,100 square miles, making the present area 251,832 square miles.

The rural population of Manitoba in 1891 was 111,498, in 1901 it was 184,738, and in 1911 had grown to 255,249. The total population is about 456,000. The area of occupied land in 1911 was 12,367,355 acres, as against 5,228,272 in 1891.

##### BEEF FROM ARGENTINA.

New York, Sept. 13.—The first commercial shipment of Argentine beef that ever reached New York was brought here today by the steamship Van Dyke from Buenos Aires. On account of the high price of domestic beef the importers expect to make a good profit on their venture.

##### MURDER MYSTERY CLEARED.

New York, Sept. 14.—With the arrest today of the Rev. Hans Schmidt, assistant rector of St. Joseph's Roman Catholic church, charged with the murder of Anna Amiller, a domestic, the mystery surrounding the finding twelve days ago of parts of the dissonant river was solved. Schmidt, according to the police reports has confessed, and at the time of his first attempt to commit suicide by cutting his throat with a safety razor blade.

"I killed her because I loved her so much," Schmidt is alleged to have told his captors, but the police version of the motive for the crime is that the young woman was about to become a mother.

##### GRASSHOPPERS ARE BURNED IN FIFTY BUSHEL HEAPS.

Oklahoma City, Sept. 13.—Measuring grasshoppers by the bushel is what inspectors from the board of agriculture have been doing in Lincoln county in their fight to exterminate the pests. Advice from that county are that the grasshoppers have practically been driven out.

Crude oil and an arsenical solution were employed in the destruction of the hoppers, and the work has been very successful. A big scoop-like pan was constructed to which was hitched two horses. The pan was filled with crude oil. In driving through a field the hoppers would strike against a back shield and fall down into the pan. As soon as they struck the oil they died.

When the pan would get full the hoppers would be piled on the ground and burned. Often more than fifty bushels would be on the ground at one time. In the use of the arsenical solution, the hoppers would die from ten to thirty hours after they had been sprayed with it. One of the peaches had been subjected to the poison they had been subjected to the poison they would congregate under a bush or shrub and begin eating each other.

Only the bodies of the insects would be devoured the heads being left. In many places piles of grasshopper heads would be found under a bush.

##### COLLEGE HEAD SPANKED HIS FATHER.

Terre Haute, Ind., Sept. 13.—Dr. Elijah A. Hanley, president of Franklin college, and his father, Calvin Hanley, who was whipped by his son Thursday, were reconciled tonight, when the son motored to the home in Middletown. In the family circle, the two men embraced and asked mutual forgiveness. After an affecting scene in which the elder declared he had been spoiled by having his own way and promised to give thought to the pleasure of his wife and the son renewed his obligations to his parents, the educator returned to Terre Haute and took a late train for Franklin.

Dr. Hanley was accompanied to his father's home by Rev. Clarke R. Parker, of Terre Haute, a member of the Franklin college board, at whose request he came to Terre Haute. Dr. Hanley learned that his father had expressed a wish to see him and arranged the hurried trip since his early presence was required at the college.

##### TWO ISLANDS DISAPPEAR.

San Francisco, September 12.—Falcon and Hope islands of the Friendly or Tonga group, in the South Pacific, have disappeared from view. With them several hundred natives and a few white men also have disappeared. News to this effect has been brought to San Francisco by Captain J. H. Trask, of the steamer Sonoma, which arrived from Sydney, via Pago Pago and Honolulu.

Captain Trask said: "One of the regular trading steamers between Sydney and the Tonga group reported the sinking of the islands. The vessel steamed to where Falcon island should have been, but it was nowhere in sight. Just prior to this the instruments at the Sidney naval station showed that several violent earthquake shocks had taken place about two thousand miles northeast of Sydney."

##### NEARLY ONE RAILROAD EMPLOYEE AN HOUR KILLED

New York, Sept. 12.—A. B. Garretson, representing the Order of Railway Conductors, testified today that a railroad employee is killed in the United States every hour and seven minutes of the day and that every nine minutes a man is maimed. Mr. Garretson was a witness before the arbitration commission in the controversy between forty-two eastern railroads, their conductors and trainmen, over the employees' demands for more pay and shorter hours.

Mr. Garretson's statement was challenged by Elisha Lee, counsel for the railroads. The witness asserted, however, that he could prove his declaration and would do so in subsequent testimony. The report of the interstate commerce commission for the year ending June 30, 1912, says that 3,635 railroad employees were killed during the year.

##### SAYS SULZER RECEIVED \$50,000 FROM BREWERS

New York, Sept. 13.—The assembly board of managers for the impeachment of Governor Sulzer announced today that Charles Derach, a salesman allied with the brewery interests, had testified privately that he had collected nearly \$50,000 for Sulzer's campaign, which was not accounted for by the governor in his statement of campaign contributions. The announcement was made by Assemblyman Levy, chairman of the board of managers, when the board met to continue its investigations today for the purpose of gathering evidence for the prosecution at the impeachment trial. Mr. Derach was one of the witnesses called yesterday, but at his request he was allowed to give his testimony in private.

The \$50,000, Mr. Levy said, had been collected from the brewing and malting interests. "This is the most sensational evidence we have got yet," said Mr. Levy. He declined to give details of Derach's testimony, which will be laid before the impeachment trial board.

##### PEARLS WORTH \$650,000 PICKED UP IN LONDON

London, Sept. 16.—A workman today found on the sidewalk practically the entire pearl necklace, valued at \$650,000, which was stolen on July 16, while in transit by mail from Paris to London.

The man was going to work in Highbury, a northern district of London, when he noticed the pearls lying in a heap. On picking them up he found there were fifty-eight. He took them to the nearest police station, where they were at once recognized as part of the famous necklace from which only one pearl is now missing.

##### ST. BERNARDS SAVE LIFE OF TRAVELER

Geneva, Switzerland, Sept. 12.—Monks, guided by the barkings of the St. Bernard dogs, today rescued a young American named G. Dawson, from a precarious position in a ravine into which he had fallen during an Alpine climb. Dawson had attempted to cross a pass without a guide and fell into the ravine. He was not injured except for a badly sprained ankle and shock, but the ravine was so usual travel route and it is impossible to tell how long he might have laid there had not the dogs brought the monks to the rescue.



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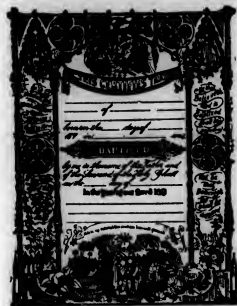
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VOL. XXVIII.

BERNE, INDIANA, SEPTEMBER 25, 1913.

No. 38.

### NEWS AND COMMENTS

Bro. A. M. Fretz will have his fall communion services at Deep Run on October 19.

The annual Sunday school convention of the Eastern District will be held on Saturday, October 18, 1913, in the First church, Philadelphia.

On September 14th Bro. Christian Neff preached his farewell sermon in America at Summerfield, Ill. The weather was favorable and the Lord blessed the meeting.

Sunday, October 12, there will be services in German and English in the Summerfield church. In the evening the conference sermon will be preached by Bro. S. M. Musselman.

The two young brethren, A. J. Neuenschwander, of Berne, Ind., and Silas Hertzler, of Maryland, arrived safely in Gretna, Man., on the 13th. They will teach in the Mennonite Institute under Bro. H. H. Ewert.

On September 14th Bro. David Toews, of Rosthern, Sask., was ordained as elder of the Eigenheim district, five elders, many ministers and friends being present. Three well attended services were favored by pleasant weather and a very enjoyable and blessed time is reported.

On September 9th, Bro. H. Bannan, elder of the large Alexanderwohl church, near Goessel, Kans., and wife celebrated their golden wedding. The congregation and many friends from other churches took part in the celebration. Several addresses were given, the choir interspersed the speaking with appropriate songs, children and grandchildren greeted them with poems and at the close all partook of a repast under the trees surrounding the church.

At the beginning of the campaign none of the states had effective laws requiring one day's cessation of labor in seven, but since that time New York and Massachusetts have passed measures which promise effectiveness and other legislatures seem to promise favorably.

The Commission on the Church and Social Service is now sending out an appeal to the manufacturers and commercial organizations urging that they bring about the needed reform by voluntary action, although the legislative campaign will be prosecuted earnestly during the next year.

beginning with a report of conditions in the steel industry, as indicating the seriousness of the situation.

The Commission appointed a committee, distributed among the various states, numbering in all about six hundred church leaders and social leaders and entered into arrangements with the American Association for Labor Legislation by which that organization was to prepare legislative measures for the various states, the Committee of the Social Service Commission caring for the moral aspects of the campaign, but the legislative aspects being left to the Association for Labor Legislation.

A general report of conditions, prepared for the Commission by John A. Fitch, is now in press and the various state committees have in varying measures produced a moral awakening on the question.

In several communities federations of churches and local social service committees have taken up their local situations.

In a considerable number of instances employers of labor have been known to take voluntary action reducing seven-day labor, and since the report of the Commission relative to the steel industry a considerable improvement has taken place in that industry.

Mr. Fitch's report, however, indicates that the situation was far more serious than was realized and that this evil has as yet been only slightly mitigated, although it would appear that the increase in seven-day labor has been halted by the campaign.

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### NOTICE AND INVITATION.

It is with joy that we announce to our dear congregations the willingness of Bro. Ezra B. Steiner and his wife, Sister Elizabeth (Geiger) Steiner, to go to India for mission work. Providence willing, their ordination is to take place on Sunday, October 5, in the Swiss congregation at Bluffton, Ohio, namely in his home church, Ebenezer, in the forenoon and in her home church at Pandora in the evening of said day. Let us all pray for them and lay our hands on them, our praying, uplifting, helping hands, never to withdraw them again.

P. H. Richert, Sec'y.

### INVITATION AND REQUEST

In behalf of the church in Summerfield, Ills., a cordial invitation is hereby extended to all who contemplate attending the Middle Dist. Conference and Sunday school convention, beginning Oct. 12, 1913 at Summerfield, Ill. All visitors are kindly requested to inform the committee on entertainment in due time of their arrival.

Communications may be addressed in care of Rev. J. B. Baer, Summerfield, Ills.

Accommodation trains are the B. & O. R. R. Stop at this station morning and evening from East and West.

### CHANGE OF ADDRESS.

The address of Bro. J. H. Langenwaller will be instead of Bethel College, Newton, Kan., 315 Harvard St., Cambridge, Mass.

### A CELEBRATION IN INDIA.

Dear Readers of the Mennonite:

His Excellency, Lord Hardinge, of Penhurst, Viceroy of India, also has a birthday. It is on June 20th. This year it was remembered in a new way. Some say, it was celebrated worthily, that the expenditure of Rs. 100,000 was wise, some say otherwise. Be this as it may, it was celebrated, and this, to a certain extent, in a prescribed way.

It will be remembered by the readers that when His Excellency, in company with Her Excellency, Lady Hardinge, made his state

entry into Delhi, the new capital of India, that an anarchist threw a bomb at their Excellencies while riding on an elephant. This happened on the street known as Chandi Chalk. The Viceroy was severely injured, but Lady Hardinge was untouched. The Indian canopy bearer, seated directly back of Lord Hardinge was instantly killed. For weeks, the Viceroy was incapacitated for work and the number of wounds on his shoulder and back healed but slowly. When recovery was assured by the attending physicians and complete restoration under proper conditions was only a matter of time, Indian Princes, Rajas, and high officials sent in thank offerings to Lady Hardinge that God had graciously spared the life of our Indian ruler. The amount reached the Rs. 100,000 mark. This was given to Lady Hardinge with the directions that she might use this thank offering wherever she thought best. Lady Hardinge is a most charming and at the same time sympathetic helpmate of her husband, who leads in all good works of India. But her special joy is to bring comfort and happiness to the patients in hospitals. Hence, annually there is held in Simla a grand concert, the proceeds of which flow into the Hospital fund. It was neither wonder nor surprise, therefore, when she announced that it was her desire to give the suffering ones in the hospitals of India a day of pleasure. Since the fund at her disposal was limited, it stands to reason that not every patient could receive the benefit of her thoughtful consideration. She therefore decided that every child in the hospitals of India, including Leper asylums, of the age of 14 and under should receive a present valued at about Rs. 1.0. The day was to be one of thanksgiving that it had pleased the Lord to spare the life of her husband and had restored him to perfect health. It was to be a day of rejoicing and pleasure for the little ones. Our asylum having one tainted and the orphanages having seven untainted children came under her beneficence. We received official notice that the birthday of His Excellency was to be observed in that a public

meeting be held, the grounds where the jalsa (meeting) was to be held appropriately decorated and that everything possible should be done to give the patients a treat.

Well, when this order came to us, it meant a little hustling for a day or two. We are glad that we have in the asylum a caretaker who is a great help in this kind of preparatory work. We got a few Union Jacks, (but please notice, dear readers, that we got equally as many Old Glories), and decorated the inside of the church of the asylum. Small banners and pendants lined the road to the asylum.

A simple program was arranged to which the more important people of Champa were invited, both Hindoo and Mohammedan. The lepers were seated in the rear of the church, the visitors to either side in the forepart and the missionaries and speakers and the Zamindar of Champa were on the platform. The meeting opened by singing the Christian chorale: "Lobe den Herrn, den mächtigen König der Ehren." This was followed by the reading of a portion of Scripture by Bro. P. W. Penner. Bro. Suckau offered prayer. All of this in Hindi, of course. Oh we do hope and pray that even these to us often so common introductory exercises may have made a deep impression on those who were present. In a few words, I made plain the reason for this meeting, and then introduced the first speaker. This was Pandit Ram Swarup, a learned Hindoo scholar. He gave to us in a few well chosen though flowery words some reasons why we ought to be loyal to the English government. He was followed by a Mohammedan speaker, Hadjee Habib. The contents of his address were about the same. He denounced the dastardly attempt on the life of the Viceroy, whom many in India respected, in no uncertain terms, being sorry, however, that the culprit had not until today been found so that a just punishment could be meted out to him. Though they were not on the program, yet two other speakers commented briefly on the meaning of the day, also emphasizing the fact that the Viceroy's recovery was a cause for universal thanksgiving. These two speakers were the postmaster of Champa and the tahsildar of Katghora. Tahsildar is the term used for what we might call in America a magistrate. After making a few closing remarks, our little orphan children, the boys of Janjgir and the girls of Champa very nicely sang the song: "Oh wonderful love." It was a pleasure to see the interest on the faces of some

of the Hindoos present while the children were singing. Then came the distribution of presents by Mrs. Penner. Each tainted and untainted child of 14 years of age and under received a present. The closing song was the national anthem, "God Save the King." After this, three ringing cheers were given for His Majesty the King Emperor, three for His Excellency. I then called the Zamindar of Champa to the front part of the platform and told the lepers and the people that his uncle had years ago given us some land to begin this work among the lepers and for the lepers, and that after his death, the present Zamindar had been pleased to give a further grant of two acres for this purpose. I therefore proposed three cheers for him. They were given with a will. I think the Zamindar was pleased to know that we recognized his gift. We do think it is worth mentioning that a Hindoo will give land free of rent for leper purposes.

This closed the meeting. Brethren Penner and Suckau showed the people of Champa, who were interested, through the asylum. The people of Champa had given the mission something like Rs. 60 and for this amount we bought sweets for the adult lepers. So immediately after the meeting, the lepers who were sitting on the ground received their sweets. I must not forget to mention, however, that before the meeting closed, one leper, Mahesh, rose and in the name of all lepers, thanked the friends of Champa for having given them a treat.

Immediately after the exercises I sent a telegram to His Excellency then in Simla, in the name of the lepers, saying that the day had been observed in the asylum, that the lepers thanked the Lord for having restored the Viceroy and prayed for continued life and blessings. The answer of appreciation from the Viceroy came a few days later.

We do wish that the religious exercises may have made some impression on the non-Christian visitors, and that it may be true what an European official wrote in the asylum visitors' book: "Care of lepers is a branch of missionary work which all Hindus can appreciate." Signed: F. C. T. Yours for the Master.

P. A. and Martha Penner.  
Champa, C. P., July 19, 1913.

Note:—During my absence from home this correspondence had arrived and got into a back corner of my drawer, where I found it today. I am sorry for its publication having thus been delayed so long. P. H. R. Sec'y.

### THE DIVERSION OF MISSIONARY FORCES AND RESOURCES. (Concluded.)

We readily admit that mistakes and misfortunes are not confined to independent lines. Missionary life and work at best are fraught with serious liabilities. What we plead for is the minimizing of these by every means that prudence and practical wisdom dictate, since consecrated lives are too scarce and too precious to be wrecked or blighted unnecessarily.

3. **The Standpoint of Efficiency.** Our own observation and the testimony of others leads us to feel that independent work is not as fruitful as regular missionary work. In an organized mission there is a variety of gift and talent among the workers lead us to feel that independent work administration, evangelism, Bible teaching and training, work for children and special classes and so on—receives the attention it deserves, and each class of work and worker contributes to the success of all. The workers are "members one of another", and together make up a symmetrical "body". But in independent work one man or two or three have to be the whole "body". Experience shows that the individuals who combine in themselves all the varied gifts which all-round and effective missionary work calls for are indeed few and far between.

Again, independent workers can usually secure only a very inferior class of native helpers and everyone knows how largely missionary success is dependent upon an efficient and trustworthy native ministry.

Furthermore, there are constant incidents and emergencies of missionary work to be reckoned with, such as the need of periodic rest and change, furlough, sickness and many others. While in organized work these things can be provided for, in the case of small independent work they frequently entail serious loss to stations and work which have to be left without proper care. Much more could be added on this point, and illustrations could be cited which we feel it kinder to omit. But we believe enough has been said to convince thoughtful minds that, from the standpoint of efficiency, independent work cannot hope to measure up to that of organized missions, whether in point of quantity, quality or permanency.

4. **The Standpoint of Testimony before the Heathen.** This is of great importance. So much depends upon the general impression which missionary work

makes upon the community. The division of the Protestant ranks already into so many denominations, each with its distinctive name, is in the minds of many a cause for regret. It conveys the idea of disunity. Again and again do the heathen inquire of us the reason for so many sects and divisions among Christians. Then why must this regrettable feature be still further exaggerated, and that by spiritually minded people, just for the sake of insisting on undue prominence for some one among many points of doctrine or practice, or to secure to some individual missionary a fancied 'liberty' (?) that he would not have in working with others? Surely we might expect the claim to deeper spirituality to manifest itself in ways that make for greater unity and love among brethren, and for effectiveness of gospel effort among the heathen, rather than along lines which foster doubt and questioning, and thereby weaken the cause that all are seeking to advance.

It needs to be appreciated, too, that the blunders and indiscretions of zealous but unwise missionaries affect not only their own work but also that of all other missionaries in the vicinity. The mistakes of EACH missionary are put to the discredit of ALL missionaries, and of missionary work in general. Frequently has good, wise work been made to suffer for the mistakes and vagaries of a few extremists.

To all the foregoing someone will reply, "Yes, but had not every existing mission some time a beginning? And were not the very missions whose work you are now commending chargeable at that time with being 'independents', because they were new?" We admit this. Yet there were ample reasons, we believe, for the establishment years ago of certain missions which laid a new emphasis upon world-wide evangelism, unsectarian fellowship and a high standard of spiritual life and testimony. Missions of this type which have survived and made good have justified their existence. It seems to us, however, that the very fact that there are these missions today, in addition to others of every shade of denominational persuasion, argues against the need of further new ones and of independent workers. Surely there is variety enough for any reasonable candidate to find a congenial place in one! And then, the times have changed. Most of those who read these lines no doubt agree in thinking that we are rapidly nearing the end of the age. It is the eleventh hour. This is no time for beginning new enterprises. What each of the

great mission fields needs today is not new organizations, much less a bewildering array of unidentified independents, but the reinforcement and strengthening of every worthy existing mission for a great, final, forward movement.

Oh that some of God's dear children would come to realize that missionary work is no trifle, to be entered on in a shiftless and desultory manner, but a stupendous task that demands the fullness of the Spirit's wisdom and power, and all the consecrated ability, experience and statesmanship that can be brought to bear upon it! For persons at this late hour to withdraw support from spiritual and aggressive established work on the foreign field, work that has fought its way to maturity and efficiency and is being blessed by God with increasing fruit, and to give that support to new and untried missionary ventures, is the height of un wisdom. It is like a man who has planted an orchard, and waited patiently for its maturing. And now, when the trees are at last laden with blossoms, giving promise of abundance of rich fruit, he coolly disposes of the orchard in exchange for a new lot of uncertain saplings.

If by these remarks we may be able to influence any from the mistaken course of diverting men and money from the most efficient missionary channels into untried and unfruitful enterprises, we shall have the joy of feeling that we have done both them and the missionary cause a real service.—Christian Alliance Publ. Co.

### Home Circle.

#### THE WASTER.

(Being the Story of a Man who had His Back to the Wall.)

(Concluded.)

"Here's the Waster again." He came along the road with a somewhat firmer step than before. He was clean, the clothes he wore were right as to length, but hung loosely on him, as though they had been made for a man of better proportions than he.

Once more he stepped up to Baile Cross.

"I've come for your half-sovereign, Baile." He had dropped the Doric, as Scotsmen do on important occasions—when they speak in public or pray, or have something very serious to say.

Then Baile looked at him long and earnestly, then took a half-sovereign from his pocket and handed it to him.

There was a tense silence in the smithy. The silence was broken by the smith, who said:

"I have been expecting you, Tammas."

Girdler took the coin, handed it to the smith, and said:

"Just drive a bit hole through it, Sandy."

The smith did as he was asked, and handed it back to Girdler, who threaded a piece of black cord through the hole and fastened the cord to his waistcoat buttonhole. Turning to Baile Cross, and holding the coin between finger and thumb, he said:

"Baile, you have bought me with this!" Then, turning to the others, he said:

"I don't know just whom I have to thank for the good things that have filled our house for the last fortnight. You, Mr. Jessop, I know, sent the blankets. Well, they have done more than warm the good wife's body; they have warmed her heart. Thanks to you all, I believe she's a well woman this day. I'm not going to make any promises—I mistrust myself too much—but I trust one stronger and wiser than myself. Sandy," he said, turning to the smith, "last Wednesday night I thought I would go into the meeting. I was late, and I stood outside the door. I heard you praying, and I heard you pray for the man who'd got his back to the wall. Go on praying for him, Sandy; he'll need your prayers before he wins through. It's a terrible hard fight."

A sob strangled him; he turned away and fled. They were strong, hard-headed, practical men who stood in the smithy that day, but there wasn't a dry eye among them as they watched him disappear along the road. Mr. Jessop, the Englishman, was the only one who spoke.

"Twenty years ago," he said, "I was a drunkard; he's got a fight before him, I know."

That was a good many years ago. The little town of Exe has not changed much. Baile Cross has been gathered to his fathers; the elders are all there still. There is another Baile, whose name is Girdler. They say he is a wonderful and convincing speaker on the temperance platform and at P. S. A's. While he speaks he has a trick of fingering a little gold coin that hangs from his watch chain, and there is a certain phrase which always occurs in his prayers. It is: "Lord, help the men who have got their backs to the wall."—The Christian World.

The "Mennonite" and "Christlicher Bundebote" together to one address for \$2.50.

To Ministers \$1.50

### THE MENNONITE

#### PROGRAM OF THE PACIFIC DIST. CONFERENCE.

To be held at Aberdeen, Idaho, October 5-8.

Sunday, October 5.

Forenoon—Mission service.  
Home Mission.—Rev. H. J. Krehbiel, Reedley, Cal.  
Foreign Mission.—Rev. F. F. Janzen, Paso Robles, Cal.  
Afternoon—Children's festival.

Monday, Oct. 6.

Forenoon—Conference sermon by the chairman, Rev. M. Horsch, Upland, Cal.  
Preliminary business; reports of the Evangelizing committee, treasurer and Sanitarium committee.

Afternoon—  
1. Topic—Can a conference grow and prosper without spiritual harmony? Rev. S. S. Baumgartner, Pratum, Oreg.  
2. Topic—How can we get non-Mennonites, who may live isolated in our community to become identified with our church? P. R. Aeshliman, Almont, Wash.

Tuesday, Oct. 7.

Forenoon—Sunday School Convention.  
1. Topic—Possibilities of a Sunday school teacher. J. J. Eymann, Reedley, Cal.  
2. Topic—Responsibility of the Sunday school for the future church member. Adolf Ledig, Upland, Cal.

3. Topic—Can a Sunday school class be successful without absolute confidence towards its teacher, and how can the same be revived? D. Krehbiel, Lind, Wash.  
Afternoon—Christian Endeavor Convention.

1. Topic—How can a Christian Endeavor Society develop a greater evangelizing power? M. Gerber, Pratum, Oreg.  
2. Topic—Why should each congregation have a Junior and Intermediate society. C. F. Mueller, Reedley, Cal.  
3. Topic—How should the Bible be used for personal growth and personal work. J. P. Neufeld, Dallas, Oreg.

Wednesday, Oct. 8.  
Forenoon—Business meeting. Ministers' Conference.  
Afternoon—Bible Study, led by Rev. H. J. Krehbiel, Reedley, Cal.  
Each session will be preceded by a devotional service.

J. K. Licht,  
C. U. Widmer,  
Jacob Krehbiel,  
Committee.

#### PROGRAM OF LADIES' AID SOCIETIES.

Devotional.  
Roll call of societies in the Pacific Conference—each society respond with Bible verse or message.

Theme—Upland Society.  
Solo—Mrs. B. H. Matthies, Aberdeen.  
Letter from Mrs. P. A. Kiewer, Birney, Mont.  
Quartet—Colfax, Wash.  
Declaration—Aberdeen.  
Song by Emmaus Church, Aberdeen.  
Address by Missionary Petter.  
Song by congregation.  
Benediction.

Program Committee.

One great element of meekness is teachableness.

#### ANNUAL SUNDAY SCHOOL CONVENTION

Of the Eastern District Conference, First Mennonite Church, Philadelphia, Pa., Diamond Street, near Fifth, Saturday, Oct. 18, 1913.

President—Franklin K. Moyer, Souderton.  
Vice-President—Allen Bleam, West Swamp.  
Secretary—Miss May Moyer, Quakertown, Pa.  
Treasurer—Alvin Musselman, Allentown, Pa.  
Field Secretary—Rev. H. G. Allebach, Green Lane, Pa.

#### PROGRAM.

10 A. M.

Opening Devotions.—President.  
Appointment of Committees.  
Treasurer's Report.  
Topic—Promotion Standards and Methods.—Joseph S. Meyers, West Swamp.  
Discussions—Opened by A. G. Moyer, Quakertown.  
Singing.  
Report of Field Secretary.  
Singing.  
Announcements.

2 P. M.

Song Service.  
Business Session.  
Election of Officers.  
Report of Auditing Committee.  
Topic—The Sunday School Superintendent.  
(a) Qualifications and Preparation. O. W. Berky, Bally.  
(b) His Activities and Responsibilities. Rev. Victor Boyer, Allentown.

Solo.  
Topic—Should there be Doctrinal Teaching in our Sunday Schools; if so, What and to What Extent? Rev. H. G. Allebach.  
Discussion—Opened by A. A. Moyer, Second Church, Philadelphia.  
Singing.

8:00 P. M.

Song Service.  
Male Quartet.  
Report of Resolutions Committee.  
Topic—Teacher Training. Jacob Landis, Souderton.  
Discussions—Opened by A. S. Bechtel, First Church, Philadelphia.

Solo.  
Address—The Bible School: A Man's Job.—Prof. Calvin O. Althouse, Central High School, Phila.

Closing Exercises.  
The convention singing will be in charge of Mr. A. S. Bechtel. Entertainment will be provided for out-of-town visitors. Pastors and superintendents are urged to announce this program as widely as possible. It is hoped that the various schools will be represented by good-sized delegations.

Seward M. Rosenberger,  
U. S. Stauffer,  
Rev. J. W. Schantz,  
Committee.

#### Marriages.

Renner-Wasser.—In Souderton, Pa., on Sept. 17, 1913, by Pastor A. M. Fretz, Harry R. Renner, of Philadelphia, and Mary F. Wasser, of Bedminster, Pa.

Some people have tried to be distinct, till they have actually become extinct.



## The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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The Associate Editor has charge of pages 5 and 6.  
All business communications and remittances are to be sent to THE MENNONITE BOOK CONCERN, Berne, Indiana.

Rev. C. van der Smitten, Editor,  
Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor,  
Entered at the post-office at Berne, Indiana, as second class mail-matter

## Editorial.

## WHAT CAN WE EXPECT OF "THE MENNONITE".

Can "The Mennonite" compete with large religious papers like "The Christian Herald", which has a million and a half subscribers and can pay hundreds of thousands of dollars for the ablest contributions and the finest illustrations? Never. Can "The Mennonite" compete with the denominational papers of other large denominations, which are many times as large as the Mennonite and have a constituency hundreds times as large as the Mennonite? Never.

What do we expect of the Mennonite, when it can not compete in price, in size, in interest of reading matter with so many large denominational and un-denominational papers?

The Mennonite is for our denomination. It brings the news from our home and foreign mission fields. It brings news from the different congregations in the measure as the congregations are interested enough to send such news to the Mennonite, or as the editor takes them from the "Bundesbote", our German periodical. The Mennonite brings also religious news from the wide world.

The Mennonite brings essays from the pens of our ministers and members, whenever such are sent; but the editor has to take good articles from other papers whenever the English writing Mennonites do not send any articles.

There ought to be more original Mennonite articles, but the editor has asked such who can write for contributions and has suggested subjects on which to write, but very few have sent in such articles. If the essays, read at con-

ferences and conventions, were sent to the Mennonite many would enjoy reading them. Time-ly articles from men and women who are working in the Lord's vineyard in church and Sunday school would be helpful.

The Mennonite brings generally an interesting story, if not conference and convention programs and family news take the place. These are interesting to all who help to build up our church.

The Mennonite brings editorials from the editor and the assistant editor. Those from the latter are often very timely and interesting.

Letters from correspondents appear as often as they are sent. We have many correspondents, but only few letters. These are generally read with great interest and would make the paper better, if they would be more frequent and would bring news interesting to all.

The Mennonite furnishes notes on the Sunday school lessons and C. E. topics to help in those departments; and it brings the news of the week. Not as fresh as daily papers, yet valuable to such as can not afford a daily newspaper.

How can the Mennonite be made more interesting and more of a help to our congregations? By sending in short news items from the different congregations; by sending in timely articles in regard to Christian life, work and doctrine; by sending letters to the Mennonite with the report of occurrences in the different congregations.

Can the editors be made responsible, if the friends of the Mennonite do not help to make the paper interesting and helpful?

What have you done this year to make our church paper what it ought to be? v. d. S.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00 To Ministers \$1.50

## REPORT FROM THE SOUTH-WEST INDIAN CONFERENCE.

By J. B. Frey.

The Southwest Indian Conference, an annual gathering of missionaries and Christian workers interested in the propagation of the gospel among the Indians of the Southwest, has just closed its seventh meeting, held this year, as last, in Flagstaff, Arizona. There were present representatives from the Navajo, Hopi, Mohave, Apache and California Mission Indians, as well as pastors, Sunday school and other Christian workers. The non-sectarian char-

acter of the Conference was demonstrated by the denominations represented, comprising Presbyterian, Congregational, Baptist, Episcopal, Mennonite and Christian Reformed.

The first ten days were spent in earnest and profitable Bible study, the delegates desiring the refreshing of their inner life, so much needed because of their isolation and conflict with the powers of darkness among a heathen people. Their expectations were fully met. The Conference opened with a praise service at 7:30 of Aug. 14 in the Methodist church, conducted by the pastor, Rev. Wright. A high note was sounded by Rev. James Lyons Meade, of the Protestant Episcopal Church, as chairman of the local committee, who, in extending the hospitality of the city and churches of Flagstaff, expressed the desire that all might partake of the blessing and power of the Holy Spirit, the unifying Guide.

The principal feature of the evening was the address of Rev. W. Leon Tucker, of Los Angeles, Cal. Mr. Tucker is a pastor and Bible teacher whose work has been much blest, having filled special engagements in the Moody Bible Institute and institutions of similar character. The Book of Leviticus was outlined and unfolded in a masterly manner, opening to some eyes and hearts new visions of the atoning work of Christ as typified in this Old Testament book of the priestly ceremonies.

The day sessions of the Conference were held in the Presbyterian church, of which Rev. C. K. Alexander is pastor, opening each morning at 9:30 with a half hour's praise service. The key-note of the gathering seemed to be: "Unto the Name of Jesus"—a name above every name: a name of salvation to the sinner and of comfort and power to the believer. The prayers, testimonies and songs all ascribed to Him the glory due His name.

For four consecutive mornings, Mr. A. C. Gaebelein, of New York, a teacher known to the Conference because of former visits, and one who has proven an acceptable teacher at many other conferences, expounded the Book of Genesis, treating it of necessity briefly, but presenting the truth of God in its various aspects relating to His purpose and plan regarding man, and especially in the redemptive work of Jesus Christ. Mr. Gaebelein did not so much deal with the historicity of the book, although he spoke in passing of the efforts of higher criticism to discredit it by ascribing the contents of the book to allegory and myth. Mr. Gaebelein confirmed the faith of many

as to the infallible revelation of God in His Holy Scriptures, and brought out many scriptural lessons, new and old in the lives of the patriarchs, as well as the dispensational truths and types. In the afternoons Mr. Gaebelein taught Colossians, the New Testament correlative of Genesis.

The evening meetings, continued in the Methodist church, were occupied by Mr. Tucker on Romans. His chart outline helped greatly in fixing the wonderful truths of the "Gospel of Christ" in the hearts of the hearers through the medium of the eyes. Dr. Tucker took his hearers into "heavenly places in Christ Jesus". The Conference having felt its need of a new vision of "the Christ" were not disappointed, as it is written: "Blessed are they who hunger and thirst after righteousness, for they shall be filled."

Preceding the evening sessions a meeting was conducted on Front street in charge of Rev. James R. Smith, of St. Louis, Mo. Mr. Smith is popularly called "Railroad Jim" because of his former occupation as railroad engineer. After his conversion and training in the Moody Bible Institute, Mr. Smith was selected by Miss Helen Gould to conduct meetings among railroad men of the Missouri Pacific System, under the direction of the International Committee of the Young Men's Christian Association, which work God has greatly blessed by the conversion of souls. These street meetings showed the class of men and women known as "down and outs", that like Paul, who said "I am willing to preach the Gospel to you who are at Rome also," so the Christians of Flagstaff and the missionaries and Christian workers visiting were anxious to prove the sufficiency of Christ for all classes. They received a respectful hearing, and God honored His Word when quite a number of men expressed a desire to become Christians, afterwards attending the meetings in the church.

(To be concluded.)

What is the standard of your joy? What is it that affords you the most pleasure? What is it that you look forward to with the most delight? Just to the extent you find consolation in anything but God, you become an idolater and worship the creature more than the Creator. "Set your affections on things above, not on things on the earth." Col. 3:2.

The wonder grows every day how many mean things a man can keep covered up and yet look innocent.

## Editorial.

"If I were pastor," is the subject of an address to be given by a prominent layman at a representative gathering of Christian workers. Of course every pastor who reads this announcement wonders what this man will have to say. But let a pastor select a successful and influential business man from his congregation and give him such a topic to discuss, what might that man say that would be of profit to the pastor under whom he sits fifty-two Sundays a year? We are inclined to think that most laymen would have something to say about business methods in the church. Pastors are such notoriously poor business men. Is it the fault of their inclinations, or the fault of their training, or is it impossible to apply business methods in the conduct of a congregation made up of people who are accustomed to business ways six days out of the week? We are inclined to think that some pastors are not impressed with the value of conducting a church as one would conduct a business, provided, of course, that the business is a legitimate one, others have never been in the hustle and bustle of the business world and lack experience and others again think that the Lord will take care of the business end of a church even though He makes the success of any other business depend upon the amount of business energy that is put into it. Business demands application, promptness, efficiency, economy and straightforwardness. Without these things failure is sure to come. The Lord's business demands these same qualities. Not to put them into it means the blocking and often the failure of gospel effort.

Perhaps that layman will have something to say about the subjects upon which the pastor preaches. A business effort is designed to get results and as many of them as possible. A sermon should be planned with the same object in view. In business it is money that is wanted; in preaching it is souls and righteous living. As the business man studies his customers and learns to know their needs, so the pastor, to make his pastorate effective, should so thoroughly study his people that he feels that he knows more about their needs than any one and that he is in a position to bring before them just the things they need.

Pastors too frequently get out of touch with their people. They are essentially students and like to live in an atmosphere of books while the general run of church

members are practical people occupied with the every-day problems of the business life. Unless the pastor is a good mixer he is apt to confine his intimacies to people of his own stripe whose interests are more in the direction of things that pertain to culture. Books and problems that books present become the influences that color the sermons and although preaching of this kind is helpful under many conditions, the preacher is in danger of getting away from the practical side of his people and wandering into pastures whose good things only a chosen few are in a position to enjoy. One frequently hears the complaint that this or that minister preaches over his people's heads. He may be a man of earnest piety with an honest desire to give his hearers the best he is able to bring before them, but with it all his pastorate is in danger of being a failure because his efforts are unappreciated. Not every minister is called to preach to audiences of college graduates, indeed, the average congregation is made up of men and women of very limited opportunities for culture. The strong minister will discover a way by which he is able to be helpful to those of least education and yet be able to hold and interest those whose abilities enable them to take a broader view of things. Great sermons are seldom occupied with problems beyond the understanding of the ordinary child. They are successful because the ministers who deliver them have a command of the simple truths of the gospel and present them in a way so that "he who runs may read." One of the things that is weakening the influence of the pulpit with the common people today is the tendency of the younger ministers to devote much of their efforts to matters of criticism.

Criticism has its rightful place. It presents and attempts to settle problems with which every well equipped minister is sure to be confronted. But criticism is out of place in the pulpit. It belongs in the class room. It is a subject to be studied while one is preparing for his work and does not present many profitable themes which might be helpful to the man who is troubled with a hasty temper, or the woman with an unruly tongue or the sinner who honestly wants to find peace for his soul. The minister who determines that his sermon efforts will be in the direction of convincing sinners of their hopelessness without the salvation there is in Christ and of edification of the saints is the best way for making his ministry effective.

We do not mean that the minister should ignore the problems that make theology interesting to the student. He is a student by training and habit, and to keep up-to-date with the progress of theological thought is a most natural thing, but this does not mean that the pulpit should be devoted wholly to the discussion of scholastic themes. If the audience were one of theologians, the critic might be able to present a profitable discussion of matters concerning the authorship of a certain book or the literary value of a certain passage, but since most audiences are made up of people to whom fighting the devil's temptations to unrighteousness in their lives means more than the incorrect conclusions of certain critics living across the ocean it is better to give them milk to feed them upon than meat which they are in no position to digest.

Every pastor has opportunity, however, to present the scholastic side of his message if he will use it. In every congregation one may find young people who want to interest themselves in the problems with which theologians are concerned. These may be organized into classes for the special study of such questions and every pastor who has attempted it, will confess that it is far more interesting and profitable to take up these things in class work where they may be informally discussed than in a formal pulpit presentation where they are in danger of either being unappreciated or misunderstood.

## THE CHURCH AND LABOR.

By Jacob Snyder.

(Concluded)

We are reminded here of the words of the Master who said, "Come unto Me all ye that are heavy laden and I will give you rest." We find here that in the beginning of the church Jesus Christ Himself said that there shall be plenty for those who toil. You and I are to show our loyalty to God by the way we use our fellowmen. Jesus said, when He was here, that in that day when the great host of earth shall be found before the white throne of judgment after the separation has taken place, He would say to those on the left hand, "Depart from Me, ye workers of iniquity, for I was hungry and ye gave Me no meat, I was thirsty and ye gave Me no drink. I was in prison and ye came not unto Me, for I was naked and ye clothed Me not," and then He said He would say to those on the right hand, "Come, ye blessed of My Father, inherit the kingdom, My Father, inherit the kingdom,

prepared for you, for I came to you hungry and you gave Me meat, I was thirsty and you gave Me drink, I was in prison and you visited Me." We find that it is our duty to show our loyalty to Him by the way we use our fellowmen. We live in a day when the ill-gotten gain of the rich brings but a pittance back in return. They say, "Let us build and endow a college where the poor men's children may go where they may obtain an education. They say, let us build a hospital where his children and he himself may go when sick and find health and strength." They say, "Let us erect a park for his children and sick wife that they may go to it once in a year or so to get some of the fresh air." They say, "Let us have an outing for them and take them to the park." But I say, give to man that which he earns and works for and to woman her place in the world and we will find that these needs will be provided for, and their children will be clothed and educated and not be compelled to go into the factories before they attain their majority and they will not need to sell their bodies and become a burden to themselves and a curse to society.

One of the problems of the age today is child labor and that which has prevented the solution of this question is the great greed for money. But what is your duty, and mine, in this matter? Are we to stand idly by and see the lives ground out of the babes and girls before they come to a proper age, that some man may live in splendor and in mansions, may divorce their wives, may dwell in luxury, may spend more upon their pool-ies than is spent upon children. Shall we stand by and see women enter the factories and mills and all avenues of living places and only get the small pittance they do for all this work? Shall we stand idly by and see our sisters sell their virtuous lives and bodies in the white slave traffic that they may keep self and body together?

These are some of the things in the land today corrupting our legislature and our society and taking that which does not belong to them. Then to you, my friends, in the name of Him who is our Master, I say, Shall we stand unitedly against these great evil monsters in our midst today? Have you come to think that in the throne before the great throne of the rum seller today where the brewer, the distiller and the retailer are dragging our brethren down to a drunkards grave there are eighty thousand of our fellowmen. This traffic which is throt-

ling the children, which is using our judges, which is injuring our legislature, it is your duty and mine to suppress. Let us hold up holy hands and a pure heart to God and stand side by side. Your duty and mine is to go out to the fields and rescue our brethren and sisters from the pit into which they have fallen and to lead them into the bright and better life.

Sometime ago I was in Chicago. It was my opportunity to see the board of trade meeting, in which grain was sold in August for September delivery. I saw men in excitement, heard them cry, one to lower and one to higher the price until I could not understand what was doing. Three hundred operators were at their keys telling the whole United States what grain was sold for,—the grain which other men had harvested, plowed and reaped. These men were selling that for which they never worked. In the counting house and board of trade and Wall street speculations these men so increased the price that only a half of a loaf can be obtained by the poor men for the work of which he should have received a whole loaf. And the same is true today in all things, he who produces and he who consumes are in the great battle of life, struggling for the mastery.

Our Master said that we are to be as wise as serpents and as harmless as doves. Let us do like, through the act of love, work together in days to come, going hand in hand and heart in heart against the opposition and conditions which we are compelled to meet. United we stand, divided we fall.

Relief will come to the laboring classes through the religious rectification of the country when labor is appreciated and rewarded just in proportion as a country is Christianized. Show me a community that is thoroughly infidel, and I will show you a community where wages are small. Show me a community that is thoroughly Christianized and I will show you a community where wages are comparatively large. How do I account for it? The philosophy is easy. Our religion is a democratic religion. It makes the owner of the mill understand that he is a brother to all the operatives in that mill, born of the same heavenly Father, to lie down in the same dust, to be saved by the same Christ. No putting on of airs in the sepulchre or in the judgment.

I do not care how much money you have, you have not enough money to buy your way through the gate. We need to saturate our populations with the religion of Christ, and wages will be larger,

employers will be more considerate, all the tides of thrift will set in. I have the highest authority for saying that godliness is profitable for the life that now is. It pays the employer, it pays the employee. The hard hand of the wheel and the soft hand of the counting room will clasp each other yet. They will clasp each other in congratulations. They will clasp each other on the glorious morning of the millennium. The hard hand will say, "I ploughed the desert into a garden"; the soft hand will reply, "I furnished the seed." The one hand will say, "I thrashed the mountains"; the other hand will say, "I paid for the flail." The one hand will say, "I hammered the spear into a pruning hook"; and the other hand will answer, "I signed the treaty of peace that made that possible." Then capital and labor will lie down together, and the lion and the lamb, and the leopard and the kid, and there will be nothing to hurt or destroy in all God's holy mount, for the mouth of the Lord hath spoken it. Roaring Springs, Pa.

By the time many of us are old enough to be wise there isn't much time left to make use of the wisdom.

#### NOTES ON THE SUNDAY SCHOOL LESSON.

October 5.

Moses' Cry for Help.

Numbers 11:10-18, 24, 25.

Golden Text—Jas. 5:16.

The more we study about Israel the more are we convinced that human nature is pretty much the same at all times. Israel was a complaining people. God had wonderfully preserved and protected them but they could not learn the lesson of waiting upon Him and trusting Him. If we examine our own lives we note that no matter what God's dealings have been with us in the past we are ever ready to think ourselves poorly used and complain about it when things do not altogether go according to our notion.

The lesson records both the displeasure of the Lord and of Moses. When God is displeased it is right that His servants should also be displeased. As God cannot compromise with sin so His people should also be set against it. A less righteous leader might have attempted to win the favor of his people. Not so Moses. If he had anyone whose favor he needed it was his God. Too often a people are permitted to go off into sin and continue in it because their leaders have not the courage and the righteousness to be angry. Many a congregation has been ruined or unfitted for right-

eous service because the pastor has thought more about winning their favor than rebuking their wrongs.

Israel weeping and complaining before the tent of Moses, because they wanted something they could well do without, is a sad picture of childishness. Most of us are just as childish, we make ourselves troubles about the things we want but really do not need. The true Christian lives by faith and not by sight and trusts God for his needs day by day.

The flesh-pots of Egypt were hard to forget. The flesh of Egypt with its bondage and taskmasters seemed to Israel just then to be dearer than their freedom and the prospect of a new and better home in the promised land of Canaan. It was Israel's business to look forward to Egypt, to hate it, and look forward to the joys awaiting them. It is the business of the pilgrim of today, whose face is set toward the heavenly Canaan, to forget and hate the pleasures of this world, remembering that such pleasures are only bonds that hold us under the cruel and pitiless taskmaster, Satan.

It was not wrong that the impatience of Israel should provoke Moses but it was wrong for him to be discouraged. Discouragement is the thing that unfits one for proper service. When every other temptation fails Satan too often resorts to discouragement as a means for defeating the work God sets His people to do.

Moses took his discouragements to God. The reason why discouragements continue to have such a hold on us is that we fail to go to the Lord about them. When we bring them to Him He soon sets us right. Moses felt that he was alone. Like Elijah he thought that because he appeared to be alone his cause was useless. There is a blessing often in being alone. Because some have been faithful when they seemed to be alone, many of us who think we stand in the face of difficulties without support, we take courage and win victories.

God answered the cry of Moses in several ways. He gave him the help of elders. He encouraged the elders with the sign that He was with Moses, then He gave the Spirit to the elders so that they prophesied, that is, spoke for God to the people and finally He gave Israel the meat they wanted so badly. The sending of quails was the last thing God did and for many it meant affliction. God sometimes does let us have the things we want though they are not the best thing for us. He lets us have them to show us that the things we want most may not be four our good.

#### NOTES ON THE C. E. TOPIC

October 5.

The Ireal Christian. X. His Co-operation With Others.

Col. 4:1-18.

God did not intend that man should be alone neither did He intend that he should work alone. Every one does have certain personal obligations which he must perform for his maker but such a one is far from doing his duty if he carefully performs his personal tasks and neglects the work he must do in conjunction with his fellow man. The Bible is full of figures which illustrate the necessity of co-operation. We have the vine and the branches, each branch has its own particular development to look after but after all it is but one of many branches which together must be in vital connection with the Master. Jesus taught the importance of private prayer, indeed He gave it great emphasis, but He gave us the example of taking part in the public worship in which many have a part by regularly attending the synagogue services and going up to Jerusalem to take part in the national religious observances.

The relation of the various members of the body to the body as a whole is frequently touched upon in the New Testament. A member of the body of the Lord is only in true harmony with Him when he works in co-operation with the other members for the good of the whole body. The things which God entrusts to us as His stewards, our money, our property and our particular abilities are, if they are administered in the right spirit, no more our own special possessions, to be monopolized by us absolutely, than the sunshine and the air. They are for the good of all of God's people, and only as they are so used can the kingdom of our Lord be realized upon earth. The perfect consummation of all things is pictured to us as "the heavenly city, the new Jerusalem." Now a city is composed of a great company of people who must depend upon one another for their proper and happy existence. One must build, another must bake, another must sew, all must produce something, yet none can get along without the product of others. So, in the Christian life, the things we possess and which others do not must be shared with them. The things we can do which others cannot do, must be done for them as well as for ourselves.

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September 25.

1913.

#### News of the Week.

##### AMERICAN SCHOOL IS SEIZED BY THE GREEKS

Vienna, Austria, Sept. 22.—The Greek authorities at Koritsa, in Albania, today seized the American mission school there, where instruction is given to nearly one hundred Albanian girls. The information reached here in a telegram from Avlona, the principal seaport of Albania on the Adriatic sea.

The Greeks have also arrested and persecuted a large number of Albanians who recently returned to Koritsa from America and other foreign countries, releasing them from detention only when the Albanians promised to join in the agitation for the incorporation of the district in Greece.

The British consul at Monastir has entered a vigorous protest with the Greek government on behalf of the Americans. The whole affair forms a part of the Greek plan to terrify the Albanian population with the object of compelling the Albanians to agree to the inclusion of the whole of southern Albania in the kingdom of Greece.

Last week Greek officials at Koritsa endeavored to take forcible possession of the American school building, but the housekeeper in charge refused to hand over the keys.

The Greek soldiers beat her mercilessly and then carried her off to prison. The mission is in the charge of Phineas B. Kennedy, a native of New Jersey and a Princeton graduate. Mrs. Violet B. Kennedy conducts the Ladies' Literary Society, whose object is to give the elements of education to the women of Albania.

The American mission school in Koritsa is under supervision of the Congregational church and controlled by the American board of commissioners for foreign missions. In addition to the school at Koritsa the church maintains a mission school at Elbasan, in Albania. The headquarters of the Congregational mission board are in Boston.

##### REBELS BLOW UP A TRAIN KILLING FIFTY

Laredo, Texas, Sept. 22.—Fifty persons were killed when rebels dynamited a passenger train on the Mexican National railway sixty miles south of Saltillo, Mexico, Friday afternoon, according to official reports to Mexican federal headquarters in Nuevo Laredo today. The train was then looted and the surviving passengers robbed, it is said.

Forty federal soldiers and ten second-class passengers comprise the official death list. A number of injured were not given.

##### CADETS PUNISHED FOR HAZING

Washington, Sept. 22.—Eighteen cadets at West Point, now under punishment for hazing, will by themselves liable to court-martial by appealing to Secretary Garrison without regard to the superintendent of the military academy. The first complaint reached Washington today, through a congressman.

The cadets contend they are being punished for merely obeying their orders in drilling lower classmen. They are charged, however, with violating a regulation which forbids any

cadet to force a lower classman to assume "any ridiculous or humiliating posture."

War department officials say that forcing the unfortunate freshman to pull out his chest and draw in his chin to a painful position comes under the head of "deviling the youngsters," and not drill regulations.

##### ELECTRIC TRAINS CRASH; THREE DEAD, MANY HURT

New York, Sept. 22.—Three persons were killed and forty injured early today in a head-on crash of two Long Island railroad electric trains at College Point, Long Island.

Most of the injured were mill employees on their way to work. The crash occurred on a curve not far from the station. The trains, running forty miles an hour, rounded the curve from opposite directions almost simultaneously, and the crash was inevitable. The steel cars buckled, but did not telescope. This fact doubtless saved many lives.

The Pennsylvania railroad issued a statement saying that the accident had been caused, so far as could be determined, by the negligence of the operator at Whitestone junction, who allowed the train bound for New York to leave the double track before the other train had cleared. The road's statement placed the total number of injured at forty.

##### BRYAN'S LECTURE SEASON TO CLOSE

Washington, Sept. 20.—Secretary Bryan will conclude his Chautauqua lectures for the season tonight at an address at Warrenton, Va. Commenting today on the termination of his engagements, he announced that he would continue to lecture as long as he remained secretary of state, whenever he felt there was proper occasion to do so.

Mr. Bryan issued this statement: "This evening is the last of the Chautauqua lectures for this season. The total income from Chautauqua lectures this year is a little over \$7,000. The net receipts, after taking out the necessary expenses, are something over \$6,500. The number of whole week days which have been used for the lectures is, according to my recollection, seven.

Why He Tells It. The remainder of the lectures have been delivered at places near enough to this city to leave in the afternoon, sometimes as late as 3:08 o'clock. I would not assume that the public was interested in these details were it not for the fact that the representatives of a few newspapers have regarded it as a matter of great importance."

When Mr. Bryan was asked whether he would lecture any more during his connection with the state department, he replied: "I expect to lecture whenever I deem it desirable or necessary to do so, and have not in the least altered the plans which were made at the time I assumed the duties of the office. The criticism that has been directed against my lecturing is no more bitter than the criticism I have undergone at other times and for other things during my connection with politics.

"A part of this criticism is malicious, a part of it is partisan, and a part of it is based upon misinformation. That which is malicious will answer itself; that which is partisan

will be accepted as such; that which is based upon misinformation will cease when the critics are better informed.

"I regard lecturing as an entirely legitimate field. I lectured before I was nominated for the presidency; I lectured between campaigns; I shall continue to lecture and I shall not believe that any person whose opinion is worth having will think the less of me because I do so. This closes the lecture subject for the present."

##### Signs Peace Treaties.

Secretary Bryan today signed treaties putting into effect his peace proposals between the United States and Panama and Guatemala. Similar treaties now have been negotiated between this country and three other nations, while Honduras has agreed to sign a similar pact, and it is expected that a similar agreement soon will be reached with Costa Rica. Secretary Bryan's plan has been accepted in principle by twenty-nine nations.

##### TWENTY INJURED IN WRECK.

Manhattan, Kans., September 20.—Twenty passengers were injured, one probably fatally, when passenger train No. 40, on the Chicago, Rock Island & Pacific railroad, eastbound from Denver and Colorado Springs to St. Louis, was derailed on a curve a mile west of here early today.

Eight coaches left the rails and one of them, the combined steel baggage and smoking car, rolled down a twenty-foot embankment, turning over three times and landing upside down. The smoking compartment was full of passengers, most of whom were injured, but none seriously save J. P. Baldy, of Herington, Kans., who was crushed by a falling trunk. He probably will die.

The smoking division of the car was inundated and the passengers bespattered by a flood of cream from a conignment of the baggage compartment.

##### SENDS BABY BY PARCEL POST

Elwood, Ind., Sept. 20.—The five-months-old daughter of Mr. and Mrs. W. O. Mays, living north of this city, was sent by parcel post to Mrs. Mays' mother. Mrs. Mays was desirous of visiting the city, and also wished to send her baby to the home of her mother who lives in the opposite direction. She waited until the mail carrier, J. W. Grimes, came along, and sent the baby five miles by parcel post, the postage being 12 cents.

##### NEW YORK PAYS TRIBUTE TO DEAD MAYOR

New York, Sept. 20.—In the rotunda of the city hall on the scene of his years of labor for the municipality whose executive he was, the body of William J. Gaynor lies in state tonight, his coffin draped in the white silken folds of the mayor's official flag and watched over by a guard of honor from the city's police and firemen.

The mayor's body landed here yesterday from the liner Lusitania and was taken to his late home in Brooklyn, where private funeral services were held this afternoon, was brought this evening through a drizzling rain to the city hall, from the steps of which less than three weeks ago, he accepted a people's nomination for re-election to the mayoralty.

#### MURDER MYSTERY CLEARED

Philadelphia, Sept. 21.—The identity of the perpetrator of the brutal murder of Anna Catharine Schumacher, in Holy Sepulchre cemetery in Rochester, N. Y., on August 7, 1909, was established here late tonight, it is believed, when, according to Captain Cameron of the Philadelphia detective bureau, Jacob Wolfsohn, arrested for larceny, confessed to having committed the deed. The murder was a sensational one and despite the extraordinary efforts of the authorities no clue was ever found to the identity of the murderer.

After Wolfsohn's arrest guards noticed that he constantly placed his cell, and seemed to have something on his mind. Finally, according to the detectives, the prisoner asked for pencil and paper and wrote to the district attorney containing the simple statement that he had killed a girl in a cemetery at Rochester and that her name was Schumacher.

#### SLAVERY IN THE PHILIPPINES

Washington, Sept. 20.—Secretary Garrison had before him today a Philippine slavery report by W. H. Hippo, auditor for the islands, practically backing up the startling charges of Dean Worcester. It cites details of many cases of boys and girls sold into slavery at prices ranging from \$60 to \$100, and that heads of savage families sell their daughters and regard the practice as a right.

The Philippine report is based upon investigations conducted under the direction of the Philippine auditor, by district auditors. It was accompanied by a list of names of sixty-six persons as slaves, some being held outright and some under the so-called "dolo" system, the fallacy of which is shown by the fact that some of the slaves so held are more than 60 years old and have been held by their present owners since birth.

#### WILL USE MANN ACT AGAINST BURLESQUE

Chicago, Sept. 20.—Headed by Arthur Burrage Barwell, prominent Chicago reformer, a party of vice crusaders today started a campaign against burlesque and musical comedy company managers, asserting that they would attempt to get indictments under the Mann act. They visited United States District Attorney Wilkerson's office, and asked him to take the matter up with the federal government.

"We believe that managers of burlesque troupes and of musical comedies that make a sensational appeal, can be convicted under the Mann act," said Farwell. "The supreme court has held in a case in one of the southern states that any man who transports a girl from one state to another, and subjects her to immoral influences that may cause her downfall, has violated the Mann law."

#### WILSON HELPS WOMAN TO GET \$1,000 POSITION

Washington, Sept. 20.—Mrs. Annie S. Rennick is a proud woman today, for President Wilson has waived the civil service rules and regulations to appoint her to a \$1,000 position in the state department. Mrs. Rennick is the daughter-in-law of the president's old-time law partner and she needed the place. The fact of her necessity was enough for the president. She got it.



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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, OCTOBER 2, 1913.

No. 39.

### A HEART SONG.

Mrs. A. R. Arford.

P. A. Penner, Champa, India  
Sometimes, as I tuck in my babies  
And cuddle each dear little head,  
And ask God to keep them in safety  
As I stoop at each little bed,  
I wonder if earth or if heaven  
Holds ought to compare with the bliss  
That is mine when I cuddle my babies  
And put them to bed with a kiss.  
And I think of the homes all around me  
With no dear, restless baby feet;  
No baby arms hugging so tightly,  
No baby lips, loving and sweet.  
And I pity these poor childless women  
Who ne'er know the joy and the bliss  
That is mine when I cuddle my babies  
And put them to bed with a kiss.

Oh, yes, there are hours of suffering,  
Of sorrow and anguish and pain,  
For they cost much, these jewels so  
priceless;  
And perhaps they'll bring heartache  
again.  
But all of these things are forgotten  
In this moment of wonderful bliss,  
When I lovingly cuddle my babies  
And tuck them in bed with a kiss.  
Sometimes God in His wonderful  
goodness  
Takes our babies to His heaven above,  
Where He keeps them from care and  
from evil,  
Close, close to His great heart of love.  
But a Christ who said, "Suffer the  
children."

Would deny no mother-heart this,  
And shall once again cuddle her  
babies  
And put them to bed with a kiss.  
Benton Harbor, Michigan.

### NEWS AND COMMENTS]

Bro. P. A. Penner writes from Champa: "Here all are well, but it is rather warm."

Sunday, September 28, 1913, Bro. W. H. Grubb was installed as Pastor of the Trenton, Ohio, Mennonite church. Bro. S. K. Mossman officiated.

Central Mennonite College has as Bluffton College a full four years' college course. All the five branches of Mennonites interested in the college are represented by students. We do not know the number of students.

Bethel College will on October 12, 1913, celebrate the twenty-fifth anniversary of its cornerstone-laying. It has 190 students, 52 belonging to the college

department. The Western District Conference will convene in Newton, Kan., Oct. 9.

The Home anniversary at Fredrick, Pa., passed off very nicely and considering the weather conditions the attendance was large. Had the morning been more promising for a fine day indications would have been the largest yet had.

On September 28, 1913, was held in the First Mennonite Church of Philadelphia the annual Sunday school rally, for which a delightful program was arranged, also the reopening of the Main Audience room and dedication of same. Bro. S. M. Grubb, pastor of the Second Mennonite Church preached the sermon. Bro. N. B. Grubb preached in the evening. Of the forty-one years in his ministry, thirty-one years have been given by the pastor to this congregation, as its pastor, besides giving two sons to the ministry. Of the members that comprised the congregation thirty-one years ago, twenty-three are still living.

During the week following September 28, ministers of other churches will preach every evening except Saturday. Sunday, October 5, communion services will be held in the morning and in the evening.

### Testimony from an Outsider.

The Swedish trade journal, Svensk Export (Sept., 1912), has an article by A. de Pomian, who for many years resided in Africa, entitled "The Significance of Christian Missions for the Extension of Trade." In it high tribute is paid to the life and work of foreign missionaries. The contention that nature-peoples are better off when undisturbed in their heathenism is rebutted with scorn:

"This Rousseau-like theory awakens only laughter among those acquainted with the real situation. It falls to the ground of its own unreasonableness. For those only who enjoy paradoxes can it be a piquant theme for discussion."

The missionaries have won the deserved confidence of the natives.

"The higher ethical ideals they represent have been a wholesome counter-balance to the regardless thirst for gain which sees in the aborigines and their land mere objects of booty—a point of view common among white traders and colonists. Wherever a mission station has been established a more considerate treatment of the natives from the side of other Europeans has followed as a natural consequence. Missionaries have fearlessly taken up the fight against abuses and have championed a just and humane treatment of native peoples. And their voice has in most cases been heard."

"But not only among wild peoples have they won respect and confidence. Nations with a deep-rooted aversion to all foreigners have recognized the unselfish activities of Christian workers. The Swedish mission at Hangchow, China, offers a good illustration. When the revolution broke out the station was, at the urgent advice of the consul, abandoned. When peace had been restored and the missionaries had returned, all the buildings were found to be uninjured, although fire and sword had ravaged everything in the neighborhood. In spite of the fact that thousands of soldiers had fought in the vicinity, the beds in the mission houses with their sheets and blankets stood unused, and two pigs belonging to the station were still alive, having been protected by soldiers who, during the campaign, had been suffering all sorts of privations. Such a unique way of acting in war time honors not only the Chinese themselves, but in a high degree the Swedish missionaries, who have understood so well how to win the devotion of the population among whom they live."—Record of Chr. Work.

The second event was equally remarkable. It seems that the old Syrian Church in South India is divided into three factions, living in mutual excommunication. Some Syrian Christians at the conference, mortified at this situation, bespoke Dr. Mott's aid in composing the quarrel. He accordingly consented to meet the rival prelates if they would come to Serampore. To his and everyone's astonishment they started off directly from Tracancore with their suites and turned up, in due time, at the Serampore gathering. "At our first breakfast," says a reporter in the English Baptist

injunction is bringing blessing to His Church in an unlooked-for way.

An All-India Christian Student's Conference was held during Dr. Mott's Indian visit at Serampore College. This College, the historic seat of William Carey's labors, has been for three generations a purely Baptist institution, but is lately becoming a union college—the Baptists reserving a third only of the directorate. Among those participating in the conference were Mr. Gee of the Oxford Mission, Principal of Bishop's College, and Mr. Andrews of St. Stephen's College, Delhi, both High Churchmen. Others of the same type of thought were present and so interested in the proceedings as to remain at Serampore, although an event of first importance in their church's history—the consecration of Mr. Azariah of Madras as the first Indian bishop—was taking place at the same time in Calcutta.

We can refer to but two events in this striking conference. During Dr. Mott's meeting for students in Calcutta two students had been converted. Bishop Azariah was asked, as his first episcopal act, to baptize these two students by immersion, which he did in the river, with the assistance of Mr. Gee of the Oxford Mission. The service took place on the 112th anniversary of the baptism of Carey's first convert, Krishna Pal, and the description in Carey's journal was read before the baptism.

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### Making History in a Historic Place.

The road to Church unity runs past the mission station—that is becoming more and more evident. Obedience to Christ's missionary

Herald, "we sat down, a marvelous party. There were Dr. Mott; Bishop Gill of Travancore (Anglican); Mar Dionysius, Archbishop of the Orthodox Church; Mar Thoma, Archbishop of the Reformed Church, and ourselves Baptist missionaries, as the hosts. We had an Anglican Episcopal grace at breakfast, an Archbishopal grace in Syriac at tiffin, and another Archbishopal one at dinner in Malayalam. The meeting was entirely successful. The rivals promised to lay aside their differences and work together amongst the heathen around them. We have offered to train their leaders for them, and they are seriously considering sending here, as a professor, one of their most brilliant and devout men, a Madras M. A. If he comes we shall get a number of their deacons to train, and in time their seminary may become affiliated to Serampore.

"The last vision we had of them was just as they were starting. Mar Dionysius got into the carriage first, and Mar Thoma, to show his brotherliness, got in beside him. So off they went, their faces wreathed in smiles."—Record of Chr. Work.

#### A LETTER FROM BIRRA, INDIA.

Dear Readers:—We have the rainy season now, and that is the time when our mail comes very irregularly as the people are not able to cross the river at certain times when it is in flood. Our mail comes via Janjgir which is west of the Hoasdo river and our station is east of the same river, and so the mail has to cross that river coming and going. For a few days the rivers were in flood, and so we got our mail one day late, I mean the foreign mail, which contained the list for the missionaries according to which they are requested to send in their contributions of articles for the church papers. A report from here is due in less than a month's time, therefore I have to write at once.

We had the privilege of spending our vacation in the hills this hot season, and are now back again at Mauhadei since July 23. During this time changes have taken place already which make us feel sorry to think of it. About this one happening I intend to write today. Here in the village Mauhadei lived a man by the name of Siram, who was one of the helpers during the building of this station, and he seemed to be the first one whom we hoped to baptize first at this station. Last year about this very time Siram had

an attack of pneumonia and then he seemed to be touched and felt himself drawn toward Christianity, but after he was well again he grew cold and did not fulfill his promise, to be baptized at Christmas time. Several weeks ago he again had an attack of lung trouble, he was consumptive, and had repeatedly bled from the lungs, and the medicine seemed to give relief at certain times, but on July 30th a renewed hemorrhage ended his life. When we spoke with him he always said he was ready and believed on Christ, but his actions in our absence showed us that he was quite firmly holding on to idolatry quite firmly. To show a favor to "Mahadeva" he had some more stones put up and also a vessel for water to be used in worshipping there before the idol. Siram could read a little, and I gave him last year a New Testament which he said he was reading, but never found him at it, but he knew what he ought to do, to be saved. In his sickness he said also, if God wanted to take him away, why He did not do so at once, but kept him in such a state. I told him that God had a special purpose in doing so, as some were not ready to go at once but had to learn to give up one thing after the other. After this he said: "I understand now." He also wished to live four more years till his oldest son would be able to handle the farm. I told him how God granted to King Hezekiah fifteen years after his prayer, but whether God was willing to grant him four years, I could not say, but he should better be ready at any time. We thought Siram would live still a little longer, but a severe hemorrhage ended his life. We were not informed of his death till a few hours later, and I had to hurry to see him before he was put into the grave, as this is done as soon as possible. I cannot explain this action of the people, not informing us, only in this way that they must have feared some action from our side which might be against their customs, an unnecessary fear, as we would not have baptized a dying man. How will God judge such a man?

We hope that the people will take this lesson and not postpone their conversion till it is too late, but obey the voice of God when it comes. Pray for the work here among the people of India for whom it is so hard to break away from caste and custom. May the harvest not be far!

With greetings to all readers, yours for the Master,

P. J. Wiens.

Dear Mission Friends:—The above report shows how needful our most earnest prayers are for

such among the heathen who are convinced of the truth but who are too weak to step out and confess Christ.—P. H. Richert, Sec'y.

#### A LETTER FROM CANTONMENT.

Sept. 12, 1913.

It was my intention to write you from our tent on the Fair grounds, but circumstances there were not very conducive to letter-writing.

Early in the spring it was decided that the Indian Fair should be held September 9-11, at Weatherford, Okla. Since many of the Indians gather a few days, even a week before the fair begins, it is customary for the missionaries from the different stations to have a union meeting on the grounds the Sunday before the fair. This year all but one of the mission stations were represented by the missionaries as well as the Christian Indians. The meetings were held in a good sized tent near the grand stand. Rev. Hamilton, the Baptist missionary from Watonga and Kingfisher, spoke in the morning service. Cheyenne, Arapahoe and Kiowa Christians led in prayer. Others took part at the close of the service as called on. In the afternoon Rev. Ediger, our missionary at Clinton, spoke. This meeting was planned as a conference of missionaries and Christian Indians on "How to bring others to Christ." Some were called on, then the meeting was thrown open. It would have done your hearts good to have heard the suggestions and testimonies which showed the true longing of the Christians for the salvation of their people. Before one finished another was standing waiting an opportunity. In the evening Rev. Vruwink, the Dutch Reformed missionary from Colony, spoke, then Christian testimony continued until 10 o'clock. We regretted that the meetings were not more largely attended. While there were so many camping about us, only the "faithful few" came to the meetings. But these received a blessing.

Mrs. Kliever and I camped with the Indians. Our first plans had to be given up. Howling water and his wife, who are Christians, were very gladly planning to take our tent and look after our needs while there. But he was called to attend to some business about his land, and so was hindered. We wanted most of all to be there for Sunday and so asked a young woman to help us. Her mother took care of us quite faithfully. We cooked our breakfasts and suppers over her camp fire, our tent having been put up beside hers. A bed made of straw

with comforts over it, two camp chairs and a telescope where we kept our food and dishes away from the dust and rain and prowling dogs were the furnishings. Carpet and blankets covered the bare ground. Our neighbors pronounced it very respectable. You know that it has been a very dry summer for us. This week our prayers were answered and we were blessed with frequent heavy showers. The dry earth soaked in the water so that even tent life was not inconvenient until yesterday morning. Although the fair lasted another day we had decided to start home on the 8:25 a. m. train. The cryer who arouses the whole camp every morning at 5:30 awakened us. The rain soon began and before we could eat our cold lunch and pack our few things the water was running through our tent from two to four inches deep. We gave the woman most of our quilts and blankets as pay for the good care she had given us. A daughter died last spring and the family has very little, even those things that had gotten wet were received gratefully. Being better prepared for rain I called the bus man who went and brought Mrs. Kliever and the baggage to the station. She escaped getting wet by standing up on sticks of wood that had been used under our suit cases. We came as far as Clinton together. When I reached home at 1:30 p. m., I thought home had never looked better to me than then. But even this experience has not quenched my enthusiasm for camping with our Indians. There was one opportunity for which I was especially thankful, and pray that every day meant something to some soul.

Many county fairs have been given up because of the poor crops. So it is not surprising that the exhibits at the Indian fair should be fewer than usual. There was very nice corn of different varieties, good horses, too, I was told. Beautiful bead-work of all kinds, jellies and preserves, quilts, dresses and aprons, and hand embroidery. The school exhibits showed what good practical work is being done in some of our government schools. And I noticed more large girls dressed like white girls than ever before. Their dresses were made nicely, their hair put up neatly in modern style, and their intelligent faces showed true worth hidden there.

Our Indians are slow, but if we hold fast, there will be many from among them who, by the grace of our Lord Jesus Christ, will become Christian citizens and who shall rejoice our hearts.

Agnes Williams.

October 2.

1913.

#### Home Circle.

##### AUNT HESTER'S DREAM.

(The Realization of Long-Laid Plans. By Hope Daring.)

The conductor stopped before the seat where a boy was lying, his hat pulled well down over his face. "The next stop is Pine Point, your destination."

The boy started up, then sank back, a moan breaking from his lips. "I—I'm so sick, but I'll brace up!"

"Why, what's the matter of your face?" and the man bent down for a close look. "Now, see here, I believe you've got the smallpox!"

The man's first thought was for the passengers in his care. A single glance around reassured him. The boy had entered the car a few stations back, and at the same place three traveling men had gone into the smoker. There was only one other person present, a woman past middle age. She had heard the conductor's exclamation, but the face she turned toward the two expressed concern rather than fear.

As for the youth, he was too sick to comprehend all the words' meant. He fell back in the seat, muttering some unintelligible words. The conductor roused him to give an account of himself. His name was Jack Loudon. He had been working at the town where he took the train, and was on his way to Pine Point, from where he expected to walk ten miles to a lumber camp, hoping to find employment there. In his pockets he had only about a dollar.

"Where are your folks?"

"Haven't any, not any that care."

"Well, that is a pretty mess. There is nothing for it but to put you off at Pine Point. There's no town there, just a little huddle of buildings. What they will do with you is more than I can tell."

"I'll take him home with me." The woman rose and approached the seat. "My name is Hester Black. I live alone, and I have had smallpox."

The offer, made in a sweet, low voice, roused Jack. He straightened his slender figure. "I haven't any money or friends; you may never get any pay. You better let me lie down in the snow and die. It's the easiest way out of my trouble."

"Now, that may be, my boy, but the easiest way is not always the best or the bravest. There's a good doctor at Pine Point, and I can make you comfortable."

"But why are you doing it?"

People never do things for nothing."

"You poor boy! Why, the world is full of kind hearts. Years ago I had a little son, but God took him home to heaven. As I can do nothing more for him, I try to do things for other boys."

"It's too much for—"

"Never mind talking," the conductor said brusquely. "Here we are at Pine Point. Now, the problem is to get you off without your running against any one."

That was managed, owing to Mrs. Black's thorough acquaintance with the place. She and Jack left the car on the side farthest away from the station. The conductor promised to put off the woman's hand luggage, also to see that a message was sent to the village's single physician.

The sharp, cold air cleared Jack's fevered brain. He walked along at his companion's side, listening to her explanation of her presence on the train.

"I've been down to Savoy, nursing a cousin through a sick spell. There will be fires at the house; I wrote my next-door neighbor, asking her to start them this morning."

The dry snow creaked under their feet. Overhead, countless stars gleamed. Jack stumbled, and Mrs. Black put her hand on his arm.

"It's only a little way now. Don't worry, lad. It will all come right; God's hand was in my being on the train to-night."

Jack was too near exhausted to make any reply. He struggled on until they reached a little one-story house which stood some distance back from the street, surrounded by trees. Once inside the door, the boy dropped down on the floor, unconscious.

It was an hour later when he opened his eyes. He had been lifted to a couch that stood before a leaping wood fire. Over him was bending a kindly-faced, gray-bearded man.

"Don't try to talk, not now, lad. Drink this, and you soon will feel better."

A little later a bed was set up in the room, and Jack was helped into it. He heard the physician and Mrs. Black making arrangements for a rigid quarantine. It was not until Doctor Miller had gone, promising to come again early in the morning, that Mrs. Black asked:

"Isn't there some one that you would like to have notified of your illness. Doctor Miller can write or telegraph in the morning. Surely, you have some relatives."

"I've a father, but it would do no good to send for him. He was

strict, and he didn't like the boys I chummed with. We formed a secret society, and I was pledged not to tell anything that was done. I thought the boys were all right. When I found out that they had been stealing—yes, actually stealing—I knew I would be held responsible with the rest. I skipped out, leaving a note to tell father that I was innocent, although I was sure he would not believe it."

"Oh, you poor boy! And your poor father! Let us write to him, Jack."

"No, no! Why, I'd die first! And it would do no good."

Mrs. Black sighed but said no more. Soon Jack's head began to roll from side to side and he was muttering deliriously.

For two weeks he was very ill. Through all that time, though all his delirious fancies and his disconnected account of his past life, he never had lost sight of the fact that the sweet-voiced woman who cared for him, intelligently and tenderly, had opened her heart and home to him because she was in need. He came to trust her as did all the inhabitants of that little woodland town, to whom she was "Aunt Hester."

The woman came to know Jack well. He raved of his luxurious home, of the school triumphs he was to win, of his stern, upright father and of his sweet, young mother who, five years before, had passed to the life beyond. The youth had enjoyed many advantages, yet the secret society of boys had exerted a harmful influence upon him. Then his discovery of the dishonesty of his associates had shattered his faith in all things. The self-exile from home, prompted by his fear of his father's anger, had forced him into contact with undesirable phases of life.

Slowly Jack came back to an interest in things about him. It was not easy to be entirely despondent when the wood fire crackled so cheerily and Doctor Miller and Mrs. Black talked sympathizingly of the village life. "This is doing Pine Point folks good, Hester; they are finding out how much they think of you," the doctor said one morning, with a chuckle, as he deposited an armful of gifts for the woman in quarantine on the table.

"I don't see what makes them all so good to me. That's the fifth cake this week, and there's a letter with it."

"Good to you! Why, woman, your whole life has been a service to them especially since Martin died."

"I've no one else to do for," she

said, half apologetically. Then a sigh parted her lips. "If only I could realize my dream for Pine Point."

Doctor Miller turned to Jack. "Well, how are you this morning, my man?"

"Better, thank you. How long will it be before I can go to work? I owe you and Aunt Hester more than money can pay, but I feel better when the money obligation is discharged."

"Of course you will, but you must wait a bit. When you are able, I reckon I can get you a job at the depot."

"Thank you. I hadn't given up the lumber camp. You see I know a little about lumber, because—"

He stopped abruptly and turned his face to the wall.

Two days later Jack sat up for the first time. From his seat in the big rocking-chair he could see the main street of the shabby little town.

"What is that across from the school-house, Aunt Hester?" he asked. "Is it a new building commenced or an old one burned down?"

(To be concluded.)

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50. To Ministers \$1.50

#### Marriages.

Schumacher-Bracy. — On Sept. 24, at the home of the bride in Bluffton, Ohio, by Rev. W. S. Gottshall, Mennonite Schumacher, formerly of Bluffton, O., now of Decatur, Ind., and Catherine Bracy, of Bluffton, O. They will reside in Decatur, Ind.

#### Deaths.

Bame. — On September 21 in Bluffton, O., of cholera infantum, Edward, son of Samuel and Sarah Bame, aged 8 months. Funeral services were held in the First Mennonite church, conducted by Rev. W. S. Gottshall. Interment was made in Maple Grove cemetery.

#### Contributions.

For India.

Champa, India. W. Andreas for support of the girl Mariam, \$40; Y. P. S. convention, Avon, S. D., \$9 for church; Juniors of Wayland church for orphan girl, \$2.15; Peter Quiring for lepers, \$50. Gratefully acknowledged. P. A. and Martha Penner.

For the Treasury of the Pacific District Conference.

From the congregation at Menno, Wash., \$34. Gratefully acknowledged. P. R. Aeschliman, Treas.



## The Mennonite.

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## Editorial.

We regret that the copy from the Associate editor did not reach here in time so the Notes on the S. S. lesson and C. E. topic do not appear this week.

## MENNO AS REFORMER.

### IV.

Of regeneration, on which Menno has written a booklet, he says: "Regeneration is an inward change, which converts a man by the power of God, through faith, from evil to good, from carnality to spirituality, from unrighteousness to righteousness, out of Adam into Christ."

"To be regenerated, to put on Christ, and to receive the Holy Ghost, is one and the same thing; and according to its power, inseparable. Have you the one, you have the other also. Regeneration takes place through faith, through the Word of God, and is a change of heart, or of the inward man."

To put on Christ is to be transplanted into Christ, and to be like-minded with Him. To receive the Holy Ghost, is to be a partaker of His gifts and power, to be taught, assured and influenced by Him, as the Scriptures teach."

"That regeneration of which we write, from which comes the penitent, pious life, having the promise, comes alone from the Word of the Lord, if it be rightly understood and impressed in the heart by faith through the Holy Ghost."

"The regenerated are in grace, and have the promise. They therefore lead a penitent and new life, for they are renewed in Christ and have received a new heart and spirit. Before they were earthly, carnally minded, but now heavenly, spiritually; before unrighteous, now righteous; before

evil, now good. And live no longer after the old, depraved nature of the first, earthly Adam, but after the new, sincere nature of the new and heavenly Adam, Christ Jesus; as Paul says: "Nevertheless, I live; yet not I, but Christ liveth in me." Their poor, weak life they renew daily more and more, and that after the image of him who created them; their minds are after the mind of Christ, they gladly walk as He walked; crucify and mortify their flesh with its evil lusts; bury sin with baptism in the Lord's death, and rise with Him to a new life; circumscribe their hearts with the Word of the Lord, and are baptized with the Holy Ghost in the spotless, holy body of Christ, as obedient members and fellow heirs of His church according to the true ordinance and Word of the Lord. They put on Christ and manifest His Spirit, nature and power in all their fruits; fear God with all the heart, and seek, in all their thoughts, words and works, nothing but the praise of God and the salvation of their beloved brethren. They know not hatred and vengeance, for they love those who hate them; do good to those who spitefully use them, and pray for those who persecute them; hate and resist avarice, pride, unchastity, pomp, drunkenness, fornication, adultery, hatred, envy, backbiting, lying, fraud, quarreling, bloodshedding and idolatry, all impure, carnal works, and forsake the world with all its lusts; meditate upon the law of the Lord by day and by night; rejoice at the good and are grieved at the evil; evil they do not repay with evil, but with good; they seek not self, nor their own good, but what is good for their neighbors, both as to body and soul; feed the hungry and give drink to the thirsty; entertain the needy, release prisoners, visit the sick, comfort the faint-hearted, admonish the erring, and are ready, after their Master's example, to give their lives for their brethren. Again, their thoughts are pure and chaste, their words are true and seasoned with salt; with yea yea, and nay is nay, and their works are done in the fear of the Lord; their hearts are heavenly and new; their minds peaceful and joyful; they seek righteousness with all their powers. In short they are so assured in their faith through the Spirit and Word of God, that they will valiantly overcome, by virtue of their faith, all bloodthirsty, cruel tyrants with all their tortures, punishment, exiling, plunder, stocks, stakes, executioners, tormentors and counsel; and out of a pure zeal, with an innocent, pure, sim-

ple yea and nay are willing to die. The glory of Christ, the sweetness of the Word, and the salvation of souls are dearer to them than anything under heaven."

## Correspondence.

Bethel College, Newton, Kan., Sept. 27, 1913. This year the "opening week" at the Bethel College began on the 9th of September, and coincided exactly with the arrival of the first "rainy week" since school closed in June. The rain also brought cooler weather, so that reception given the incoming students are not quite so warm as had been anticipated. On the other hand, the pleasant autumn weather which has prevailed ever since, has been very helpful in making school work more agreeable. The enrollment, opening exercise, etc., presented little that was new or unusual to those who have been here before, but for the many new students these were experiences of the greatest importance.

The number of students enrolled at present is above one hundred and ninety, while more are expected in the future. In looking over the classification of the students, one notices at once that the proportion of academy and college students is changing every year. When it was decided a few years ago to offer a full college course, many friends of Bethel thought this a rash, uncalculated step. Three years ago, (1910-11) over 90 per cent. of the students were in the academy; now nearly 30 per cent. are enrolled in the college department. This should be argument enough to prove that the college course is desired in Bethel, to say the least.

The faculty is stronger this year than ever, have had more additions than subtractions. The professors who were here last year, but are missed by us now are, J. H. Langenwalter (on leave of absence), P. H. Richert, Elsie Byler (now Mrs. Burkhardt), Lena B. Hunziker and Elsie Randall. The additions to the faculty are not all new to Bethel. Prof. H. D. Penner is with us again after an absence of at least a dozen years, and Miss Hoisington is here again after a year in New York. The new ones are, Prof. J. F. Balzer, H. H. Wiebe, Elva Krebbs, Cressie Yoder and Helen Riesen, librarian.

The new gymnasium-auditorium is being built now, and it is hoped that it will be ready for use, on October 12, the twenty-fifth anniversary of the laying of the corner-stone. This new build-

ing will fill a long-felt want, and will also be a fine addition to group of college buildings.

J. F. M.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00 To Ministers \$1.50

## REPORT FROM THE SOUTH-WEST INDIAN CONFERENCE.

By J. B. Frey.  
(Concluded.)

The Sunday meetings were held in the three churches of Flagstaff, simultaneously, in the morning, with a visiting pastor or missionary occupying the pulpit, and the evening union meetings partaking of the evangelistic character.

Mr. R. A. Hadden, associated with Mr. Tucker in Bible extension work, filled the last two days of the Bible conference, inducting the members into "Methods" of Bible study in a very helpful manner.

The last three days of the Conference were distinctively given to Indian topics, interspersed with Bible lectures by Prof. Louis Berkhof, of the Theological Seminary of the Christian Reformed Church. Prof. Berkhof's discourses were very ably presented and were most profitable. The business of the Conference occupied the opening and closing of each session of these three days, the most important business being the consideration of the future of the Conference. There has been a progression of thought concerning the Conference, leading those in charge to believe that its scope and influence should be widened, to include not only missionaries to the Indians and topics relating to their work, but Christian workers and the work of other fields. With this in mind the nominating committee formulated a new plan, which after thorough discussion by the Conference, was adopted, viz.: The name of the organization to be "The Southwest Bible and Missionary Conference", to meet annually in Flagstaff, Arizona; the organization to be under the control of a permanent board of managers, electing its own officers; to acquire property and build a tabernacle and other buildings necessary, missionary and Christian workers to have the privilege of erecting individual homes upon the site selected.

The officers elected were as follows:

President—Rev. Howard A. Clark.

Vice-Pres.—Rev. J. B. Frey.

Cor. Secretary—Rev. F. G. Mitchell.

Rec. Secretary—Rev. John Butler.

Treasurer—Rev. J. W. Brink.

Advisory Committee:  
Pastor A. C. Gaebelein, New York.

Rev. W. Leon Tucker, Los Angeles, Cal.

Rev. Perry V. Jenness, Denver, Colo.

Rev. James R. Smith, St. Louis, Mo.

Rev. F. G. Mitchell read a paper on "Some Things a Missionary Should Avoid," full of practical suggestions which seemed to "take" judging by the conscious looks of some of the missionaries; and Rev. C. M. Ross gave the final tone to the business session by his thorough presentation of "The Price of Power in Service"—the enabling of the Holy Spirit being the first requisite.

On Sunday night, August 24, the Seventh Annual Indian Conference was closed, with a service in the Episcopal church presided over by the new president; with grateful hearts for all the blessings of the Conference, joining hands, the members of the Conference united in singing "Blest be the Tie that Binds." The Christian fellowship of these gatherings has been very sweet, and it is believed that many more pastors, and Christian workers of all denominations in the Southwest will be led to enjoy the privileges of this fellowship in the coming years, learning also the deeper teachings of God's Word and the furtherance of His work.

## FIRST MEETING OF THE COMMISSION ON EVANGELISM OF THE FEDERAL COUNCIL

At Atlantic City, Sept. 16-17.

The writer being the only representative of the Mennonite Church on this commission, feels it his obligation to the church to give a brief report of the meeting for the benefit of the readers of the church periodicals together with the "survey" given at the meeting.

The meeting was highly evangelical and spiritual from its opening throughout. Much time was spent at the throne of grace. The Holy Spirit was the recognized leader in the deliberations.

The discussions, though comary from the various denominational viewpoints, representing the various different sections of the country and manifold environments of country and city church life, were all characterized with a fraternal spirit in recognition of God, the one Father, and Jesus Christ, our brother. There

was manifest the desire to further the cause of the kingdom of Christ rather than denominationalism. The meetings were addressed by the following worldwide evangelists, Fred B. Smith, J. Wilbur Chapman and W. E. Biederwolf.

I will quote a few good sayings, then subjoin paragraphs from the report in a local paper.

"The supreme work of the Federal Council is evangelism, this is entrusted to us as a commission."

"While social service is coming much to the front at this time we must not lose sight of the vital thing—evangelism, the two must be combined. Vital Christianity will be active in social service. The church ought to let the mayors of the city know what attitude she takes in the campaign against vice and what help she can give to clean up the city."

"Every Christian is an evangelist; we need such evangelists rather than professional evangelists."

"The evangelism of today must be directed against major rather than the minor sins."

"While we may lay less stress on emotionalism, let us not lose the song of the redeemed in the church."

"In 1917 somewhere, somehow there will be an answer given to what are questions to us today."

"The old-time emotional preaching—with tears—is still good."

Dr. Chapman said: The hope of the times is (1) an evangelistic church; (2) an evangelistic pastor; (3) the church following the leadership of the pastor; (4) an evangelistic sermon that is after the soul of men."

"The indications are that God is now ready to do a mighty work."

"I am an optimist, but I am pessimistic enough to see that the church must do more than it is doing."

A good motto—"Every member win a soul for Christ."

A good thing—A prayer circle in every church.

Allen M. Fretz.  
Souderton, Pa., Sept. 20, 1913.  
(Other Mennonite papers, please copy.)

## Plan of the Commission on Evangelism.

1. Name: The name of the Commission shall be—"The Commission on Evangelism of the Federal Council of the Churches of Christ in America."

2. The membership of the Commission shall be appointed and apportioned in accordance with the provision of By-law No. 8. of the Council.

3. Powers of the Commission: The Commission shall have power to deal with the following matters: (a) The establishment and conduct of a general office; (b) The appointment of officers, except the chairman, and agents, and committees; (c) The offering of aid to all evangelistic committees and agencies of the denominations, in connection with denominational and general evangelistic efforts; (d) The accrediting of evangelists upon certification of good standing from denominational committees or other ecclesiastical authority; (e) The promotion of the spirit of evangelism, and instruction in the principles and methods of evangelism in all the churches and especially in theological institutions; (f) and the stimulation of the production of a body of literature, educational as well as inspirational in character, dealing with methods of work as well as principles.

4. Officers and Committees: The officers of the Commission shall be a chairman appointed in accordance with By-law No. 8, a vice-chairman, a general secretary, a treasurer, and such other officers and agents as may in the judgment of the Commission be necessary from time to time. The Commission may also appoint an executive committee, and other committees as circumstances may require.

5. Expenses: The expenses of the Commission shall be provided by voluntary contributions, which the Commission is authorized to solicit.

6. Methods of Work: The following rules as to methods of work shall be binding upon the Commission: (a) Work within any given denomination shall be entirely within denominational control, through an agency appointed by its supreme governing or advisory body, such agency to be a medium of communication with the Commission; (b) No particular method of evangelistic work shall be commended by the Commission, but information shall be given as to all methods; (c) Proposals for interdenominational movements shall be advised upon, first, with denominational agencies, and then shall be carried forward, with their consent, under the auspices of the Commission.

7. Miscellaneous: The Commission shall have power to arrange for and control all the details of its business, and shall report to the Executive Committee of the Federal Council, at least annually, and also to the meetings of the Council.

There is a quickening interest in evangelism and growing dis-

satisfaction with evangelistic achievements. Even in the Christian denominations which have been heretofore opposed to an evangelistic type of Christian work, the report issued by the Commission states, a changed denominational attitude and an enlarged denominational activity are now being advocated.

Reports received from every one of the denominations represented showed a growing interest in evangelism among the churches in the country. The denominations represented at the meeting have 15,000,000 members in the United States.

Two important actions were taken by the commission. One was the appointment of a committee to investigate the credentials of every man doing evangelistic work in the United States. The commission decided, also, to spend \$10,000 this year in evangelistic work.

A committee was named to classify and catalog all literature bearing on evangelistic work, and another committee was appointed to devise plans for concerted campaigns.

In summarizing the conclusions reached during the gathering, which has been one of the most representative in the history of the church in this country, the clergymen appointed for that purpose declared: "More and more clearly the various branches of Christ's church are realizing that the supreme duty of the church is the saving of souls, and that the church must address itself to this task with greater diligence and intelligence than ever before. To accomplish the purpose for which it is intended the newly-appointed commission must perfect a permanent organization and decide upon a definite program. The best immediate service which the Commission can render to the church-at-large will be to make a thorough survey to learn what are the actual conditions existing and the methods of work now employed by the various denominations, and after securing such information to formulate a program for the Commission."

## A SURVEY OF THE EVANGELISTIC SITUATION IN THE MENNONITE CHURCH.

(Prepared for the sessions of the Commission on Evangelism of the Federal Council of Churches, held at Atlantic City, September 16-17, 1913, by the General Conference representative, Pastor A. M. Fretz.)

The denomination represented by myself on this commission, be-

ing one of the smaller ones on the list, the survey of the activities of the church along this line naturally is less extended and thus the report necessarily briefer than of the larger church bodies.

The method of acquiring members into the church has for many years, like that of some other denominations reporting here today, been that of catechetical instruction and baptism upon confession of faith. While this mode is generally still in vogue, it has, in some sections, in some congregations, in some branches of the church, been supplemented with special meetings for awakening and leading to Christ the unsaved.

It is undoubtedly a well known fact that the Mennonite church is a very much divided church for so small a body, and so the survey, while it takes cognizance of activities in the various branches as far as facts have been brought to the writer's knowledge, must, however, principally deal with the division known as "The General Conference of North America," which has affiliated itself with the activities of the Federal Council and is represented by the writer on this commission.

Owing to the conservative and reservative spirit of the church she has been for many years rather slow to introduce new ways, means and methods, and so what are generally termed evangelistic, protracted or revival meetings, were unknown in the church. This conservative and reservative spirit may have added very much in bringing to pass the various divisions, in that it curbed the progressive spirit of the younger element, laying perhaps undue emphasis upon the externals at a loss to the spiritual, and thus indirectly, or perhaps I might say directly opened fields for the evangelistic efforts of other denominations, who have often richly reaped the best and most alive and active blood for their churches.

It is, however, to be noted that while these modern evangelistic methods have not been resorted to in former times, all the services of the church have been, and are still largely evangelistic in spirit and are intended to awaken the sinner to a realization of his lost condition, directing him to the crucified Savior, and emphasizing the truth that the blood of Christ is the only cleansing fountain; and to quicken and revive the members of the church. The church, of late years has, however, put forth more modernized and strenuous efforts along the lines of evangelization both in the foreign and home fields. This survey is confined exclusively to the home field.

The General Conference has for some thirty years had a home mission board which employs with more or less regularity men as home missionaries or evangelists, whose duties are to visit the churches and conduct gospel meetings as doors may open, principally, however, to visit isolated settlements and individual members and families, giving them pastoral care, holding religious services and where possible, organizing them into congregations. Much has been and is still being done along these lines. At present the board gives chief attention to the new settlements in the western and northwestern sections of our country and Canada with satisfactory results.

In connection with this general work, each district conference through a committee bearing some appropriate name, as Home Mission, Church Extension, Evangelistic, etc., does similar work in the respective districts. These committees are doing much in helping weak churches, supplying pastorless congregations and aiding in holding series of meetings where such meetings are desired. Aside from this form of activity along evangelistic lines, individual pastors and congregations are following the line of protracted gospel meetings in connection with catechetical instructions as before indicated, in various parts of the country with good results; the church is thus revived and new members are brought in often from outside of Mennonite families. A very prosperous city mission in Los Angeles belongs to advanced evangelistic efforts.

This survey, somewhat hastily made, is naturally incomplete, but would be still very much less complete if it did not take note of activities and progress along evangelistic lines in the other branches of the Mennonite church.

The Old Mennonites, called by some the parent body, considered the most conservative of all the various branches, have in the last decade or two, made very notable and congratulatory advancements along evangelistic lines in certain sections of the country. City mission work is being done; Bible conferences and gospel meetings of a protracted and revival character are being held, and the good gospel leaven is working mightily among the rising generation of this branch.

The Amish schurch, formerly a very conservative body, generally classed as a division of the Mennonite church, has also, in various parts of the country, adopted the more modern evangelistic methods of other church-

es with very good results.

The Mennonite Brethren in Christ, an outgrowth of the older branches, has from its start been highly imbued with the evangelistic spirit. Indeed its inception and birth about fifty years ago was largely due to the demand for the introduction of prayer and revival meetings, which were considered an innovation at that day, and were very much opposed by the more conservative branches. These meetings have therefore been a great aid to this branch in gaining a foothold in non-Mennonite communities, thus widening the limits of the field of the denomination, possibly sometimes conservative churches, and in giving it vitality for aggressive work along various lines of church activity.

One of the most encouraging signs for our church for greater activity and progress in evangelism as in every other gospel movement for the advancement of the Master's cause and kingdom is the progress that has been looking toward the unification of the various divisions of the church. Already such a unification has been effected among our educational institutions—training posts for the future workers.

It is to be hoped that ere many more decades have passed the Mennonite Church will be one body among the various evangelical denominations, thus assuring for her greater and better results along all lines of Christian activity and especially in evangelism both in the home and foreign field. And that not only one branch be identified with the general and unified efforts for the evangelization of the world of the Federal Council of Churches, but that a united body may be thus identified in the cause of the Master, whose ardent high-priestly petition was that they all may be one as He and the father are one.

Allen M. Fretz,  
Souderton, Pa.

#### THE GRADED LESSONS AND DEGRADED TRUTH

No person of sense objects to the best religious education in our Sunday-schools or to the graded lesson in itself, but only to the way the enemy would use these things to come in upon us like a flood. It is the treatment of these lessons put out by the syndicate of publishers so known, to which we are opposed, and this on four grounds:

- (1) It is unscientific in method.
- (2) It is impracticable in application for a large constituency of Sunday schools.

- (3) It is unscriptural in character.
- (4) It is exceedingly harmful in its spiritual results.

To speak only of the last named—the particular treatment referred to stands for the radical criticism and a purely human and faulty authorship of the sacred books. It reduces the Word of God of the level of ordinary literature. It substitutes nature lessons for Holy Scripture. It breaks the unity of effort which has been one of the strongest features of the Sunday school work for forty years, and it slurs over the great essentials of Christian faith. By these essentials we mean the nature and gift of sin; the divine justice in dealing with sin; the atonement of Christ as the only hope of the sinner; the need of regeneration by the Holy Spirit; justification by faith, and the eternal retribution of those who die in their sins. To have the children of this generation grow up with almost no instruction upon these vital truths of Holy Writ is a crime against humanity and against the state, to say nothing of the stewardship of the church in the account it must render to its divine Head.

The Religious Education Association which has been a primary agent in the introduction of these lessons has already obtained too great an influence over the Christian thinking of this country. This is saying nothing against the men personally who are at the head of it. We admit their scholarship, high resolve and earnest purpose. But permit this association to continue its influence in similar proportion for the next ten years, and our churches will be so weakened evangelically that there will be no strength for a protest.—The Chr. Workers' Magazine.

#### "LEST THOU ALSO BE TEMPTED."

One of the greatest and best men once said that he never looked on sin in its last analysis of shame and misery without reflecting that but for mercy of God he himself might be that very man or in the same condition. And it is well for each of us to bear this fact in mind. No man knows himself until tested by temptation, and the consciousness of our own weakness should make us humble.—St. Louis Christian Advocate.

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### News of the Week.

#### PORFIRIO DIAZ CALLED BACK TO ARMY DUTY

Mexico City, Sept. 27. — General Porfirio Diaz, ex-president of Mexico, has been summoned by the war department to return to Mexico for active army service. A cablegram sent to General Diaz today brought a non-committal reply from the ex-president asking the war minister to await the arrival of a letter which he would dispatch immediately.

General Porfirio Diaz is now at Biarritz, France. It is recognized here that General Diaz is too old to render service except possibly in an advisory capacity and it is assumed that such will be expected of him.

The last words of General Diaz when he left Mexico were to the effect that he would return only if the country needed his services in the case of a foreign invasion. No intimation is given as to the reason prompting his recall. His resignation from the army was accepted by President Madero.

#### WORRY KILLED WRECK ENGINEER

New Haven, Conn., Sept. 26. — Charles J. Doherty, engineer of the Springfield express of the New Haven railroad at the time of the wreck at Stamford, Conn., June 12, dropped dead from heart failure at his home here early today. Six persons were killed and twenty injured in the wreck.

Although Doherty was exonerated in the report of Coroner Phelan, friends of the engineer believe the strain and worry following the wreck may have caused his death. Doherty broke down and wept when called to testify during the coroner's investigation. He declared the brakes on his engine failed to hold and numerous tests were made of the brakes after the collision. On the final test the engine, one of the big Moguls recently purchased by the New Haven, failed to respond to the brakes and slid beyond the point where it should have stopped just as it did with Doherty.

#### FORTY KILLED IN RUSSIAN WRECK

Rostov, Russia, Sept. 29. — The tearing up of the rails by brigands has resulted in the wreck of a passenger train between Baku and Batum. Six cars were derailed and forty passengers were killed and a hundred injured.

#### POWERS' CHINESE LOAN AGREEMENT DISSOLVED

London, Sept. 29. — The British government announced today the dissolution of the Chinese loan agreement, from which the United States withdrew its support some time ago. The agreement had not worked to the satisfaction of any of the five powers concerned—Great Britain, France, Germany, Russia and Japan.

"The British government took the initiative in the dissolution," it is explained, "because of the failure of the other powers to observe its spirit. They had made of the agreement simply an instrument against the interest of British financiers."

#### GREEK KING TO SHORTEN VISIT AND HURRY HOME

London, Sept. 26. — King Constantine of Greece made preparations today for a hurried return to Athens. The Balkan situation is regarded by the Hellenic government as very disquieting. The king has decided to cut short his visit to the seaside resort of Eastbourne, on the south coast of England, and will come to London tomorrow for a special conference with Sir Edward Grey, the British foreign secretary.

All Greek officers have been recalled for active service with their commands, and many of the regiments disbanded at the conclusion of the campaign against Turkey are now being remobilized.

The activities of the Turkish troops are believed by the Greeks to overshadow an attempt by them to recapture the port of Kavala.

Turkish officers now on their way from Asia Minor to the province of Thrace openly admit that Kavala is the objective of Ottoman aspirations. Greek official circles deride Bulgarian denials of the reports that common action is contemplated by Bulgaria and Turkey against Greece. Some officials declare that they know negotiations to that end have been started in Constantinople.

#### TWO MILLION ARE LOOSE.

Chicago, Sept. 26. — About two million ladybugs are flying around Chicago today through the carelessness of an employee of the international refrigeration exposition at the stockyards amphitheater. The frozen insects were packed in an icebush case with a glass top. When an attendant filled the refrigerator, he forgot to close it and before long the bugs were revived by the warm air and flew away.

The ladybugs were shipped from California, where they are used to fight the fruit scale. Between seasons they are put on ice and frozen. The management ordered another shipment at the cost of several thousand dollars.

#### CHINESE BANDITS HOLD MISSIONARIES FOR RANSOM

Hankow, China, Sept. 30. — Five Americans and four Norwegian missionaries are in the hands of Chinese bandits who on Friday captured the town of Taao Yang in the northern part of the province of Hupeh. The American prisoners are reported to be Mr. and Mrs. Holmes and child and Mr. and Mrs. Fauske.

The Rev. C. Stokstad, of the Hauges Norwegian mission, telegraphs from Fan Cheng that on Saturday Mr. Fauske, who is attached to the Lutheran brethren mission, was still held in Taao Yang for ransom but was separated from his wife, who with the other foreigners, was held prisoners in another part of the city.

The notorious bandit "White Wolf" whom the government has been fighting for several months, is the leader. Orders have been issued for the Chinese troops surrounding the district to advance toward Taao Yang and exterminate the bandits.

General Li Yuen Heng, vice-president of the republic, told J. Paul Jameson, acting American consul at Hankow, yesterday that he believed the foreigners would not be harmed and would not be taken away.

#### 50,000 MOHAMMEDANS ADVANCE ON SERBIANS

Belgrade, Serbia, Sept. 27. — A force of fifty thousand Mohammedan Albanians, equipped with modern arms and machine guns, advanced today on the towns of Kitchevo, Philip, Pristend and Letovci. The Serbians did not offer any resistance to the advance. Official circles here declare that several days must elapse before the Serbian commanders are able to mobilize a force of troops sufficiently strong to deal with the Albanians.

The town of Monastir is overflowing with fugitives from the country districts who tell of horrible atrocities committed on Christians by Mohammedan Albanians.

A dispatch from Constantinople says the peace negotiations between Bulgaria and Turkey were concluded satisfactorily today. A treaty of peace is to be signed by the plenipotentiaries of the two nations on Monday.

#### NEEDY WOMEN TO HAVE USE OF \$50,000 FUND

Boston, Sept. 27. — Public bequests of \$325,000 are contained in the will of Miss Harriet Craft, filed for probate today. Miss Craft died on August 31, leaving more than \$1,000,000. The will sets aside \$50,000, the income of which is to be given to women of American birth and Protestant religion, of good character, over fifty years old and who are in great need, preference to be given to school teachers, wives of ministers and to those who have seen better days.

Other large bequests include \$50,000 each to the Museum of Fine Arts and the American Unitarian Association.

#### FIRST BOAT THROUGH CANAL LOCKS.

Panama, Sept. 26. — The most important step thus far toward the operation of the Panama canal took place today when the sea-going tug boat Gatun, drawing twelve and a half feet of water, was successfully passed through the Gatun locks and tonight floats on the bosom of Gatun lake.

This was the first attempt made to operate the locks and the result was highly pleasing to Colonel Goethals, chairman of the canal commission and canal officials generally.

#### SULZER USED THE MONEY TO SETTLE DEBTS OF WIFE

Allany, N. Y., Sept. 30. — Evidence that Governor Sulzer's stock transactions with the New York brokerage firm of Harris and Fuller were for the account of Mrs. Sulzer, was today disclosed at the trial of his impeachment. The articles of impeachment charge that the governor made use of some of his unreported campaign contributions in these transactions.

Melville El Fuller, head of the firm, said that the governor had told him that Mrs. Sulzer had a loan with the now defunct Carnegie Trust company of New York and that in order to take up the loan, for which he had given his note, he had deposited securities belonging to Mrs. Sulzer with Harris and Fuller and borrowed thereon to pay the note.

#### STOCK ON NATIONAL RANGES

Washington, Sept. 26. — The amount of livestock grazed on national forest ranges is more than 4 per cent. larger this year than last, nearly ten million domestic animals having been occupied during the summer in converting one of the by-products of the forest into meat, hides and wool, according to forest service reports. During the year past the government received more than \$1,000,000 from grazing fees, of which \$350,000 went to schools and roads in the states where the forests are located. About 150,000,000 pounds of beef and more than twice this amount of mutton comes annually, it is estimated, from stock grazed on the forests.

#### ELOPING WITH GIRLS IS WHITE SLAVERY

Philadelphia, Sept. 26. — Disenting from the opinion of the Kansas judge, who recently held that it was necessary under the Mann "white slave act," to establish that "the transportation was for commercial purposes," Judge Thompson in the United States district court here today sentenced W. Mayhew Gillies, a young married man, of this city, to serve a year and eight months in the penitentiary for persuading 18-year-old Florence Sommerich to elope with him to Buffalo.

Counsel for Gillies in arguing for a suspension of sentence quoted the recent Kansas decision that the Mann law was not intended to punish a man for an indiscretion.

"The crime for which this man was found guilty is undoubtedly covered by the statute," declared Judge Thompson who then pronounced sentence.

#### NINE IN ONE FAMILY ARE BURNED TO DEATH

Quebec, Sept. 26. — Eight children of Uric Trudel, all under sixteen years, and Mrs. Trudel, their mother, were burned to death early today as they slept in their home in St. Francois street. Trudel, the oldest son Antoine, and one daughter, were the only members of the family left alive.

The house was a three-story wooden structure. The Trudels occupied the top floor and their escape was cut off. The father dropped Antoine from a window and he was severely hurt by the fall. A neighbor rescued a baby girl. The children who lost their lives were four daughters and four sons, the youngest two years old.

#### ENTOMBED MINOR FED THROUGH TUBE

Centralla, Pa., Sept. 30. — Rescuers were hard at work today trying to save the life of Thomas Toslesky, a minor, who was entombed last Friday morning in the Continental mine of the Lehigh Valley Coal Company. A hole had been bored through the wall of coal behind which he was imprisoned and today a tube was inserted. Through this tube Toslesky received food.

Last night a bottle of milk was worked through the hole to him, and today after the tubing had been inserted to prevent the hole from closing, he received milk and eggs.



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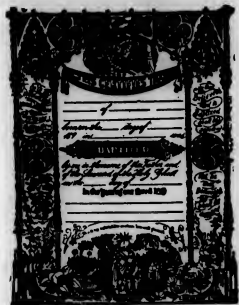
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# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, OCTOBER 9, 1913.

No. 40.

### NEWS AND COMMENTS.

The "Church Messenger" is a new little monthly. It is published by Bro. W. H. Grubb in the interest of the Mennonite church; Trenton, Ohio. It gives Oct. 5 as the date of the fall communion.

The East Swamp, Pa., congregation will observe the Lord's supper on October 19, and preparatory service on Oct. 18, Bro. W. H. Grubb, of Trenton, Ohio, will officiate.

### Bluffton College.

Bluffton College opened very auspiciously on September 17. Some more than one hundred students are enrolled which is about twenty per cent. increase over last year. This increase is the more gratifying when it is understood that it is an increase in the number of College Students, there being fewer students in the Academy than last year and only a small number in the business department.

All five branches of the Church co-operating in the new educational movement are represented. The work is on a sound basis and the prospects for the future are very promising. A large increase in students may be expected even during the present year. Special work is to be offered in Agriculture beginning November 4. A strong course in Bible is planned for the winter beginning January 5. The November number of the College Record will be devoted to this course bringing full announcement of the work that will be offered. At this time we can announce that Rev. A. B. Rutt, of Chicago, Rev. J. A. Huffman of New Carlisle, Rev. Gottshall of Bluffton, Dr. C. H. Smith of the College, Dean N. E. Byers, and Dr. S. K. Mosiman will be some of the instructors. Other lecturers and instructors will be announced in the November number of the Record. Ministers and others interested in this work should bring it to the notice of any that might wish to attend. This work should be made the object of special prayers by the

churches and friends of Christian education.—The College Record.

Mr. J. E. Luginbill of Bluffton presented the College with an old family Bible that has been in the Luginbill family for several centuries. The Bible was printed in Zurich, Switzerland, in the year 1554. The following inscription appears at the end of the New Testament: "Gedruckt in der loblichen statt Zurich bey Andrea Geszner dem jungeren und Rudolph Weyssenbach. Im Jahr als man zahlt nach der geburt Christi, M. D. LIII.

The gift is highly prized by the College and Mr. Luginbill has the sincere thanks of the College. — The College Record.

Pastor A. M. Fretz will have communion services as follows: Deep Run, Oct. 19; Springfield, Oct. 26; preparatory services will be on the 18th and 25th, respectively in the afternoon. At Deep Run a class of young people, now under catechetical instruction will be baptized and received into the church together with several others, by the right hand of fellowship.

### The New Day in China.

The official New Year's celebrations in China were held in 1913 on the New Year's Day of the rest of the world. All government boards, colleges, schools and yamens kept holiday for several days; the streets were lightened with lanterns in the intervening nights. The people at large, however, celebrated the New Year in February according to the time-honored custom. As the years pass they will fall into the new way. The great feature of the official celebration in Peking was the opening of the grounds of the Altars of Heaven to public. For 250 years these have been held sacred from every profane eye and have constituted one of the most rigidly secluded places on earth. This year they were terminus for excursions of thousands, and—the wonder of wonders!—to the Chinese Christians permission was granted for the holding of services in the Covered Altar.

Large numbers of Chinese listened day after day to the story of Christ's life and death in the spot to which a few years ago money or influence of any sort could not possibly have bought entrance for a Christian.

It is said that 65 per cent. of the officials in the province of Kwangtung (of which Canton is the metropolis) are either Christians or so closely related to the churches as to be considered Christians. Three graduates of the Fati Theological Seminary, now preachers of fifteen year's standing, were given authority to clear their locality of bandits. They have proved as efficient with the law as with the Gospel and brigandage has ceased. One of them serves as prefect in the same yamen where a dozen years ago he was given five hundred blows for his connection with mission work. Buddhists and Taoists are recognizing Christianity as fairly naturalized in the religious life of China. To an important gathering of these religionists delegates from Christian churches were officially invited. One of the Buddhist speakers dwelt on the spread of Christianity and the practical fruits which it exhibited in its schools and hospitals. A readiness to listen to the Word is widely reported. The Peking Tent Missions were last season an unqualified success. At least two new centers for public worship have been opened as a fruit of their testimony. A sample census taken in an afternoon registered 1050 people as entering and listening for a longer or shorter period.

While the opium harpies have sought to stifle anti-opium agitation by suing the Chinese Republican of Shanghai for defamation of their business and reputation, the Chinese government is proceeding to ever more drastic steps in its campaign of opium repression. Chinese newspapers report that the Ministry of Home Affairs is proposing to shoot persons under forty who persist in the vice and to sentence to hard labor or to deportation older opium smokers.

The old walls of Canton, like those of Shanghai, are coming down and a boulevard is to take their place, as in Paris and other modernized European cities. Education is being revolutionized. The Kwangtung Commissioner, Dean of the Christian College of Canton, is establishing a provincial system of schools from kindergarten up to university. This Christian educationist demanded of the authorities that the worship of Confucius should no longer be required in the schools, and in spite of strenuous opposition, stood his ground and won out. He plans a more practical education,—instruction in agriculture, mechanics and handwork, alongside of book study. A thousand students are now enrolled in his normal school. A plan has been adopted for seeking educated men of ability and sending them to lecture throughout the towns and villages on the principles of the new government and the transcendent of getting the children into school at the earliest possible opportunity.—Record of Chr. Work.

### ITINERARY OF BRO. AND SISTER E. B. STEINER.

We begin our journey to India October 9. Enroute to New York City we stop a few days with relatives in Wayne Co., Ohio. On October 17, at 10 a. m., we embark on the S. S. "St. Paul", American Line, at New York City, arriving at London October 25, to change for the S. S. "Arcadian", P. & O. Line, leaving Oct. 29, which carries us by way of the Mediterranean, Suez Canal and Red Sea, reaching Bombay, India, Nov. 20. Our address for the present will be: E. B. Steiner, Janjgir, P. O., C. P. India.

### A NOTABLE CONVENTION.

From November 10 to 13, next, there will be held in Columbus, O., the largest reform convention that ever assembled in the world, and probably the largest delegate convention of any kind. It will be the bi-ennial convention of the Anti-Saloon League of America, and 20,000 delegates are expected to attend.

At that convention there will

be men from both houses of congress, governors, former governors, judges and other men high in civic life as well as men and women noted for the part they have taken in temperance and human betterment.

The movement for nation-wide prohibition of the liquor traffic will be launched there. Also, there will be given out the names of one thousand persons selected to go to Washington to present to congress the demand of the good people of this nation that there be submitted to the several states an amendment for prohibition.

History will be made in the few days occupied by the convention sessions. Every state will be represented by the members of its churches, Sunday schools, temperance societies and young people's unions.

Not only for the cause of temperance and reform will this convention be notable, but also because of the cosmopolitan character of its delegates. Texans will rub shoulders with men from Maine; delegates from Washington will fellowship with delegates from Florida; democrats, republicans, progressives, prohibitionists and men of other political faiths will meet together and not realize that they are divided into party alignments; Catholic and Protestant will break bread together, and those who wore the blue will strike hands with those who wore the gray in the sixties.

Are you planning to attend?

#### FROM ARIZONA.

Tuba, Arizona, Sept. 13, 1913.  
Dear Editor and Readers:—  
"The eyes of the Lord are in every place beholding the evil and the good." Prov. 15:3.

With thankful hearts we look up to the Lord today. It is just one year since we came to the Oraibi mission station, where we stayed two months and then went to Moen Copi, where we are at present. We felt the presence of the Lord wherever we were. He provided for us richly in every respect. Especially must we learn to say, like Peter, "Lord, wither should we go, Thou hast the words of life."

Most of our time has been spent in trying to fill the places for the missionaries who were obliged to take their vacation. Two and a half months have been devoted to language study only. Although the language is not considered very hard, yet our Hopi vocabulary is but very limited. Through interpreters we cannot tell them about Jesus as we should like.

We cannot see the result of a year's work, but the Lord knows. He knows the sproutings of the

Word in the heart of a heathen, of every sinner. We are not discouraged as long as we can proclaim the Word. For God's Word will never return void, it will always do one thing or another with the human heart. John 12: 46-48: "I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day."

May we, who have received faith in the word of life, also receive power to pray for the unbeliever, as he walks on his dark road farther and farther away from God, to receive sight and faith in the Word of God and be saved.

Pray for us, that we may be faithful to spread the truth; for only our faithfulness will help to count for God's success.

We remain yours in His service,

J. R. and Susie Duerksen.

#### SUNDAY SCHOOL CONVENTION.

The first annual Sunday school convention held in Napier Mennonite church, Saturday evening and Sunday, September 20-21, was well attended and a very great interest was taken in the work, which shows that the people of the country care not for the rain when they can go to the house of worship. We hope this convention will be a help to the Sunday school and church workers of this place.

The nominating committee were R. F. Orr, Asa Shaffer and Wm. Ferguson.

Officers:—Moderator, C. W. Blackburn; asst. moderator, Geo. Kimmel; secretary, Jennie Cable; asst. secretary, Grover Dull; chorister, T. R. Studebaker.

**Saturday Evening.**  
Session opened at 7 o'clock. Song Service.—Hymns: Coronation and Duane Street.

Devotional services, by C. W. Blackburn, who read the first Psalm. Rev. H. G. Snyder then led in prayer.

Hymn—"Stand up for Jesus." The convention sermon was conducted by Rev. H. G. Snyder. He spoke from the 10th chapter, 10th verse of St. John. He told the hearers how necessary it is to have the abundant life to do God's will and our duty in His service, and if we have the abundant life it will be no task for us to live a Christian life and do our duty in

God's service.

Hymn—"Tis so sweet to trust in Jesus."

The first subject was: "Why have we met?" R. F. Orr was first speaker, who said, first of all, we should meet to honor and glorify our Savior; to get nearer to Him who saves us from all sin. Also to learn of some new ideas of improving our Sunday school.

T. R. Studebaker, who spoke second, said: We should meet in the house of worship to meet Christ, and if we come with this intention we will not be disappointed.

Hymn—"More about Jesus." Then Rev. H. G. Snyder spoke on the same subject, who gave us a few very good ideas why we should meet and how necessary it is for us to meet in Sunday and other services of God.

Mr. Attie and C. W. Blackburn were the last speakers, who gave us some interesting thoughts.

An offering was then taken. Hymn—"We'll never say good-bye."

Benediction, by Rev. Abram Snyder, of Roaring Springs.

**Sunday Morning.**

Session opened at 10 o'clock. Devotional services, by Rev. Abram Snyder.

Hymn—"More about Jesus." Address of Welcome, by Peter Smith, who gave a hearty welcome to everyone.

Hymn—"Lead me on." "Influence of a Sunday School in a Community." Speakers were Asa Shaffer, Rev. Adair and Samuel McLwaine, who gave very good talks.

Subject: "The need of the Holy Spirit in Sunday school work." Sylvester Mickel and Martin Shaffer were to be the speakers, but as they could not be present, Rev. H. G. Snyder was appointed as speaker, who gave a very interesting talk. Then the subject was left till the afternoon for further discussion.

Third subject: "Qualifications of a Sunday school teacher." Rev. H. G. Snyder and Rev. S. D. Yoder spoke on this question and we are sure if we had more teachers like these two workers, who are willing and ready to work for Jesus at any time or any place they may be called, there would be more souls saved and prepared to work for their heavenly Father.

Hymn—"Is not this the land of Beulah."

Offering was then taken. Closing hymn, "Nearer, my God, to Thee."

Benediction, by Rev. H. G. Snyder.

**Sunday Afternoon.**

Session opened at 1:35 by singing, "More about Jesus."

Devotional services, by Rev. S. D. Yoder, who read the 24th chapter of Proverbs.

Hymns—"My Jesus, I love Thee," and "We'll work till Jesus comes."

Children's services were to be conducted by Mr. H. Kensingner, but as Mr. Kensingner could not be present, Rev. S. D. Yoder was appointed to take charge of the children.

First, Rev. Yoder and the children sang "Praise the Lord." He then asked the little ones very interesting questions. The children gave their best attention while Rev. Yoder talked with them. We know, if Rev. Yoder had more of our children to teach, there would be more obedient children and more young Christian workers.

Question: Must I join a church to become a Christian? Rev. H. G. Snyder was the first speaker, who said we should join a church to have fellowship one with the other, and that it will be a help to us to know that we have a home church to meet in and worship with our brother; he also gave us many more interesting thoughts on the subject. Mr. W. Slick spoke; he said, if we join a church it will be a help to our children, and they will feel as if they should join a church with their parents. And it will be a help in leading a Christian life. C. W. Blackburn spoke third; he said, we need not join a church to become a Christian, but we need to become a Christian to join a church. S. H. Mickel spoke next; he said: it is needful for us to join a church, because it will help us in a Christian life to do God's will.

Rev. H. G. Snyder spoke again on the subject, and gave us some very soul-thrilling thoughts.

Rev. Yoder spoke next; he said, we must join a church to become a Christian, and it must be the church of Jesus Christ, our blessed Savior. There is only one church and when Jesus calls His children home they will all belong to this one church.

Subject: "The Sunday school as a factor in promoting early piety." S. H. Mickel was the first speaker; he said: we should all start early, and it will be a great help to us as we grow older and see the necessity of leading a Christian life.

The subject, "The need of the Holy Spirit in Sunday school" was again taken up.—S. H. Mickel first said in Sunday school to have a prospering class and to have the Holy Spirit with us we must commune with God daily.

P. R. Studebaker said: We need the Holy Spirit to have a successful Sunday school. It is very necessary for the superintendent and the teachers to be filled with the

#### 1913.

Spirit to teach sinners God's Word and lead them to Jesus.

The next subject was, "Christ's methods of teaching and their application." Rev. S. D. Yoder was first; C. W. Blackburn second; both gave very good talks.

"Hymn—"Holy Spirit, faithful Guide."

Resolutions were read by Rev. H. G. Snyder.

Hymn—"Parting."

Benediction, by Rev. Abram Snyder.

**Sunday Evening.**  
Session opened at 7 o'clock.

The secretary was not able to attend the evening session; therefore we cannot give a full report.

Program as follows:  
Devotional services, by Rev. Jacob Snyder.

Workers' meeting, lead by Wm. Ferguson.

Subjects: "The Responsibility of the Primary Teacher," by Miss Ella Davis and T. R. Studebaker. "The Reward of Faithful Workers," Ervin Earnest and C. W. Blackburn.

Offering.  
Adjournment.

Jennie Cable, Sec'y.

**Resolutions.**

1. Be it resolved, that we thank our heavenly father for permitting us to meet in our annual Sunday school convention.

2. That we thank the people of Napier for their hospitality and entertainment.

3. That we note with pleasure the fraternal feeling among the workers of the several Sunday schools of this community for being of no denominational distinction.

4. That we recommend that a copy of the minutes be published in the Mennonite papers and Bedford Gazette.

5. Resolved, that we extend an invitation to the Napier district Sunday school association to hold the second annual convention in this district.

Committee.

**PROGRAM**

Of the 26th Session of the Middle District Conference, to be Held at Summerfield, Ill., Oct. 12-14, 1913.

**Sunday Evening, Oct. 12.**  
Conference Sermon by the President, Rev. S. M. Musselman.

**Monday Morning, Oct. 13.**

1. Opening Exercises.

a) Reception of delegates' certificates.

b) Minutes of the last conference.

c) Admission of new churches.

d) Reports of churches.

e) Order of the day.

f) Granting of complimentary votes to visitors.

g) Appointment of temporary committees.

#### THE MENNONITE

3. Report of the treasurer of the conference trustees.

4. Bible study. Eph. 6:10-18. Rev. W. S. Shelly, Wadsworth, O.

**Monday Afternoon.**

1. Report of the College trustees.

a) Discussion.

b) Resolutions.

c) Election of three college trustees.

2. Topic—"The Present status and Future Outlook of Education Among the Mennonites in America." Rev. S. M. Musselman.

**Tuesday Morning, Oct. 14.**

1. Topic—Aids to the spiritual growth of our churches. Rev. S. P. Prieheim, Dalton, O.

Discussion. Rev. Wm. Grubb, Trenton, O.

2. Report of the Evangelization committee.

a) Discussion.

b) Resolutions.

c) Election of one member of committee.

3. Topic—What should be the relationship of our churches to absent members, and to neglected rural communities? Rev. P. R. Schroeder, Berne, Ind.

Discussion. J. H. Tschantz, Dalton, O.

**Tuesday Afternoon.**

1. Topic—The place of children in the regular church service. Rev. W. S. Gottshall, Bluffton, Ohio.

Discussion. Rev. S. F. Sprunger, Berne, Ind.

2. Transaction of necessary business.

a) Determination of meeting of next conference.

b) Election of following officers—1) President; 2) Secretary; 3) one trustee; 4) one member of program committee.

3. Question Box.

4. Report of committee on resolution.

5. Concluding remarks and adjournment.

E. J. Hirschler, W. H. Miller, Albert Schumacher, Committee.

**PROGRAM FOR THE SUNDAY SCHOOL AND Y. P. S. CONVENTION.**

To Convene in Connection with the Middle District Conference at Summerfield, Illinois.

One day is allotted to this work. Song service and devotional meeting of twenty minutes to precede each session.

1. The ideal Sunday school worker—his motive, his aim, his reward.—Nettie Moser, Chicago, Ill.

2. What things count most in Sunday school work?—Rev. W. H. Grubb, Trenton, Ohio.

3. In what way can the Sunday school best promote the temperance cause? (Position officers, teachers, workers, should take in regard to this matter). Peter Bixel, Bluffton, Ohio.

4. Ruf heute Stelle haben alle Sonntagsschullehrer beim Bräutigam, der heute in der Sonntagsschule zu erlitten?—Arch Stiehl, Tonnellon, Ia.

Topic for the Young People's Society.

1. In what way can the Young People's Society help prepare workers for the church?—John Schneck, Pandora, Ohio.

2. Ruf heute Stelle kann der Jugendverein den größten Einfluss ausüben auf

die Umgebung?—Willie Bels, Fortuna, Mo.

Ten-minute discussion for each topic.

J. A. Schwartzentruber, A. B. Fletcher, Peter Bixel, Committee.

**PROGRAM OF THE LADIES' MISSIONARY SOCIETIES.**

To be Held in Connection with the Middle District Conference at Summerfield, Ill., Oct. 12-14, 1913.

Song.

Opening by the president.

Music—Donnellson, Ia., Society.

Declaration—Pandora, O., Society.

Essay—"Making Use of Our Opportunities"—Bluffton, O., Society.

Duet—Summerfield, Ill., Society.

Reading—Palaski, Ia., Society.

Essay—"Hilfsbedürfnisse und ihre Befriedigung im Weltteil 2, 1-18." Trenton, O.

Music—Fortuna, Mo., Society.

Declaration—Wayland, Ia., Society.

Essay—"Why the Societies of this District Should do More Aggressive City Mission Work."—Dalton, O., Society.

Song.

Essay—"Die Schuld und die Befreiung."—Jaf. 5, 7. Noble, Ia., Society.

Music—Berne, Ind., Society.

General Remarks.

Music.

Collection.

Inviting a prayerful interest and good attendance, on the part of each society.

Mollie Lehman, Abbie Schowalter, Ella Bauer.

**Deaths.**

Oberholzer.—On Sept. 24, 1913 at her home near Congo, Pa. Eliza S. Oberholzer, widow of Henry H. Oberholzer, aged 76 years, 1 month and 17 days. Deceased was the daughter of Francis J. Shelly and Catharine, nee Funk, and was the last of a family of nine, four brothers and five sisters. In her own married life she was the mother of seven children, all of whom died in childhood except one son, Albert. The latter also died nine years ago, leaving a widow and two daughters. Since that time the two widowed women with the two children were living at the old homestead. Deceased was a member of the Hereford Mennonite church in which she joined the ranks of God's people by confession of faith and baptism in the early years of her married life. Funeral services were held in this church and interment made in the nearby cemetery on Monday, Sept. 29. Rev. A. S. Shelly based his sermon on the occasion on the words of the dying Savior on the cross, recorded in Luke 23:46.

Schaublin.—Mrs. Anna Schaublin, wife of J. J. Schaublin, died at her home in Pandora, Ohio, Sept. 28, 1913, at the age of 77 years, 10 months and 13 days. She was the third Swiss child born in this settlement. She was bedfast for the last five weeks, of pain. For the last few hours she was unconscious and expired without suffering. Funeral services were held at the Grace Mennonite church on Tues. afternoon, Sept. 30.

Gratefully acknowledged, M. Horsch, Treasurer.

Received for the Treasury of the Pacific Dist. Conference.

From the congregation at Colfax, Wash., \$46; from the congregations at Ruff and Warden, Wash., \$5.

Gratefully acknowledged, S. R. Aeschliman, Treas.

#### Contributions.

FOREIGN MISSION for September.

General Treasury.

Third installment of Mission-Home, Bethel College, \$200; West Zion church, Moundridge, Kan., \$18.65; Christian church, Moundridge, Kan., \$14.25; Hillsboro Mennonite church, Kan., \$26.95; First Mennonite church and S. S., Philadelphia, Pa., \$27; Mrs. Mary A. Eberly, Stevensville, Ont., \$2; Hebron church, Buhler, Kan., \$160.79; Alexanderswohl church, Gossel, Kan., \$61.12; tithe from a brother, Gossel, Kan., \$12.50; Menn. church Upland, Cal., \$55; S. S. Hoffnungs-Eden church, Moundridge, Kan., \$45.50; Menn. church, Clarence Center, N. Y., \$25.50; Taber church, Gossel, Kan., \$25.10; S. S. Brulert church, Hillsboro, Kan., \$29.80; interest from conference funds by C. F. Classen Treas., \$136.50; Zion church, Donnellson, Iowa, \$24.00; First Mennonite church, Reedley, Cal., \$25.80; S. S. West Zion church, Moundridge, Kan., \$32.09; Garden Tp. church, ditto, \$47; Menn. church, Halstead, Kan., \$40.36; Mennonite church, Paso Robles, Cal., \$5; Salem church, Childstown, S. D., \$100; S. S. Hoffnungsfeld-Eden church, Moundridge, Kan., \$28.55; Bethesda church, Henderson, Neb., \$69.21; Ebenezer church, Mt. View, Okla., \$7.25; Jacob Vogt, sen., Moundridge, Kan., \$100; Menn. church, Pratum, Ore., \$16.50; Kidron church, Taloga, Okla., \$8.75; S. S. Upper Millford church, Zionsville, Pa., \$22; Hoffnungsau church, Buhler, Kan., dedication of church, \$21.02; First Menn. church, Geary, Okla., \$20.02; from Quakertown, Pa. received: West Swamp church, \$59.40; S. S. ditto, \$4.32; Y. P. S. ditto, \$2.11; Mrs. Catharine Roth \$25; S. S. Saucen church, \$4.04; Bethany church, \$15.90; Flatland church, \$11.35.

Treasury for Special Gifts:

W. J. Ewert, Hillsboro, Kan., for boarding school in Janjair, India, \$25; mission society, Freeman S. Dak., for "Ananda," \$12.50; Sewing society of West Swamp church, Quakertown, Pa. for A. Funk memorial, \$25.

Treasury for Lepers:

Friend of mission, Fortuna, Mo., \$10.

Gratefully acknowledged, Gustav Harder, Treas.

John G. Regier, Asst. Treas.

**HOME MISSION for September.**

General Treasury:

Geary, Okla., church, \$10; Salems church, Dalton Ohio, \$36.90; Hebron church, Buhler, Kan., \$72.31; C. F. Classen, Newton, Kan., interest from General Conf. notes, \$40; missionbox, Berne, Ind., \$10.30; Aberdeen, Idaho, church, \$20.50.

City Mission Treasury:

Ahr. Reimer, Hioak, Nebr., \$5; John Singer, Fortuna, Mo., \$10; Deer Creek, Okla., church, \$13; Garden Township church, \$31.

Gratefully acknowledged, M. Horsch, Treasurer.

Received for the Treasury of the Pacific Dist. Conference.

From the congregation at Colfax, Wash., \$46; from the congregations at Ruff and Warden, Wash., \$5.

Gratefully acknowledged, S. R. Aeschliman, Treas.



## The Mennonite.

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Rev. C. van der Smitten, Editor, Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor, Berne, Indiana.

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### CHANGE OF ADDRESS

After Oct. 1, 1913 our address will be, Monroe, Wash., instead of Fortuna, Mo. as heretofore.

Rev. D. D. King.

### Correspondence.

Redley, Cal., Sept. 29, 1913. The rally day yesterday was an interesting and important event for our Sunday school and church. We were expecting an attendance of 250, but when the time for opening came there were 322 present. Each of the men as they entered received a button with the inscription "Rally Day", and the ladies received a badge with a similar inscription. There were songs by classes, departments, the choir, a male quartet and the whole congregation. Recitations in German and English, a promotion exercise in which Sister Helen Braun gave to 23 little tots a certificate of promotion from the Cradle Roll into the Beginners' class and also read the names of twenty-five babies who were enrolled in the Cradle Roll. The superintendent made a short address at the opening and at the close of the program the pastor preached an illustrated sermon to the Sunday school. After that, instead of the regular preaching service, Bro. Berg, recently from Russia, where he has done mission work among Russians, told us of his work and his experience. He said that Christians today were suffering persecution in Russia of which the world knew nothing. He saw two missionaries killed, the one being stoned, the other clubbed to death. He himself had been beaten. They are compelled to have their meetings at night in order not to be discovered by the police or the fanatical priests. How we ought to thank God that we live in a land of religious liberty, where we can worship God unmolested.

## THE MENNONITE

The excavation for our new auditorium is now finished; tomorrow we begin to put in the foundation, when the building is completed we will have three times as much room as at present for Sunday school and preaching services and we will have room enough to entertain the General Conference.

H. J. Krehbiel.

Philada., Pa., Oct. 4, 1913. The First church of Philadelphia has just passed through an eventful week. Last Sunday morning, Sept. 28, the Sunday school held its annual Rally Day exercises, and a splendid service it was indeed. Telegrams and cards of invitation had been mailed to each member and the attendance was 265, an unusually high mark for our school. The service was special all through, the lesson being entirely omitted. The singing was truly inspiring and real hearty, good indeed for our school, which is noted for good singing. The little folks had a share and the visiting speaker was Rev. Howard Williams, pastor of the Alpha Baptist church, who gave a splendid address, the central theme of which was, "Why do you come to Sunday school?" Be good and be good for something for the Master. Do not just sit idle and be good, but be active in your church, doing something good. Our pastor made a plea along some line, urging more activity along all the lines of church and Sunday school work.

The morning church service on the same day was a dedication service for the newly renovated church. Rev. Silas Grubb preached an inspiring sermon on this occasion. During the past three months our church has been repaired and remodeled from roof to cellar. It is the same church, yet it is almost hard to recognize parts of it as the same. The main auditorium was entirely repainted, recarpeted, has new lighting fixtures, a new clock and a beautiful brass pulpit, a gift from two former members of the church. The lower room presents a complete change of appearance. Here the glass partitions were removed and movable rolling partitions were put in and so placed as to afford the long-needed increase in space for our Beginners and Primary department, which can now be made into three separate rooms for the lesson study period. This change, together with the removal of the library room and painting and carpeting has produced a most pleasing effect in this room. The cellar was improved with a cement floor and a kitchen with a complete outfit of tables, sink, closets and gas range

was fitted up for the convenience of our ladies. A dumb-waiter connects the kitchen with the first floor room. We feel highly pleased with our improved church.

During the past week services have been held each evening except Saturday. Visiting ministers were present at four of these services and delivered strong, heartfelt messages. On Monday evening, Rev. Moore, of the Fifth Moravian church, Wednesday evening, Rev. Hess, of the Congregational church, Thursday evening, Rev. Copp, of the Cohocksink Presbyterian, and Friday evening our old friend and neighbor, Dr. Jones, of the Susquehanna Ave. Presbyterian church. These all brought us very helpful messages. Dr. Jones, who has been with us quite often, gave us a specially stirring message, in fact the best the writer has heard him give, the theme being, "The Spirit of God working in man." These services were preparatory to the celebration of the holy communion tomorrow, October 5, both morning and evening.

Tomorrow morning our Sunday school will use, for the first time, the newly adopted hymn book, "Coronation Hymns", by Excell. We look for inspiring singing. We are preparing to properly entertain our Conference Sunday school convention on Saturday, October 18. We have not had this privilege for a number of years, so we shall endeavor, in a measure, to make up for lost time.

This afternoon was the time for the annual Sunday school parades in Philadelphia. Thirteen divisions, each had its parade, our school was represented by about 130 members. The parade moved along the streets in our district to the music of bands playing patriotic airs and Christian hymns, among which "Onward Christian Soldiers" was the most prominent. The many beautiful Sunday school banners and the large number of American and conquest flags fluttering in the strong sunlit breeze, made the procession present a riot of color, while the presence of the Bible and the sound of voices raised in hymns gave ample evidence of the cause represented. Our pastor and superintendent, together with a handsomely trimmed baby-coach, holding a happy little member of our Cradle Roll department, led our school.

Our pastor celebrated his 31st year as pastor of our church this week. At the Friday evening service he was presented, on behalf of our choir, with a magnificent bouquet in recognition of his long and happy service in our

midst. We are looking forward to a report of the World's Sunday School convention at Zurich, Switzerland, to be presented by one of our teachers, Mr. Aszmann, who was present for several days.

Later—Today, October 5, was promotion day in our Sunday school. Fourteen were promoted from the Primary to the Junior department and seven from the Beginners to the Primary department. Each one received a handsome certificate of promotion. With our enlarged room for our little ones we are looking for a good increase in these departments.

A. S. Bechtel.

### Home Circle.

#### AUNT HESTER'S DREAM.

(The Realization of Long-Laid Plans. By Hope Daring.)  
(Continued.)

She dropped her knitting and leaned forward, to look down the street, as if she saw the object indicated by Jack for the first time. "It's the wall for our new church. There's never been a church here, although we have meeting at the schoolhouse. Martin, my husband, always looked forward to the day when we should have a real church. He said we owed it to God, for all His blessings to us, to build Him a house."

"And so you are going to build?"

"We are going to build today. That wall was built the last year Martin lived, and he did all the work of tending the mason himself. It was nine years ago, and we've not got the money yet. But some day the church shall be built, as a memorial to Martin."

Jack led her on to talk of herself. There was a small farm, and she eked out the income from it by knitting socks and mittens for the lumbermen. Unconsciously, as she talked she showed how all thought of her own comfort was merged in loving thought for others.

Gradually, Jack Louden was acquiring a new view of life. His face softened and grew wistful. In his heart there was an intense desire to do something for the woman who had befriended him.

At last the house was fumigated, and Aunt Hester's friends began to call. One bracing cold morning Doctor Miller appeared at the door, with his horse and rude, stout cutter, announcing that he had come to take Jack for a ride.

The boy, warmly wrapped up,

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## THE MENNONITE.

leaned back in the sleigh, drawing in long breaths of the bracing air. The sunlight was very bright, and, while the atmosphere was cold, it was still and pure. Here and there along the road a clump of evergreens stood out distinctly against the snow.

"Why is it called Pine Point?" Jack asked suddenly.

"Because just here the river turns, making a sharp point that once was covered with pines."

"All this land has been cut over by the lumbermen, has it not?" and there was a new note of interest in the voice that so long had been listless.

"Nearly all of it, and the timber went for about a fifth of what it would bring today. The land here does not yield very well; it needs scientific treatment, the fertilizers and crops adapted to it. If some one with a little money and knowledge of the situation would make a start, I believe the people would follow suit. Now, what is it?"

They had reached a point, a mile from the village, where a small tract of virgin forest stood, the river flowing through it. The timber was principally pine, and the stately trees lifted their silver-brown, pillar-like trunks high in the air. In his excitement Jack caught the old physician's arm.

"Those trees! They are magnificent! Why, that land has never been cut over! There's timber enough there to buy a Pine Point farm and fit it up. Who owns it?"

"Your hostess and friend, Mrs. Hester Black."

"Aunt Hester! Why doesn't she sell those trees? They could be rafted down to Savoy. It's first-class pine, and there is a demand for it right now. How much land is there?"

"Eighty acres. How does it come, lad, that you know so much about the timber trade?"

Jack started, turning his head, as if to look down the long, cathedral-like vistas of the forest. "My father is in the lumber business, and I've been about with him. Why doesn't Aunt Hester sell that pine?"

There is a romantic story about it. Martin Black was a religious enthusiast, a kindly, saintly man. Always he had longed to preach the gospel, but he was wise enough to see, that he had no gift for public speaking. When the Blacks came to Pine Point, Martin set himself the task of building a church, and Jack, to Martin Black a church was indeed God's house. The man saw that, in time, the timber of this region would be valuable. He was obliged to sell the most of his

trees to get his farm in shape for working, but he set aside this tract, the money from the timber to be used for building a church. Aunt Hester has told you how he built the wall, and he overworked himself, although I never told her that. She has held the timber, hoping she might sell it for enough to carry out: Martin's plan. It is her one dream, her 'vision splendid.'

"I do not know very much about the cost of building a church, but I am sure there is money enough in those pine trees to build a small one. Has Aunt Hester ever tried to sell?"

"She tried to negotiate with a Savoy firm, but they showed that they expected to get the timber for a song; the price they offered was so small that even meek Aunt Hester was roused to indignation. They told her, that she had waited too long, that there was no way to get the logs to Savoy except by a long and a costly haul by railroad, and there was no particular demand for that fine grade of pine."

(To be concluded.)

### Editorial.

#### THE MEASURING LINE.

One of the many striking figures presented in the prophecy of Zechariah is the vision of the man with a measuring line in his hand (Chap. 2:17). The prophecies of Zechariah were spoken during the building of the second temple with special reference to that important work. Zechariah inherited an interest in sacred things. He came of a priestly house and his grandfather, Iddo, was also a prophet of note. His mind was occupied with the great things of the kingdom of God in a time when interest was lagging. One might say of him that he was a "big man in little things." The people of his time, though dwelling in Jerusalem, recovered from desolation and ruin were not very enthusiastic. The building of the temple progressed slowly and those in charge of it were working in the face of discouragement. Moral and material support was not very strong. Moreover the spiritual condition of the people was low. Their leaders had to resort to harsh measures, at times, to prevent such abuses as Sabbath-breaking and intermarriage with the corrupt neighboring nations.

Yet, in spite of an indolent and disinterested people, and, in spite of tendencies which seemed to indicate utter failure, Zechariah appears as an apostle of optimism. He saw better things ahead and encouraged them to go on. The visions he had at this time were designed to give encouragement and arouse enthusiasm. One of the most comforting thoughts to the servant of God is the knowledge that when times are dark and discouragements pile upon him with crushing weight God is sure to send him a vision of hope. For the Christian there are always better things ahead. The eclipse may darken the sun for a time, storms may roar furiously about him, the powers of evil may be elated over what appears to be victory to them, but all such things are but of the moment and bright things are sure to follow. The path upon which the feet of the Christian are firmly set always leads up. He is going higher and higher. Heaven, the brightest and best of all things that the human mind may comprehend is his goal. As sure as God is good; as sure as virtue is the best of earthly things; and, as sure as there is a heaven, no matter what hell and the devil may lay before the Christian, brighter and better things always await him.

Zechariah is a seer of visions. One after another crowd upon us in rapid succession as we read his prophecy. His strange figures are peculiarly fascinating and striking. But as we read this book of visions, we ask, What is a vision? Can it be a mere dream? Indeed, God sometimes did use dreams in sending visions to convey them but we all know that every dream is not a holy vision. With most of us a dream is a punishment sent for indiscreet eating or the keeping of irregular hours. A vision must contain a message from God and it must be so strikingly presented that the subject will know to a certainty that it is a message from God. Many visions which the prophets of God saw were not even given to them in words. The Spirit of God set before them ideals, it filled them with inspirations to holy, noble deeds, and these were their visions. The prophet Joel speaks of a time when sons and daughters were to prophecy, old men were to dream dreams and young men were to see visions. The Apostle Peter declared that vision of Joel, realized on the day when the Holy Ghost filled men and women with wonderful power to testify for Jesus with convicting results. Acts 2:17. The vision that the disciples saw on the day of Pentecost was a whole world won for Jesus Christ, a world in which the nations acknowledged Him as their Savior, Lord and King.

An American stood before the statue of Garibaldi in Rome the other summer. An officer of dis-

tion happened to be present and heard the splendid things the American had to say of the great Italian patriot. This officer, who later turned out to be a son of the distinguished general, not to be outdone by compliment, paid to his father, said, among other things, "You Americans dream dreams and see visions and then set about making them come true."

The purpose of the measuring line vision was to teach the breadth of the kingdom of Jehovah. It was to include many nations. In the interpretation of his vision the prophet goes on to say, "Many nations shall be joined unto the Lord in that day and shall be my people." Did this vision ever come true? The Jew, even in Christ's time, like all other men, possessed only a limited store of information concerning the rest of the world. All the world that the disciples could possibly know about at the time of the day of Pentecost was the Roman Empire. Its sway extended from the Ganges river in India to the western shores of Britain, from the rivers Rhine and Danube on the north to the edge of the great African desert on the south. It was these nations making up the Roman Empire that the disciples saw in their vision of a world won to their Christ. The Empire of Rome was the measure of God's line to them. Their dream of conquest saw it become the kingdom of their Lord Jesus Christ. And did they set about making their vision come true? John, the youngest of the apostles, was the last of the band to be called to heaven, but before he died there were churches in India and in Britain, in Gaul and in Egypt. From the foot-hills of the Atlas mountains to the German forests, from the hot plains of Asia to the fogs of Britain, little companies of believers assembled each Lord's day to participate in the feast which commemorated the Lord's suffering and looked forward to His coming again.

In our own day the measuring line of God has become infinitely larger. It extends to the remotest corner of the earth. In our age we can see around the earth. The many nations inhabiting the five continents and the isles of the sea, he they beyond the frozen circles of the world's ends or under the burning equator, are to us as an open book. Is our vision so vast that we may see them all gathered into the kingdom of our Lord where the many nations and kindreds and tongues forever sing His praises and crown Him Lord of lords and King of kings? If this be our vision, what are we doing to make that vision come

to a certainty that it is a message from God. Many visions which the prophets of God saw were not even given to them in words. The Spirit of God set before them ideals, it filled them with inspirations to holy, noble deeds, and these were their visions. The prophet Joel speaks of a time when sons and daughters were to prophecy, old men were to dream dreams and young men were to see visions. The Apostle Peter declared that vision of Joel, realized on the day when the Holy Ghost filled men and women with wonderful power to testify for Jesus with convicting results. Acts 2:17. The vision that the disciples saw on the day of Pentecost was a whole world won for Jesus Christ, a world in which the nations acknowledged Him as their Savior, Lord and King.

true? The disciples began their world-wide conquest right there at Jerusalem and in a few days the revival had swept thousands into the church. We want to begin at home. We want to take care of our own people and our own neighbors. The church that ignores home duties is like the insane man who would want to make a journey in one jump instead of going step by step.

The measuring line suggests that God gives attention to details. Not only are the worlds which He has created and the empires which He sets up or casts down the object of His special attention. His power and influence extends to the atom and the microbe and surely the acts and thoughts of the individual member of His church cannot escape His attention. We sometimes must hear of the mistakes of the church and its lost influences with the masses. The church, they tell us, falls into errors; it emphasizes the money end of its work too much; the world gets into it and runs things; it sympathizes with the rich and ignores or despises the poor; it takes more pride in its costly buildings than it does in the souls led to Jesus; it is satisfied to hold its own against the world when it should be out and at it by the power of faith winning victories over the world; it is more interested in having eloquence in its pulpit and comfort in its pews than in knowing that the angels of heaven are singing songs of celestial praise over the sinner who has returned. In answer to these indictments we must confess that frequently they are true. But where can the blame be fixed? Neglect is a personal matter. The God who attends to the minutest organism in His great universe does not speak to an impersonal church alone, although churches, like persons, are responsible to Him. He says, you have wandered, you have forgotten, you have disobeyed, you have sinned, and He says it with the same directness that the Prophet Nathan showed when, with finger pointed to David, he exclaimed, "Thou art the man!"

Since God's notice extends to details we must be men and women of careful living. Our lives are to show forth Christ. Every act must be so designed that it will emphasize the Christ-life. A painter once chose for his subject "The Last Supper." He worked many weeks and thought he was putting his best into the picture so that when men would see it the Christ would stand out above all the rest. Before permitting the work to be shown he called a little child into his studio and asked him what he thought of it. "What

a beautiful cup" the child exclaimed enthusiastically. The painter broke down and wept, "I have failed, I have failed," he exclaimed, "I thought I was painting a Christ and only succeeded in painting a cup." If our Judge, when He sees us, fails to see the Christ in us we have failed miserably. The world may see talent, wisdom or strength in us, but, does it see Christ? We are to be living epistles known and read of all men. Our character may not always be painted in brightest colors. Sorrow, poverty, disappointment, what may be its background. But what of it? The Christ whom we know and love was a sympathizing man of sorrow and acquainted with grief. The most notable pictures of Christ that hang in the great galleries of the world have dark backgrounds. It takes a dark background to bring out the picture strongly. The dark days and trials and experiences in our lives may be the back-grounds that beautifully bring out the Christ.

(To be concluded.)

#### NOTES ON THE C. E. TOPIC. Oct. 19.

#### How to Make This the Best Year in Our Society's History. Phil. 3:7-15.

We usually see openings for improvements when it is either too late to benefit by them or install them. When the train injures some one at an ungarded crossing, a safety gate is erected. The gate is a good thing and may be the means of saving life but, unfortunately for the man who was killed before there was a gate there the gate does him no good. It is a good thing that there yet remain a few weeks in this year which offer opportunity for improvement. The subject then changes itself to this, "How can the meetings from October 19 of this year to the last week of December be so improved that this year's meetings will be the best in our history? To make these meetings answer the question we may have to do some hustling. Suppose we get back to original principles and have meetings in which every member is present and every one takes part. Suppose then we get back to our pledges and see that the daily Bible reading and prayer, the regular consecration meetings and the committee activity which go to make up a successful C. E. year, are honestly carried out. We must go back to these things to begin to make the year a successful one.

There are many ways by which success may be estimated, but the true measure of success should be in the number of souls saved. Every time the members of our society are instrumental in the saving of a soul there is a communion in heaven. The angels are singing songs of celestial joy over the sinner who has returned. Going after souls is going after the best things. The best year will be the best because of the number of souls saved. Suppose every member of the society make a list of the number of unsaved persons whom Providence makes it possible for him to approach. Surely prayerful interest, earnest and persistent efforts will bring the spirit's blessing. A whole society with every member actively and consecratedly at work with certain definite aims will bring definite results that will make history.

There is always plenty to be learned from the past. We may have placed too much emphasis upon the social features of the society or too much stress may have been placed upon the work that involves merely the material end of Christ's work. These things have their value but they must not be made first things. Many a society's work is a failure just because it was busy with serving when it should have concerned itself with the "good part" of the work—the part that concerns souls.

Then the past has many things which should be forgotten. We drag along ghosts of the past which should long ago have been buried. If misunderstandings have arisen, if unpleasant things have occurred, if unwise or hasty actions have disturbed, they should all remain by-gones and we should begin anew.

It was the fear of what they saw, that discouraged the ten spies. The giants looked terrible, the nations and their cities seemed too strong. They feared because they had forgotten that God was doing their fighting and all they had to do was to go up and take what He gave them. If we think we have to destroy sin and the devil we will fail too. God will attend to that, all we have to do is to believe and obey. The critics and unbelievers sometimes terrify Christians in one day because they think that they cannot meet and master unbelief. Unbelief seems too powerful and too real for them. But God takes care of the unbeliever, let the believer remain strong in his faith.

The spies were afraid of men. The fear of man always weakens our spiritual power. We are in no need of fearing man, the only fear proper for us is the fear of God.

The president feels, and the democrats in the congress share this feel-

ing with him, that there is one thing about which the democratic party can boast of in connection with the enactment of this law, and it is that the special interests had no part whatever in the making of the legislation.

**Tariff Law Results.**  
Washington, Oct. 3.—The results of the new tariff bill, according to democratic experts, will be:  
Two hundred and forty-nine million dollars annual income from tariff on imports.  
One hundred and twenty-two million dollars annual revenue from income and corporation taxes.  
Reduction of duties on foodstuffs, clothing and other necessities of life.  
Average percentage of tariff rates reduced from 37 to 27 per cent.  
Value of annual imports added to free list \$147,000,000.  
Estimated revenue from all import rates: Old law, \$305,000,000; new law, \$249,000,000.  
Estimated revenue from corporation and income taxes: Old law, \$37,000,000; new law, \$122,000,000.  
Free wool December 1, 1913.  
Free sugar May 1, 1916.

**FEELS FIRST GOOD EFFECT OF TARIFF**  
Washington, Oct. 6.—Advices received at the treasury department from various parts of the country relate that the new tariff had gone into effect without causing the slightest financial disturbances. Already from many localities come stories of improved business. The retail trade, it is asserted, is the first to feel the effect of the new impetus given business. Manufacturers, it is asserted, are preparing for prosperity. For one thing, the new tariff is expected to compel improvement in some of the manufacturing industries. This will be a good thing for the country, the administration believes.  
Not all the new tariff rates are in effect. The operation of several divisions was deferred, special dates when they would become in force being named as follows:  
December 1, 1913, raw wool free; January 1, 1914, new rates on wool manufactures; March 1, 1914, new rates on sugar and molasses; May 1, 1916, sugar and molasses free; June 30, 1914, first payment of the income tax for ten months of 1913, namely,

from March 1, last, to December 31; January 1, 1914, the denatured alcohol section.

**ENTOMBED MINER IS SAVED BY RESCUERS**  
Centralia, Pa., Oct. 4.—At 7:25 this morning Thomas Toshesky was released from prison in the Mammoth vein of the Continental colliery of the Lehigh Coal company near here. The coal barrier that held him prisoner since a week ago yesterday, was broken down at that hour. Several minutes later when the man who had risked life and limb to bring him out had made the way safe and easy for him, he was escorted to the vein from which point he was led to the surface to be united with the wife and children who have hovered about the spot where the men have been performing marvelous feats in the rescue work.

When Toshesky reached the surface he staggered forward and was caught by Mine Inspectors O'Donnell, who was standing near him. The light of the sun coming over the mountain dazzled the victim of the fall of rock and he was unable to see. This condition was anticipated and blue eye glasses were placed over the man's eyes. The man's wife was at the head of the breast and when she saw her husband she fell to the ground and started to utter a prayer of thanksgiving.

**NOME, ALASKA, WIPED OUT BY TERRIFIC STORM**  
Nome, Alaska, Oct. 6.—Nome has been almost destroyed by a storm. All the south side of the Front street is gone. The sandspit is gone. Two miles of territory next to the sea was devastated. No lives were lost.

The storm that last night began beating in from Bering sea was the worst ever known here. Men and women worked all night in the icy waters to save their household effects. The electric light plant was wrecked and telephone service cut off. The loss is estimated at a million and a half dollars. There will be much suffering and outside help will be required. Winter is at hand and it will be impossible to get in supplies needed. The steamships Victoria and Corwin, which were lying in the roadstead, ran to the open sea and escaped damage. All the small boats on the beach were destroyed. Five hundred houses have been demolished and more are falling.

Nome, the famous gold camp on Bering sea, the most northerly city in the world, was built on a sandy sea beach. In front of the town there is an anchorage for ships, but steamers do not make a landing. Cargoes and passengers are landed at an aerial tramway station in deep water. The principal part of the town, which a dozen years ago had a population of 20,000, is on the east side of Snake river, with a finger extending to the west along a narrow sandspit. This sandspit was rich in gold dust and the early settlers built their cabins there.

Of late years the sands have been worked out and little except dredging operations, which require large capital, is being done. It has been estimated that the dredges have enough ground in sight to operate fifty years more. Nome has produced more than \$35,000,000 in gold dust. Some years the yield has been as high as \$8,000,000. This year the production will not exceed \$4,000,000 owing to lack of water.

The summer population of Nome is about 2,000 and in winter 2,000 remain, the others coming out on steamships that leave late in October. One steamship is yet to leave Seattle for Nome.

It will be possible to send revenue cutters to Nome to deliver supplies and take away needy persons who wish to leave.

**TWELVE DEAD, MILLIONS LOST IN TEXAS FLOODS**  
Austin, Tex., Oct. 3.—With twelve dead and a property and crop loss estimated at several million dollars, the result of the worst flood ever experienced in southern Texas, reports today indicated that the rains had ceased in some regions and many of the small streams were falling. Rice, lumber and cotton industries, are heavy sufferers.

Houston, San Antonio, Austin, Orange, Victoria, Brownsville, Luling, Kyle, Bryan and Georgetown suffered heavy property damage when the small streams overflowed the public utility plants being put out of commission in many of them. Service on seven railroads is badly demoralized by bridge and track wash-

### Statistic of the Middle District Conference, 1912-1913.

| Congregations      | Elders and Preachers  | Membership |        | Increase | Decrease | Total Membership | Preaching    | Services        |                 |                 | Sunday School |              |          | Contributions    |                         |                 |              |           |                |
|--------------------|-----------------------|------------|--------|----------|----------|------------------|--------------|-----------------|-----------------|-----------------|---------------|--------------|----------|------------------|-------------------------|-----------------|--------------|-----------|----------------|
|                    |                       | Baptism    | Letter |          |          |                  |              | C. E. Meeting   | Prayer Meeting  | Mission Society | How often     | No. Teachers | Scholars | Treasury Meeting | Constitutional Purposes | Foreign Mission | Home Mission | Education | Sunday Schools |
| Berne, Ind.        | S. F. Springer        | 43         | 7      | 4        | 2        | 202              | Weekly       | 3 times a month | 3 times a month | Monthly         | Weekly        | 55           | 968      | Weekly           | \$222.26                | \$207.10        | \$164.81     | \$67.63   | \$183.00       |
| Claremont, N.Y.    | Assl. P. R. Schroeder | 11         | 1      | 1        | 1        | 28               | Bi-weekly    | Weekly          | Bi-weekly       | Monthly         | Weekly        | 4            | 42       | Weekly           | 24.00                   | 37.00           | 138.00       | 17.37     | 4.00           |
| Dalton, Ohio       | S. F. Pritchett       | 11         | 3      | 1        | 1        | 169              | Weekly       | Weekly          | Bi-weekly       | Monthly         | Weekly        | 4            | 426      | Weekly           | 408.08                  | 150.00          | 200.00       | 126.73    | 35.00          |
| Donnellson, Iowa   | P. D. Hilby           | 11         | 3      | 1        | 1        | 158              | Bi-weekly    | Weekly          | Bi-weekly       | Monthly         | Weekly        | 4            | 426      | Weekly           | 408.08                  | 150.00          | 200.00       | 126.73    | 35.00          |
| Edmore, Mo.        | D. L. King            | 11         | 3      | 1        | 1        | 158              | Bi-weekly    | Weekly          | Bi-weekly       | Monthly         | Weekly        | 4            | 426      | Weekly           | 408.08                  | 150.00          | 200.00       | 126.73    | 35.00          |
| Noble, Ia.         | S. M. Musselman       | 4          | 1      | 1        | 1        | 206              | Weekly       | Weekly          | Weekly          | Monthly         | Weekly        | 23           | 340      | Weekly           | 1514.17                 | 793.25          | 286.65       | 307.00    | 13.16          |
| Pandora, Ohio      | Albert Schumacher     | 30         | 1      | 1        | 1        | 214              | Weekly       | Weekly          | Weekly          | Monthly         | Weekly        | 16           | 175      | Weekly           | 800.00                  | 70.00           | 7.00         | 7.00      | 50.62          |
| Palaski, Ia.       | W. W. Miller          | 7          | 2      | 1        | 1        | 125              | Weekly       | Weekly          | Weekly          | Monthly         | Weekly        | 10           | 90       | Weekly           | 225.00                  | 4.11            | 81.00        | 135.00    | 25.00          |
| Sterling, Ohio     | W. S. Gotshall        | 39         | 11     | 4        | 1        | 878              | Twice weekly | Weekly          | Occasionally    | Monthly         | Weekly        | 18           | 415      | Weekly           | 257.83                  | 523.23          | 26.00        | 603.58    | 300.70         |
| Summersville, Ill. | J. B. Baer            | 7          | 2      | 1        | 1        | 125              | Weekly       | Weekly          | Weekly          | Monthly         | Weekly        | 7            | 95       | Weekly           | 900.00                  | 50.00           | 100.00       | 25.00     | 25.00          |
| Swiss congr.       | W. S. Gotshall        | 39         | 11     | 4        | 1        | 878              | Twice weekly | Weekly          | Occasionally    | Monthly         | Weekly        | 18           | 415      | Weekly           | 257.83                  | 523.23          | 26.00        | 603.58    | 300.70         |
| Buffalo, Pa.       | O. E. Elmer Basinger  | 7          | 2      | 1        | 1        | 125              | Weekly       | Weekly          | Weekly          | Monthly         | Weekly        | 7            | 95       | Weekly           | 900.00                  | 50.00           | 100.00       | 25.00     | 25.00          |
| Trenton, O.        | T. J. Simpson         | 4          | 2      | 3        | 1        | 187              | 50 times     | Weekly          | Weekly          | Monthly         | Weekly        | 7            | 95       | Weekly           | 900.00                  | 50.00           | 100.00       | 25.00     | 25.00          |
| Wadsworth, O.      | W. S. Gotshall        | 39         | 11     | 4        | 1        | 878              | Twice weekly | Weekly          | Occasionally    | Monthly         | Weekly        | 18           | 415      | Weekly           | 257.83                  | 523.23          | 26.00        | 603.58    | 300.70         |
| Wayland, O.        | S. M. Musselman       | 7          | 1      | 1        | 1        | 162              | Weekly       | Bi-weekly       | Weekly          | Monthly         | Weekly        | 14           | 180      | Weekly           | 1240.70                 | 65.00           | 111.00       | 155.00    | 37.50          |

Wherever the report appears blank, nothing has been reported.

- Three inactive preachers, viz.: Joel Lehman, I. A. Sommer, C. v. d. Smissen. The Temperance Society meets once a month.
- Blessing of infants observed for three children. English preaching every alternate Sunday evening.
- Admitted one member by hand of fellowship. (Handreichung). We have English services first Sunday evening of every month.
- We have preaching three times every alternate Sunday.
- We have preaching twice every alternate Sunday.

### News of the Week.

#### PRESIDENT WILSON SIGNS TARIFF BILL

Washington, Oct. 3.—President Wilson signed the Underwood tariff bill at 9 o'clock tonight. The new law will be effective tomorrow. The signing of this historic democratic measure was in reality a celebration, and was witnessed by a distinguished company of democratic leaders, including Vice-President Marshall, the members of the senate committee on finance, the members of the committee on ways and means; Senator John W. Kern, of Indiana, the majority leader, and Senator James P. Clarke, of Arkansas, the president pro tempore of the senate. All these were invited to the White House by the president.

**Clark and Marshall Sign.**  
The final legislative O. K. was placed on the tariff bill early this afternoon when the house adopted the conference report and receded from the session placing a tax on cotton futures "gambling." Speaker Clark signed the bill at 1:25 o'clock and it was sent to the senate, where Vice-President Marshall attached his signature at 1:34 o'clock. Cheers greeted the final action in the house.

The senate concurred in the conference report on the bill a little after 8 o'clock last night by a vote of 36 to 18. Senator La Follette, of Wisconsin, progressive republican, who voted for the tariff bill, also supported the conference report, as did Senator Poindexter, of Washington, progressive. The two Louisiana senators who voted against the bill also voted against the report. The last stand for the old senese was made by Senator Boise Penrose, of Pennsylvania.

The president was in an unusually happy frame of mind today. He told callers that he felt pleased over the redemption of pledge number one made by the democratic party in the Baltimore platform. He believes his party is presenting to the country a thoroughly good tariff law. He does not mean to say that the bill is flawless, but he does believe that it contains fewer flaws than any tariff bill that has been put on the statute books since the civil war.

The president feels, and the democrats in the congress share this feel-

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BERNE, INDIANA, OCTOBER 16, 1913.

No. 41.

### NEWS AND COMMENTS.

The collections at the mission festival in the Ebenezer church, near Bluffton, O., when Bro. Ezra Steiner and his wife were ordained for the work in the foreign field, amounted to \$157. The collection in the Grace church, Pandora, Ohio, at the farewell service for the same missionaries, amounted \$100. The best wishes and prayers of the churches accompany them.

The faculty has taken up the matter with the students and the suggestions have met with hearty approval. Committees have been appointed to formulate constitutions for the two associations and these committees have already started their work. State Secretary Liechty is expected in the near future to assist in the organization.

### ALL-MENNONITE CONVENTION OF AMERICA,

Held at Berne, Ind., Aug. 19-20, 1913.

Bro. P. W. Penner writes from Janjgir, India: "The rains have been only local, so the rice harvest will be accordingly; some villages will have hardly any harvest and others a good one; generally we can prepare for a time of scarcity. If rain should come yet, which we hardly expect since the time is passed, it would, in most places, be too late. From some villages the farmers are said to have left for the coal mines, to try and make a living there. May God save us from a famine. The health is not as good as might be desired. Sister Lorenz of the Mennonite Brethren, died of enteric fever. Most missionaries who are attacked by this disease, die of it. The Presbyterians have made it obligatory to their missionaries to be vaccinated against this disease. We have spoken of having it done, and are half resolved to have it done."

President Mosiman is busy soliciting funds for the new buildings and is receiving favorable responses to his solicitations. Since the student body has increased in numbers and since there is need for better literary work, the faculty decided that new societies should be formed. The students took up the matter and have organized four new societies, two men's and two ladies'. These different societies will work conjointly at times and give public programs.

No doubt the friends of Bluffton college will be pleased to learn that the college is to have Young Men's and Young Women's Christian Associations. It has been felt for some time among the students and faculty that there should be some Christian

organization. The faculty has taken up the matter with the students and the suggestions have met with hearty approval. Committees have been appointed to formulate constitutions for the two associations and these committees have already started their work. State Secretary Liechty is expected in the near future to assist in the organization.

### ALL-MENNONITE CONVENTION OF AMERICA,

Held at Berne, Ind., Aug. 19-20, 1913.

"Behold, how good and pleasant it is for brethren to dwell together in unity!" Psa. 133:1. The truth of the Psalmist's words was again gloriously verified, when on August 19, 1913, many representatives from sections of the Mennonite church, which thus far had stood aloof from each other, met in convention at Berne, Indiana, in order that they might put into practice the admonition of Paul to "endeavor to keep the unity of the spirit in the bond of peace."

At nine o'clock of the day stated, P. H. Richert, Goessel, Kan., secretary of the Program committee, opened the meeting with appropriate remarks. S. F. Sprunger, pastor of the Berne Mennonite church, cordially welcomed all visitors to the convention. Valentine Strubhar, Washington, Illinois, read a Scripture passage and led in prayer, whereupon Christian Neff, of Weierhof, Germany, preached in German. A leading thought in his sermon was that Jesus Christ must be the origin and mainspring of all union and power.

The election of officers now held resulted as follows: Moderator, J. S. Hartzler, Goshen, Ind.; assistant moderator, P. H. Richert, Goessel, Kan.; H. P. Krebhiel, Newton, Kans., secretary; A. B. Rutt, Chicago, Ill., secretary. The daily calendar was fixed as follows: 9 a. m. to 11:30 a. m.; 1:30 p. m. to 4:30 p. m.; evening service at 7 p. m.

Daniel Brenneman, of Goshen, Ind., spoke on the first subject, "The blessings of Christian unity." Here are a few of the thoughts of this address: Good

and pleasant is unity among Christians. Nothing is more desirable than that Christ's disciples should stand together in unity. This is one of Christ's distinct demands upon his followers. The Christian family is the model for the church. How beautiful is family unity and happiness. What sorrow and unhappiness results from family disruption. Still sadder are the consequences resulting from church schisms. It is greatly to be deplored that the Mennonite church is so divided as it is today. This should be changed — but how? Simply to consent to the blending of ourselves together into one body, just because we call ourselves Mennonites, although a step in the right direction, does not suffice. Each branch of the church must be careful in receiving people into membership. They should be new creatures in Christ, before being received. We would then not need to strive for unity. It would follow naturally. If we are born of the same Father we are brethren and love each other. For this reason we are not limited in our fellowship to the brethren in our own churches. The new-born members in all churches are brethren in Christ.

This meeting is good. For here we can learn to know each other. This is the first step toward unity. If once we know each other better, probably many prejudices will disappear. Doctrine is the most important matter with which we are concerned. Would it not be a pity if we all stood for the same doctrines without knowing it? As Mennonites we fundamentally hold to the same tenets. It is not so important at this time that an organization be effected as that we get closer together in the Spirit of love. Whether we have faith in this cause or not, may we be willing to let the hand of God lead therein. To glorify Him, let this be our sincere endeavor.

In the discussion two points were emphasized:—(a) If we are born again we are one. (b) A blessing which comes from Christian unity is that the individual churches receive uplift and spiritual assistance through the divers helpful agencies which can be set to work, and which may reach all

churches. By uniting the forces institutions can be established which bring great blessings to all.

As members on the committee on resolutions the moderator appointed Valentine Strubhar, L. C. Lehman, P. C. Hiebert.

A brief period was devoted to song and prayer.

"Mennon Simon as a Reformer," was the subject on which C. H. A. van der Missen read a paper of which the following is a brief resume.

Mennon was a preacher for the people, whose greatly blessed activity extended from Holland to Prussia. He was a thorough-going reformer of life, rather than of doctrine, although he also exerted great influence through his writings. Many of his views have now, after centuries, found acceptance in the church and in the world. With regard to the call to the ministry he says: According to Scripture no bishop, pastor or teacher may be permitted to preach or dispense the sacraments except those who fully accept the teachings and ordinances of our dear Lord Jesus Christ and are found blameless in all things.—The Gospel of Jesus Christ should be preached in the entire world.—We look for a genuine faith and Christian life.—Repentance must be real, faithful and acceptable to the Lord.—We teach a true Christian baptism, first in the Spirit and fire, then in the water as an act of obedience of the faith. When the Lord's supper is celebrated in faith, love, devotion, peace, harmony, there Christ is present with His grace, Spirit and promise, and with the merits of His suffering and death.

Of the government he says:—You will observe that your office is not yours but an office and service of God; so you should conduct the business of the office entrusted to you in a right and honorable manner.

We do not practice community of goods; we exercise mercy and love as far as possible, and we see to it that among us no one shall be a beggar. A genuine Christian is born of God out of the Spirit and hates all ungodliness and sin.—No one will be able to fathom the divine being of the triune God.—We believe and teach that

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

the whole Christ Jesus from above and below became a real human being through the all-mighty Father's eternal Spirit in the Virgin Mary. The whole Christ—God and man, man and God—as to His origin, is from heaven.—To be born again, to put on Christ, or to receive the Holy Ghost, is one.—There is but one church of Christ and it has but one gospel, one faith, one Lord's Supper, one church service, and in it the members lead a blameless life.—The ban is the excommunication from the church in the name of Christ.—The truth should at no time be supported with more than yea or nay.

The closing prayer of the morning session was offered by C. R. Egle, Chenoa, Ill.

The afternoon session was opened by Jacob Sumney, Grabill, Ind.

On the subject "Review of the History of the Mennonites of America" a paper was read by C. H. Smith, Goshen, Ind. The following gives a brief synopsis:

Mennonites have always been pioneers. In 1643 the first record of Mennonites is found on Manhattan Island. Twenty years later Plockhoy, with 25 Mennonite families founded in Delaware the first communist experiment in America. In 1683 the Mennonites founded Germantown, the first permanent German settlement in America. Wherever Mennonites went, they were among the earliest settlers in the regions where they settled. Those colonies were founded in the Shenandoah valley in 1729; in Ohio, 1798; in Indiana, 1835; in Illinois, 1831; and in many other western states early settlements were made.

They were also pioneers in religious thought. The Mennonite church is the oldest peace society in the world. In America the first protest on record made against African slavery came from Mennonite sources. The first book on pedagogy ever printed in America was written in 1750 by a Mennonite schoolmaster, Christopher Dock.

Another characteristic feature of Mennonite history has been the propensity of the church toward division. But the tendency is now in the other direction toward unification, and it is only a question of time when the various branches will work together in every great constructive effort.

Brief period of devotion: song and prayer by Aaron Augspurger, Saybrook, Ill.

"What contribution have we as Mennonites to make to American Christianity?" was the subject of a paper, read by J. W. Kliever, Newton, Kan. The following is a brief synopsis: We as Menno-

nites should continue in the work we have begun, namely—help spread the peace sentiment among the Christians of our land; help make Christianity helpfully practical instead of metaphysically speculative. We should show adult baptism, non-taking of oaths, and non-secrecy to be biblical. We should build the country church. We should make Christianity appeal to men. We should support religious schools even for children. We should raise matrimony to a higher plane. We should render social service.

Note—Some of the most cardinal points of Christianity are not mentioned above as we hold them in common with other Christians.

The next paper was read by Daniel Kaufman, Scottsdale, Pa., on the subject, "In What Fundamentals Do Mennonites Agree?" He said: The divisions among us are deplorable. But Christians have not ceased to pray. For this reason, too, are we assembled here to deliberate together.—In order to be able in some measure to answer the question propounded in the subject he had prepared twenty-five questions on matters of doctrine and practice, and had sent copies thereof to several representative persons in each branch. Answers were returned by 16 different persons and out of seven of the different branches. The writer summed these answers as follows:

Points in which practically all Mennonites agree: Recognition of God; the deity of Christ; opposition to the theory of evolution; no salvation outside of Christ; obedience to God necessary to maintain Christian fellowship; church an organized body of believers, and unconvinced people should not belong to it; baptism and communion are church ordinances; opposition to war; swearing of oaths, and secret societies; observance of the Lord's day.

Points strongly favored by some, while others are indifferent: Salutation of the holy kiss; anointing with oil; life insurance, unequal yoke in business relations; marriage, etc.; mission work.

Points strongly favored by some and strongly opposed by others: Feet-washing; devotional covering; plain apparel as distinguished from worldly fashions; abstinence from anything dominated by the spirit of the time.

Union among Mennonites on a whole gospel-basis favored and the following points suggested as something to help along: No compromise of the Truth; an equal loyalty to truth and to love; no entangling alliances with any

forces which tend to draw us away from each other; those occupying extreme positions in their progressiveness or conservatism to lead the way by taking steps toward middle ground; confederation of forces discouraged until there is a practical oneness in faith and practice; individual effort emphasized as being the most effective means of work.

The discussion of this subject made two things clear: 1) That in the main points of the faith there is practical unity among the different branches. 2) It is essential that we have confidence in each other while together we search after the truth.

Devotional period: Song, and prayer by Peter Unsicker, Tuleta, Texas.

After C. H. A. van der Smitten had read the remainder of his paper, the first day of the convention was brought to its close by singing the hymn, "Blest be the tie that binds," and prayer by W. W. Miller, Pulaski, Iowa.

Letters of greeting had been received from several churches as follows:

1. Canton, Kans., Aug. 5, 1913.

To the All-Mennonite convention, in session at Berne, Indiana, Aug. 10-20, 1913. Greeting. As a church of Jesus Christ, which desires to lift high the banner of peace of our Master, the Alexanderwohl church, near Goessel, Kansas, has, by resolution, agreed that they do pray that the Lord may richly bless the deliberations of this unification convention.

The elder of the church was instructed to forward this resolution to the convention. This I have herewith done, and I here also extend to you my personal wellwishes.—Fraternally yours, H. Banman.

2.

To the General Convention of Mennonites, in session Aug. 19-20, 1913, at Berne, Ind.—Dear Brethren! The Mennonite conference of Central Canada recently in session, sends cordial greetings, and desires to make it known that it is in sympathy with the movement of the General Convention and invokes God's blessing upon the same.

H. H. Ewert, Pres. Benj. Ewert, Sec'y.

3.

Lemberg in Austria, Europe, Aug. 8, 1913 Kochanowskigasse 23. To the All-Mennonite Convention of America in Berne, Ind., Greeting.—The Austrian-Hungarian Mennonite church sends to the convention its heartiest wellwishes, and hopes that this session will contribute toward the union of all Mennonites of the world. Very respectfully,

Heinrich Pauls, Elder.

"What is the Bible Doctrine on Non-resistance?" was the subject of a paper by P. C. Hiebert, Hillsboro, Kans. The following were some of the principal thoughts:

The Old and the New Testament differ in form on this subject, but not in spirit, for they have a common source in the one unchanging God.

The will of God, as revealed in His Word, is not that there should be wars; but as the very existence and usefulness of a government depends on its capacity to carry out its mandates, it becomes evident that policing is a God-given duty of the government. This fact is suggested repeatedly in the life and teachings of Jesus, as also in that of the apostles. And since governments are of God, I infer it is altogether within the province of a Christian's usefulness to be an active factor in the government.

Personal non-resistance, or refraining from individual employment of force, concerns us all far more frequently and seriously than the national appeal to arms. On the whole the New Testament teaches in the strongest terms that the model Christian is to depend upon God for this protection and his rights. Since building up and saving is the mission of every disciple, as well as that of the Master, it naturally follows that Christian resistance can only be such as will do good and help. And as that which we commonly understand by resistance is done in the interest of self, we must declare coercion is non-compatible with the life of the true Christian and the Word of God.

In the face of all apparent variations from this doctrine, we may state as the final summary of the entire discussion, that Christ lived a life of non-resistance, that He taught a gospel of non-resistance, and that non-resistance is essential for the highest development of the Christian.

In the discussion which followed all the participants, without exception, spoke in favor of non-resistance.

"What Think Ye of Christ?" was the subject for a discussion by Emmanuel Troyer, Normal, Ill.

He said: This is the great question. Not what do you think of a creed, or of a church, or of the preacher, but, what do you think of Christ? We have the testimony of the angels at His birth, the testimony of God at His baptism, the testimony of the evil spirits, the testimony of the disciples. Heaven, earth and hell believe that Christ was the Son of God. Should not we also believe

Devotional season: Voluntary prayers and song.

The afternoon session was opened by J. A. Huffman, New Carlisle, Ohio. A song was sung by a ladies' choir.

Inquiry being made how many persons in the audience did not understand German, only two persons raised their hands.

#### Business Meeting.

The committee on resolution submitted its report, which, with some changes was adopted as follows:

1. Resolved, that we, above all, praise our heavenly Father for permitting and directing us to meet here in a brotherly way as we never did before, in order to meditate on the extension of His kingdom, and we consider it a special favor of God in answer to our prayer, that all discussions have been carried on in a spirit of fellowship and good will.

(This resolution was unanimously adopted in that the whole assembly arose and sang the hymn, "Nun danket alle Gott.")

2. Resolved, that we thank the church at Berne for their very kind reception and entertainment, as well as the free use of their splendid meetinghouse.

3. Be it further resolved, A) That the minutes, and the papers read before the convention be published in pamphlet form in both English and German, and distributed among the Mennonites of America. The business and program committee shall attend to this.

B) That this convention retain its present organization until the successors to the acting officers are elected and shall have qualified at the next session to be held three years from this summer.

C) That the chairman appoint at once a representative business and program committee, composed of one member from each branch here represented, whose duty it shall be—

a) To attend to the publication and distribution of the pamphlets as above provided.

b) To prepare and publish the next program at least one year prior to the next meeting.

c) To fix the date and arrange for the place of the next meeting.

4. Resolved, that we extend a vote of thanks and recognition to those who have labored so efficiently to make this convention a success.

5. Resolved, that we admonish one another to continue in prayer for the bringing about of that unity among Christians that Christ asks for in His valedictory prayer.

Without motion the convention declared that ideas expressed in the papers read, represent simply

the personal views of the writer and are not to be considered as setting forth the views of any church.

It was now agreed that a collection be at once lifted toward defraying the expense of publishing the pamphlet.

The collection yielded \$70.75. The treasurer, Valentine Strubhar, reported as follows: We are thankful to Berne. She fed us, and watered us and furnished the money. Ten dollars received from Berne. Everything paid and ten dollars left in the treasury. Valentine Strubhar was re-elected treasurer.

Many desiring it, a census was taken of the different branches represented with the following result:

|                                 |    |
|---------------------------------|----|
| Defenseless Mennonites.....     | 35 |
| Mennonite Brethren.....         | 4  |
| Krimmer Mennonite Brethren      | 2  |
| Old Mennonites.....             | 12 |
| Central Illinois Conference.... | 14 |
| Mennonite Brethren in Christ    | 5  |
| General Conference (visitors)   | 65 |
| Amish Mennonites.....           | 9  |
| Mennonites from Germany....     | 2  |

Total 148

The chairman appointed the following persons as members of the business and program committee:

General Conf.—P. H. Richert. Old Mennonites—L. F. Nafziger. Amish Mennonites—A. R. Zook. M. B. in Christ—J. A. Huffman. Central Ill. Conf.—E. Troyer. Def. Mennonites—D. N. Claudon. Mennonite Breth.—P. C. Hiebert. Krim. Menn. Br.—D. E. Harder.

Devotional period: Song, and brief prayers by C. H. A. van der Smitten and C. Winey.

"Christian Separation from the World" was the subject on which C. R. Egle, Chenoa, Ill., spoke.

Among other things he said: If we are crucified with Christ we are dead to the world. Let the world care for the world, but let us serve the Lord. We may and should use the world in so far as it is necessary to our existence, but always so that God shall be honored and His cause advanced.

It is really true that we are separate from the world if we fail to do all we can to bring the Gospel of Jesus Christ to all humanity? To be really separate from the world and of like mind with Christ, that is the ideal toward which we should steadfastly aim.

On the last subject "Unity in Prayer," Christian Neff, Weierhof, Germany, spoke. Here are a few of the thoughts: Never have I so sensibly felt how difference in language tends to divide like a mighty wall. Yet, I was impressed that nevertheless it is evident that we belong together. One faith, one hope, one goal binds us

together. And we purpose to remain connected with each other by prayer. My first impression upon entering into this country was "Blood is thicker than water." We belong together. One Lord is ours; in Him are we bound together. To Him do we all of us address our petitions,—thus prayer unites us. Jesus says, I pray for them that they all may be one. Oh, that we had heeded this petition of our Lord! "They continued steadfastly in fellowship and prayer" is reported in Acts. This is the right kind of

(Continued on page 4.)

#### Home Circle.

##### AUNT HESTER'S DREAM.

(The Realization of Long-Laid Plans. By Hope Daring.) (Concluded)

Jack's eyes shone. "I know better. Those logs can be cut this winter and rafted down in the spring. There's a big lumber company with a branch office at Savoy, and its representatives will jump at the chance to buy this pine. I chance to know that they have more orders than they can fill for just that grade."

The doctor drew rein before a substantial log house. "I must make a call here. If you can help Aunt Hester sell that lumber at a fair price, you will be helping her realize the 'vision splendid' that she has clung to so long."

Jack Loudon did some hard thinking while he was waiting for the physician's return from his professional call. However, on the way back to Pine Point, nothing more was said about the timber. Instead they talked of the needs of the village and of the time that must elapse before Jack could take the position of "baggage agent" at the depot.

Back at the house of Aunt Hester had a good dinner waiting. There was baked fish, vegetables from the little garden, and the mince pie for which the housewife famed. It was over the dessert that Jack spoke of the timber. He told of the Detroit firm that had a branch office in Savoy, and offered to write this office, asking that some one may come up and look the timber over. In the meantime Jack was at work. He boarded at Mrs. Black's, and he spent his evenings reading books from the doctors' library before the widow's open fire. Then his interest in the villagers was quickened; he began to talk of practical ways to help them.

One day the boy came home to dinner, to find, seated before Aunt Hester's fire, a tall, gray-haired

man. For a second they stood, each staring at the other. It was the elder who spoke first. Springing to his feet, he held out his hands, crying:

"My son! Jack, I know from this fact that you were not a thief; and the others confessed."

It took some time to make Jack understand. His father had searched far and wide for him. At last Mr. Loudon had followed a clue to Savoy. While he was the senior member of the firm of Loudon and Lee, he seldom visited the northern town. While he was there that time, one of Jack's letters was referred to him. Although it was signed Hester Black, something in the handwriting had sent John Loudon to Pine Point, ostensibly to negotiate the sale of the lumber, but secretly hoping to find his son.

"Jack, Mrs. Black has told me all about your new hopes and aims," Mr. Loudon said, as the trio sat at dinner. "Your letter showed that you possess what I always have desired for you—a taste for the lumber trade. Mrs. Black is going to sell me the land outright, for enough to build a church. After the trees are off you try your hand at farming the land while you are going through college. And, my boy, we will make your farming a help to others."

One beautiful morning, late in the succeeding September, Jack Loudon ran his motor-boat from Savoy up to Pine Point. On reaching the village he fastened his boat and hurried up to Mrs. Black's home, carrying two baskets of delicacies for the morrow's dinner. The next day, Sunday, was to be a great time in the annals of Pine Point, for the new church was to be dedicated, and Aunt Hester was to have the honor of preparing the dinner for the Bishop.

"It never would have been finished if it had not been for your father," Aunt Hester said, as she and Jack stood at the porch, looking at the artistic little building which was resplendent in a coat of glistening white paint. "Dear boy, I am so happy. The Martin Black Memorial Church is a realization of my life's dream. And your father has given a fine new organ. Then, he and you are helping so many of us."

"Pine and you, Aunt Hester, have done much for me. You are giving the church and father the organ, while tomorrow, at the dedication, I am going publicly to give my life to Christ, the Master, whom you have served so long and so well."—The Rel. Telescope.



## The Mennonite.

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Rev. C. van der Smilen, Editor,  
Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor,  
Entered at the post-office at Berne, Indiana, as second class mail-matter

## Editorial.

## MENNO AS REFORMER.

## V.

"To have a more correct knowledge of this resurrection and regeneration, we must bear in mind that all creatures bring forth after their kind, and every creature partakes of the properties, propensities and dispositions of that which brought it forth, as Christ says, 'That which is born of flesh, is flesh,' and cannot see eternal life; and 'that which is born of the Spirit, is spirit.' A carnal man cannot understand spiritual things, for he is, by nature, a child of the devil, and is not spiritually minded, hence he comprehends nothing, spiritual. On the other hand all those who are born and renewed from above out of God, through the living word, are also of the mind and disposition, and the same propensity for good, as he has of whom they are born and begotten."

Mennon says plainly that only he who is truly regenerated is a child of God. He says: "There is nothing under the whole heaven which can stand before God in eternity, but the new creature, the faith which works by love and doing according to the commandments of God. It is of no value that Christ died and that we call ourselves after His name, if we have not the true, regenerating powerful faith in Jesus Christ, and the pure love, the voluntary obedience and the pious, blameless life."

"There is but one church of Christ, having but one gospel, one faith, one baptism, one supper, and one service; walking in the same way and leading a pious, unblameable life, as the Scriptures teach."

Of the church or congregation of God or church of Christ he says: "The community of God,

or the church of Christ, is an assembly of the pious, and a community of the saints, who from the beginning have firmly trusted and believed in the promised seed of the woman; who accept His Word in sincerity of heart, follow His example, are led by His Spirit, and who trust in His promise in the Scriptures." Such are now generally called Christians or the Church of Christ, because they are born of Christ's word by means of faith, by His Spirit, and are flesh of His flesh and bone of His bone. The church of the pious is from the beginning; yet it had not always the same ordinance, nor was it always called by one name in the Scriptures. "The church of Christ is begotten of sincere, pious preachers and Christians who are actuated by the Spirit of Christ; it is begotten by the Spirit and word of Christ for the purpose of hearing the Lord, to fear, love, serve, praise, honor and thank God sincerely." "The church of Christ, in her weakness, is disposed and minded as Christ and brings forth the fruits of Christ."

## Correspondence.

Pandora, Ohio, Oct. 10, 1913.  
Dear Editor:—It is with pleasure and thanksgiving that I write these few lines. For God in His great goodness and mercy has permitted us to see His loving kindness towards man in a manner as never before experienced in our community. We have listened to missionary sermons and to missionaries themselves. We have read Christ's command, "Go ye into all the world," for years but never before have any of ours with whom we walked and talked, with whom we rejoiced and sorrowed, with whom we studied and worshipped, left us for parts far distant from us, yet as near to God as we are, to teach, and to preach to human beings whose souls also long to worship some God.

Sunday, October 5, was a day ever to be remembered by our dear Brother and Sister, Ezra and Elizabeth Steiner. By them alone? Nay, verily nay; for who could forget that were present and heard the songs, prayers, and sermons rendered that day.

At half past one o'clock the Ebenezer church was filled with relatives and friends, who had gathered to witness the ordination of Ezra and Elizabeth Steiner as missionaries in the vineyard of our Master, Jesus Christ. At 2 o'clock the services began with a song by the whole congregation, then Rev. Albert Schumacher read a passage from the Bible and made the opening prayer which

was followed by an appropriate song by the male chorus of the Ebenezer church. Rev. S. F. Sprunger, of Berne, Ind., then preached the ordination sermon and ordained the brother and sister as missionaries to foreign lands. This service was followed by a beautiful deed by Rev. and Mrs. P. R. Schroeder, of Berne. Bro. Steiner then made some very appropriate remarks in regard to the stand taken by himself and his wife, and he and his wife gave us a message in song. Then a love offering was taken for Brother and Sister Steiner. After Rev. Gottschall had spoken words of comfort to parents and relatives and encouragement to the new missionaries, Rev. Schroeder pronounced the benediction and the afternoon services ended—no, they had not ended, for many were the hands clasped and many were the words of love and cheer spoken, spoken by heart and not by tongue, sealing the bonds which will bind them to our memory.

The evening services were held in the Grace Mennonite church of Pandora. Again the church was filled with relatives and friends. The services opened with a song by all, followed by words of Scripture and the invocation by Rev. Gottschall. A male quartet from the Grace church then sang a missionary song which was followed by the principal address of the evening, by Rev. Schroeder, on "Prayer." The choir then sang "How lovely are the messengers," from the Oratorio St. Paul, by Mendelssohn. Rev. A. Schumacher then presented Mr. and Mrs. Steiner with an offering which the Grace church had taken the last Sunday of September. Rev. Schumacher also spoke words of cheer and encouragement to them. Rev. Gottschall also followed with words of advice and comfort. The male quartet then sang a farewell song. Sister Steiner now spoke to the congregation, stating that they were not entering a new work, for they were still serving the same Master in the same work, only a different way and in a different place, and these remarks were well seconded by her husband. Another opportunity was given for a mission offering, and then Rev. S. F. Sprunger spoke the last words of farewell, but also outlined the work somewhat to be done by Mr. and Mrs. Steiner, as also did the other ministers. The choir then sang the "Hallelujah Chorus" from the Messiah and, with the exception of fond greetings and partings, by many the day passed into history. May their departure into the mission fields of India spur us on to greater

efforts at home, for only when we stand by these with prayer and means, will their work succeed. Thus far they have done their part, will we now do ours? United we stand, divided we fall. May we not only be united to them, but may our denominations be united in word and deed. May we all say, of ours are in the mission field. May we look in, and up, and out. God speed the day.  
P. D. Amstutz.

(Continued from page 3.)

unity. Forty years ago the Palatinate Mennonite conference agreed upon a prayer day. Each member of the conference should, every Monday morning at 6 o'clock, in family devotion pray for unity—that by so doing they might pray in unison for the same object. Had they continued in this purpose it would certainly have borne good fruit. In South Germany there are about seven thousand Mennonites, all Germany has about twenty thousand, America has more; yet this number is insignificant in the great mass of humanity. My father advised me not to become a preacher, because, as he thought, there would soon be no Mennonites. But the situation has improved. I believe our denomination has a future. But to this end it is necessary to keep the unity of the spirit through our Lord Jesus Christ.

The time for the close of the convention had now arrived. The chairman, J. S. Hartzler, had abstained from all remarks during the progress of the meetings. He now briefly expressed his gratification at the promising course the deliberations had taken, and then offered the following suggestions as worthy of consideration toward the further healthy development of the unification cause:

1. A willingness to accept, live, and teach in a positive way anything and all that the Bible teaches; and church discipline accordingly.

2. To be long-suffering with brethren who do not see things as we see them; do personal work with them, but in no case compromise on any principle where God has revealed His will.

3. A tendency to put the stamp of disapproval on all inconsistency in church leadership.

With the song "So nimm denn meine Hände und führe mich," prayer and benediction by the chairman, the first All-Mennonite Convention of America was brought to its close.

"The Lord hath done great things for us, whereof we are glad." "He hath done all things well." Such were the thoughts

that filled the hearts as with much cordial handshaking farewell was said.

H. P. Krehbiel,  
A. B. Rutt,  
Secretaries.

## Officers of the All-Mennonite Convention.

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J. S. Hartzler, Goshen, Ind.  
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D. E. Harder, Hillsboro, Kansas.

## Editorial.

People will always show a tendency to get foolish over something. Sometimes their foolishness is harmless and again it is conducive to considerable injury. At this writing the American people are going daft over base ball. We have no special criticism to offer concerning the American "national game" except that it is one of a class of follies that take possession of people in masses. Athletics under certain restriction may be harmless and even useful, but athletics, or rather interest in athletics, is apt to result in a foolish waste of time and money. When thousands of people, including women as well as men, stand in line eighteen hours waiting for a chance to buy tickets for a "world's series," at unreasonable prices, as they have done in the cities of New York and Philadelphia recently, we must conclude that there still remains an abundance of silliness in this the second decade of the twentieth century. But the extreme of base ball folly is shown when even the pulpit is carried away by it. A few weeks ago we noticed that the subject upon which a certain doctor of divinity was to preach was announced as, "Why the Athletics Won." This week another proposes to preach on "The World Series." Preachers are human and the things that interest other people are just as likely to be of interest to them. But preachers have a mission. They are to direct the attention of people to the higher things of

life. They have a message to bring; it is not of who is to win the championship for excellence in batting a ball around a lot but of the reward that awaits those who are loyal to their divine Master and faithful in doing as He directs them. If preachers complain today that the pulpit is no more respected by the masses, can not the reason for some of this disrespect be traced to the undignified way that some preachers have in attracting attention to themselves?

## THE MEASURING LINE.

(Concluded.)

Perhaps you went out on the commons one day. If the dumpage and rubble and stuff lying around attracted your attention at all it compelled in you a feeling of disgust. But you observed that surveyor at work with transit and rod, and immediately you became interested, the event was one of greatest import. The master builder was at work. If you returned later you saw great activity on the commons. Diggers, carters, masons, carpenters, roofers, plumbers and painters followed one another in rapid succession and, presto! a miracle was performed before your eyes, a building of wonderful beauty had arisen to become the pride of the community. Perhaps it was a temple of worship, a palace of justice, or a legislative hall. But what made its lines so true? What made it to stand there so beautifully? Was not back of it all the man with the measuring rod in his hand? The dusty, dirty, common had disappeared forever and in its place stood an edifice, a memorial to its maker and a glory to the city.

In all the affairs of men we see a plan. A rule which draws a line to mark the growing of a temple to the glory of God. The apostle once made the observation, "Know ye not that ye are the temple of the Holy Spirit." God sees fit sometimes to erect His beautiful temples in the most unlikely places. He found a place in the criminal who was justly paying the penalty of his crimes while next to him our innocent Lord was suffering in agony; He found a place for a temple in the Saul who stood by urging on the murderers of the saintly Stephen; He found a place in the cruel jailor and in the thiefing run-away slave Onesimus. It is for our comfort and encouragement that these things are known. Indeed, we may have been the worst of men, but if we, like Saul, lay ourselves at His feet in consecration and say, "Lord, what wilt Thou have me do?" He, who in His

economy has planned a place of goodness and glory in us, will come and make us His dwelling place.

Do you know that the measuring line reaches high and goes down low. It can include the great ones of earth. When Paul put the matter of conversion up to Agrippa he had a mighty Roman tribune before him. Who can estimate how the course of history might have been changed for good had Agrippa accepted Christ? A statesman is never greater than when he is a Christian; a philosopher is never wiser than when in possession of the wisdom of God; a scholar is never more learned than when having learned the way of life. One really has not attained a distinction which is worth while or enduring until he is numbered with God's children.

God's measure reaches down. It goes to the sinner and shows him how utterly, in the light of His law, he is hopelessly and helplessly lost; but it shows him, too, the measure of His grace whereby the sinner benefits by His mercy which he does not deserve, if by faith he will accept Jesus as his Lord and Master.

## SHOULD THE SABBATH BE PROTECTED?

It is a law of nature that man requires one day's rest in seven. The wise Creator, when giving laws for the regulation of the conduct of men also wisely made the observance of Sabbath a principle which applied to society as well as to the individual. When the French revolution was attempting to obliterate Christianity the Sabbath necessarily became an object of attack, but, even in those days, the necessity for a rest-day could not be ignored and the keeping of one day in ten, as a rest day, was provided for by law. As a law this seemed all right except that it did not consider the law of God and it consequently failed, as is the case with all laws which either ignore or violate divine laws. Every now and then the Christian Sabbath has to meet with attack from Jewish quarters. Sometimes, by a resolution of their gatherings or a public utterance of one or another of their rabbis, they make the assertion that this is not a Christian nation and therefore legislation for the protection of the Christian Sabbath is unwarranted. But, though they hope to influence legislation by their efforts, they cannot ignore the fact that this nation was built upon a Christian foundation and its development has been that of a nation of Christians. It becomes all good Christian citizens to protect their Sabbath from des-

ecration. We do not deny the Jew the right to observe his Sabbath on Saturday, but, giving him the liberty to do so, if he cares to, does not mean that we should surrender the right to protect our Sabbath and to enforce the laws by which its sacredness is guarded.

Many of our states have Sabbath laws upon their statute books which were placed there by wise legislators upon the demand of those whom they represented. If a state's history points back to a beginning when men and women came to it in order to found a Christian commonwealth, and, if that state continues to carry upon its statute books the laws which were designed to protect the Christian Sabbath, and, if such laws continue to be enforced, what else can it be called but a Christian state?

But does what we say concerning the state apply to the nation? It does, because the nation in its constitution gives the Christian Sabbath recognition as an established institution. The constitution provides that Sunday is to be excepted in the ten days in which the president has to return a bill submitted to him by congress. An attack therefore upon the Christian Sabbath is an attack against an institution recognized by the constitution.

In answer to efforts to secure more Sabbath legislation or the enforcement of existing legislation the opponents of the Sabbath say that Christians reason in a circle, that is, they claim, they say, "this is a Christian nation, then argue for laws to make it a Christian nation. Can this be so? We think not. When history, law and present usage shows the observance of the first day of the week as a day kept according to the demands of Christian principles, what else can the nation be called but a Christian nation? Especially since the day marks the time when the founder of Christianity rose from the grave in triumph.

"But," says the Jew, "this nation boasts that it permits every man to worship God according to the dictates of his own conscience" and "we cannot conscientiously make the first day of the week our Sabbath." True, a Jew, to be a consistent one, must make the seventh day his Sabbath, but the Jew, when he came, found this to be a Christian nation, composed of people broad-minded enough to permit him to remain a Jew and practice his Jewish faith so long as he had a mind to. With the freedom and hospitality he has always enjoyed here we cannot see how he can reasonably demand the right to

destroy the sacred day of the majority of those whose land and protection he shares. The state throws nothing in the way of the Jew keeping Saturday as his Sabbath and the Mohammedan Friday as his, but it cannot altogether disorganize business and society by making Friday, Saturday and Sunday rest days. The Mohammedan and Jew, though in the minority, will find that our laws have nothing in them to prevent or destroy their Sabbaths, if they want to keep them. Surely, it is unreasonable for them to demand their Sabbath and the destruction of the Sabbath of the majority.

The unbeliever looks upon Sabbath legislation from another angle. He maintains that people "are not made religious by the enactment of laws." We agree with him, but insist that he is not arguing to the point. The purpose of Sabbath legislation is not to make men religious, but to protect the rights of those who want to practice their religion. If the law is available, as it is, for the protection of the worst criminal when his rights are in danger, certainly those who stand for righteousness and godliness to the extent of keeping one day in seven sacred have also a just claim upon the protection of the law.

The "free country" argument for the right to break the Sabbath is the most absurd of all. To ask, "Isn't this a free country and can't I do as I please?" is the sign, not only of selfishness, but of ignorance. In the southern part of New Jersey where the country is as flat as a board, men may go hunting during the proper season, provided they use shot-guns. If a man uses a high-power rifle which is likely to send the bullet several miles and the natives catch him at it, he is likely to be mobbed. He may shoot all the rabbits he wants and no one will interfere with him but when he endangers the lives of people living miles away he needs to have his right to shoot restrained in the interest of public safety. So long as one does not interfere with the rights of others this is a free country to everyone, but when the rights of others are involved then freedom must be restricted or in place of a free country we will have anarchy. The law does not attempt to hinder one from doing as he pleases on the Sabbath so long as that one's conduct does not prevent someone else from doing as he pleases, if he pleases to do only that which does not interfere with another.

Sabbath violations are always selfish. Those who make it a day of pleasure or business compel others to work when they might

be resting. Sabbath traveling compels trainmen to run trains on the Lord's day. When one grocer in a town opens on Sunday the other grocers feel that they must do the same or lose business, when the boss is too busy to close his shop those who work for him must be at their places on the Sabbath and when one decides that he will take a run to some park on Sunday afternoon he is helping to keep alive a situation that demands the Sunday labor of many. The selfishness of Sabbath-breaking in itself, without considering the irreligion involved, is enough to prove that the violator of the Sabbath does not love his neighbor as himself.

#### NOTES ON THE SUNDAY SCHOOL LESSON.

Oct. 26.  
The Sin of Moses and Aaron.  
Num. 20:1-13.

Golden Text—Psa. 19:14.

For about thirty-eight years Israel had been paying the penalty of their unbelief by being kept in the desert but during this period the Lord had been taking care of them in that dry and thirsty land. Their period of discipline was over but they had not yet learned their lesson. They were the same dissatisfied, complaining multitude. From a human point of observation their case seemed to warrant dissatisfaction. The dry season and the gathering of so many people into one place made water scarce, but, remembering all that God had done for them, they should have had faith enough to believe that God would care for them there.

They complained because of the barrenness of the land, its lack of water and the danger they seemed to be in, but they were about to leave that land for a better one. Instead of looking forward with a hope that really was an assurance they thought of past times when the judgment of God brought death to their brethren and wished that they had died with them. Their failing is a common one. People are likely to think too much of the miseries of the world which they are to leave anyway and forget the glories of eternal life which await them and they may enter if they will. It is cowardly to wish one's self dead when there are stern duties to face.

Moses and Aaron went to the Lord with their troubles. So far they did the only right thing. Troubles are not an occasion for despair but an opportunity for sweet communion with God. In this respect most of us are too much like Israel, we complain and regret and too often, like Moses and Aaron, we neglect coming to the Lord with our miseries.

The glory of the Lord came upon Moses and Aaron. Every going into His presence brings glory to the devout servant of God. God offers us many opportunities of access to Him; we may read His Word; we may pray; we may attend divine service, or, we may enter sweet periods of devout meditation in which the Spirit communes with us.

God promised relief and it was to come from the very dead rock in their midst. Blessings are always nearest at hand if we have but the faith to appropriate them. They come from the most unexpected quarters.

This brings us to the pathetic incident in the life of Moses. While the meekest of men, we notice, as we study his career, that three times he gave way to quick-tempered action and every time he had to pay the penalty. When he killed the Egyptian it cost him forty years of exile. When he dashed in pieces the tables of the law, he had to prepare others. And when he smote the rock he was deprived of leading Israel in to the promised land. In what did the sin of Moses consist? (1) He arrogantly denounced the people as rebels when he in the next breath was to give utterance to rebellious words against God. (2) The most serious offense he committed was when he took glory to himself, which belonged to God alone. "Must we fetch you water out of the rock?" (3) He disobeyed God. He was commanded to speak to the rock and he smote the rock. The punishment of Moses was sad but he deserved it. No one is too good or too holy to be excused for sinning.

The name given to the place was Meribah, the place of strife. How sad that many churches in our time might appropriately be called Meribah!

#### NOTES ON THE C. E. TOPIC

Oct. 26.  
Missionary Essentials at Home and Abroad. IV. Going.  
Matt. 22:1-10.

Foreign missionary enterprises cannot exist without missionaries. The essential consideration is not so much, how are they to be supported? or, how are they to be prepared for the work? but, who shall go?

Every young Christian ought, in the very beginning of his Christian career, to settle the question whether he should offer himself to the work of missions. The most wonderful progress was made by the Christian church in times when every confessor believed himself a missionary and seriously undertook to do a missionary's part. To be a real Christian implies that one is a real mission-

ary. God calls every one to work. In His providence He surely will open a field where one may exercise his talents. To many the call comes unmistakably from foreign fields where the Gospel of Jesus is neither known nor heard. If we are not among those so called we still, as confessors of our Lord, belong to a class whose business it is to bring the gospel to the unsaved.

When we speak of going, our thoughts naturally turn to the example of our Lord, who, all during the years of His ministry, was going from place to place to bring His message of light to those who sat in darkness and helping the miserable. We only follow the Lord's example as we make it possible for the light to reach the dark places of earth and help to reach those who need it. This means that, if Providence has so situated us that we cannot go ourselves, we should provide the means for someone to go in our place. Most foreign mission boards now tell us that they have all the candidates for the foreign field that they can take care of, and more besides. An increase of the number of those who are to go is up to the contributor. If he gives more, more will go. Does this condition, dear endeavor, suggest to you the importance of increasing your gifts that the number of those who are sent, may be increased?

One of the commands of Jesus is that we should pray to the Lord of the harvest for more laborers. In our prayers let us not forget this. A series of special prayers in our meetings would never be out of place, for more laborers and means for supporting them.

Conditions in our present time are more favorable for the sending of missionaries than ever before. When the first New England missionaries left for the Sandwich Islands it was two years before a word from them reached home. Today the trip that required many months of tedious travel then can be made in comfort now in less than one month. The most remote corners of the earth are open and comparatively easy of access. The products of our mills and factories are to be found in every continent and island and practically among every nation and tribe. Providence did not open these places to commerce alone. They were opened that the gospel might have free access to them. Is there any excuse, then, for neglecting our duty the Christless peoples? We can come to them with the gospel easily and speedily. In circumstances such as these, as never before, we hear the request, Who will go?

## News of the Week.

### SEA DISASTER

COSTS 136 LIVES

521 Rescued from Burning Steamship Volturino, Which is Abandoned in Storm.

Fishguard, England, Oct. 11.—Fire in a raging storm in mid-Atlantic on Thursday destroyed the steamship Volturino, on her voyage from Rotterdam to New York, with a loss of life of 136 of her passengers and crew. Ten other lives, called by wireless to the rescue, stood by for several hours, impatient to avert the tragedy owing to the mountainous seas.

When the wireless played a leading part in the drama. By its means and through the heroism of those who responded to the call, the lives of 521 of those on board the Volturino were saved.

The Volturino was owned by the Canadian Northern Steamship Company, but had been chartered to the Uranium line.

Officials of the latter company said that those on board included twenty-four cabin and 440 steerage passengers, with a crew of ninety-three, making a total of 657. The wireless dispatch received from the Carmania steamship, first on the scene of disaster, said that 521 had been saved and 136 had lost their lives. This makes a total of 657 on board.

Distress Call Received.  
Captain Barr, of the Carmania, received the distress call of the Volturino when seventy-eight miles distant, latitude 48.25 north, longitude 34.33 west. The Carmania crowded on full steam and with extra stokers made over twenty knots an hour in the teeth of the gale.

The wireless from the Carmania said that the Volturino caught fire in mid-Atlantic and that the flames raged so furiously in the gale that the abandonment of the steamer followed on Friday morning.

The steamers crews fought for hours to save the passengers and crew of the burning steamer, which eventually was abandoned. Occupants of six life-boats were thrown into the sea when the boats were smashed against the steamer's side, and drowned.

Indications are there were no native born American passengers on the Volturino. A nearly complete passenger list received from here from Rotterdam showed that practically all on board were immigrants, mostly bound for Canada.

They were Russians, Dalmatians, Poles and a few Germans.

### OIL SHIP SAVED LIVES OF BURNING LINER

Fish Guard, Oct. 13. — T. T. Watson, of Philadelphia, a passenger of the Carmania, said that the chief credit for saving those on the Volturino, burned at sea, was undoubtedly due to the oil ship Narragansett. "Only a few good swimmers," he declared, "would have survived from the ill-fated ship had not the Narragansett made free use of oil to calm the terrible waves."

"When the Carmania arrived Captain Barr recognized at once that it would be a hopeless task to attempt to save the Volturino's human cargo without the use of oil, but with a daring amounting seemingly to fool-

hardness, he instructed First Officer Gardiner to lower a small boat. This after terrible buffeting regained the Carmania with only three ears intact. After this perilous escape, Captain Barr did not again attempt to launch a single boat. Hence our ship saved only one passenger, who swam to her.

"On account of the size of the ship's turbine engines, which made fine maneuvering impossible, Captain Barr stood off and directed operations, acting in effect as commander of the great fleet which gathered about the stricken Volturino. Shortly after we arrived the Carmania tried both fore and aft oil sprays but without effect on the waves. Then the captain sent out wireless calls in all directions for an oil ship and his efforts were rewarded by an answer from the Narragansett."

"When the Narragansett arrived, the Grosser Kurfuerst with other liners, got in as close as possible and lowered lifeboats. These took aboard several persons who had jumped from the Volturino and the work was greatly helped by the steam pinnace of the Grosser Kurfuerst, which had stayed out all night. At once the Narragansett began to spray oil about the doomed ship and the waves subsided as by magic. Soon the small boats were enabled to run along side the liner and take the clinging people from the ladders. The rescue work was over in a very short time.

### RUSSIA FOSTERS DRUNKARDS

St. Petersburg, Oct. 14. — According to an official treasury note, the minister of finance bases his estimate on a steadily increasing consumption of vodka during the next five years. He forecasts a gross revenue next year of 900,000,000 roubles, and a net profit of about eight hundred and thirty million roubles from the sale of spirit, the manufacture of which is a government monopoly.

Last year the net revenue from the same source was 680,000,000 roubles. To speak plainly, it seems obvious that when Count Witte introduced the spirit monopoly, he laid a curse on the country, more especially on the agrarian proletariat. The crown commands ways and means of pushing the sale of vodka in every village and hamlet in the empire, and those villages which would gladly exercise the right of "local option" are not permitted to do so. The temperance societies, composed of earnest and devoutly laboring and conscientious people, are grievously handicapped by the vodka regime; their best efforts are balked.

The marked increase in the sale of vodka means a marked increase in national drunkenness. The vodka monopoly maintains the Russian army and navy, and the revenue will be made to increase in accordance with the increase of the national armaments.

### THEY'RE SO NERVOUS.

Chiasso, October 10. — The Italians have caught the "spy fever." In the past week, in the vicinity of the Italian Lakes, where they are constructing new fortifications near the Swiss frontier, three Americans, two Germans, and an Englishman were arrested for taking photographs. After considerable difficulty they convinced the authorities that they were harmless tourists and were released.

### HUERTA SUSPENDS MEXICAN CONGRESS

Mexico City, Oct. 11.—Both branches of the Mexican national congress were formally declared suspended at a late hour last night by Provisional President Huerta. The declaration was made after 110 members of the chamber of deputies had been arrested and lodged in the penitentiary for signing resolutions of warning to Huerta because of the disappearance of the senator for Chiapas, Dr. Belisario Dominguez, who made a speech against the provisional president in the senate on September 23.

The deputies were released from prison late today.

A proclamation was issued just before midnight, calling for new elections of senators and deputies on October 26, which date is coincident with the presidential election.

Hold Huerta Responsible.  
A resolution was adopted informing the executive that the deputies placed their lives under his specific protection, and holding him responsible for the violation of immunity from arrest, which the Mexican constitution gives to senators and deputies.

Makes Himself Dictator.  
Provisional President Huerta's coup last night, whereby he rid himself in a spectacular manner of the legislative bodies of the government and constituted himself dictator of the Mexican republic, has left the city today in a state of tense expectancy.

### PRISON CONGRESS IN SESSION

Indianapolis, Oct. 12. — "It is not strange that there are so many criminals. The wonder is that they are so few," declared Prof. Charles R. Henderson, of the University of Chicago and United States commissioner of the international prison commission in an address before the American Prison association this afternoon. "We have been too busy with American business to take much interest in preventive measures," he continued. "We do not begin the study of criminals early enough in life to prevent their becoming convicts in the prisons of the country."

"Criminals are not born. A searching investigation of 3,000 cases in America and England failed to prove that criminals are born. They may be weaker mentally, morally and physically, but otherwise they are no different from other men and women." Prof. Henderson, who is a former president of the association, emphasized the responsibility of the community for criminals. He declared that criminals are to a large extent the result of their environment.

### DYNAMITE BLAST OPENS GAMBOA DIKE

Panama, Oct. 10. — The Gamboa dike was blown up at 2:02 o'clock this afternoon.

The electric spark that set off the blast was sent forward by President Wilson from Washington.

With the great detonation countless tons of earth were thrown high in the air, and even as it fell a prolonged cheer arose.

The spectacular completion of the canal was witnessed by thousands of people. Among those who saw the explosion, besides Colonel Goethals, were Lieutenant George R. Goethals and Mrs. Goethals, Philip Bunau-Va-

rilla, Captain Nilsen, of Amundsen's arctic steamship the Fram, and all of the division heads except Colonel D. D. Gaillard, who is ill at Baltimore.

### SIX DROWNED IN BOATING ACCIDENT

Pittsburgh, Oct. 12. — Six persons were drowned and two others narrowly escaped a similar death today when a skiff overturned in the Allegheny river at Tarentum near this city.

The party entered the skiff at Brackenridge and planned to cross the river to Edgely opposite Tarentum. When near mid-stream the overloaded craft was caught by swells from a passing boat and upset.

### CANAL ENGINEER DYING AS WORK IS DONE

Baltimore, Md., Oct. 10. — While the ceremonies attending the practical completion of the Panama canal were taking place today, Lieutenant Colonel David Du Bose Gaillard, who directed some of the most difficult engineering feats in the Culabra cut division, lay unconscious and dying in John Hopkins hospital here.

### TORNADO KILLS THREE PEOPLE

Lincoln, Neb., Oct. 10. — Additional reports today from the tornado-swept district show that three persons were killed outright and a dozen others seriously injured.

Six others were seriously injured at Chambers.

The ten-year-old daughter of Will McCaslin, a farmer living near Broken Bow, was probably fatally injured when the sod house in which the family were gathered was demolished. McCaslin, his wife and two other children were seriously injured.

### WORLD'S RICHEST NEGRESS.

Washington, Oct. 14. — "A ten-year-old Oklahoma negress, Sarah Rector, is the richest colored person in the world, or soon will be, and will probably have to pay more income tax than any citizen of Oklahoma," said E. M. Kerr, managing editor of the Times-Democrat, of Muskogee, Okla., at the Elbitt.

"Sarah is the owner of a quarter section of land, which the government gave her in the newly discovered oil fields near Cushing, Okla., and already her royalties from the oil on her land are in excess of \$475 a day, or \$171,000 a year. In fact, Sarah is becoming so rich that the Muskogee bank that handles her money has had a special bank book, engraved and lettered with gold leaf, for her account."

"The first oil well on Sarah's land was the biggest in the Cushing field. It came with an initial flow of 2,949 barrels, and after thirty days it is still doing two thousand barrels. Well No. 2 has just been brought in, and is doing 1,800 barrels a day. Sarah gets one-eighth royalty from the oil, and with oil at \$1.03 a barrel, it can easily be figured that Sarah Rector bids fair to become the wealthiest member of her race in the world. Nine other wells are now being drilled on the Rector land, and if they prove as productive as the two wells already drilled, Sarah will soon have a yearly income of nearly one million dollars."



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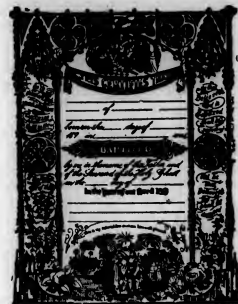


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BERNE, INDIANA, OCTOBER 23, 1913.

No. 42.

### VOICES CALLING O'ER THE WATERS BLUE.

By Mrs. Cecil F. Alexander.

Souls in heathen darkness lying;  
Where no light has broken through.  
Souls that Jesus bought by dying,  
Whom His soul in travail knew;  
Thousand voices,  
Call us o'er the waters blue.

Christians, hearken; none have taught them  
Of His love so deep and dear;  
Of the precious price that bought them;  
Of the nail, the thorn, the spear;  
Ye who know Him,  
Guide them from their darkness drear.

Haste, O haste, and spread the tidings  
Wide to earth's remotest strand;  
Let no brother's bitter chidings  
Rise against us, when we stand  
In the judgment,  
From some far, forgotten land.

Lo, the hills for harvest whiten,  
All along each distant shore;  
Seaward far the islands brighten;  
Light of nations lead us o'er;  
When we seek them,  
Let Thy Spirit go before.

—The Evangelical.

### NEWS AND COMMENTS.

The Pacific, Western and Middle District Conferences were well attended, a blessed time was enjoyed and important business transacted.

The Pacific Conference held its session in Aberdeen, Idaho. The Western Conference met in Newton, Kan., and was probably better attended than ever before. The Middle District Conference was held in Summerfield, Ill., and was favored with ideal weather.

On October 12th the twenty-fifth anniversary of the cornerstone-laying of Bethel College was celebrated. There were nearly 3000 guests, but only 800 could be seated in the tent, the auditorium not being ready. Eleven speakers addressed the audience and congratulatory letters were read, among the letters received was one from Bro. D. Goerz, who seems to be improving in health.

Rev J. W. Schantz announces communion services on the following dates in his charge: Berne, Oct. 26, at 10 a. m.; Zion,

Souderton, Nov. 2, at 10:15 a. m.; Eden, Schwenksville, Nov. 9, at 9:45 a. m. At the last two places classes of young people will be baptized Saturdays previous, at the former place at 3 p. m. and the latter at 2:30 p. m.

Pastor A. M. Fretz received 11 new members into his congregation at Deep Run, on October 18. The communion services on the 19th were largely attended. He will administer communion in the Springfield church on the 26th, and in the Allentown church on November 2.

#### Schwenksville Notes.

The Eden church, Schwenksville, is getting a new coat of paint on the outside. The doors leading to the main auditorium have been altered so that they open outward instead of inward. The members of the Sunday school are raising money to procure a new piano.

The Sunday school attendance at present is very encouraging, probably larger than at any previous time. Rally Day was observed October 19. Addresses were made by Field Secretary Reel, of Philadelphia, and the pastor. The day always brings new enthusiasm to rally to work. Too many church members are not members of the Sunday school. This is a lamentable fact. Even the oldest member cannot afford not to be enrolled as a Sunday school member.

Our people are busy husking corn and getting ready for Jack Frost. Cool weather has set in. The corn crop is ordinarily good. Those who have cultivated well have been liberally rewarded. So it shall be with our spiritual lives. Let us sow well, cultivate well and then we will reap well.

#### An Epoch-Making Call.

The National Council of One Hundred announces the convention of all the temperance organizations of the United States, to be held in Columbus, Ohio, Nov. 14, 1913.

A Foreword:  
Profoundly convinced that it is prophetic of reform as it is true in religion, "Ye shall know the

truth, and the truth shall make you free," and believing that the time has arrived for the inauguration of a general temperance educational movement, the "National Council of One Hundred" has been organized for the purpose of launching a great nation-wide campaign—which shall in no way interfere with the fundamental principles and policies of any organized temperance societies—by calling together a National Convention of all the temperance forces of the United States. This National Council is convinced that in a comprehensive, nation-wide program of education is found not only a common platform upon which all divisions of the temperance army may unite to fight the common foe, but will be created conditions which will promote the distinctive work of each organization, and materially hasten the final overthrow of the liquor traffic.

#### LETTER FROM JANJIR.

#### Does the Hindi Religion Offer True Salvation?

While camping near the different villages one gets into contact with the various people and consequently will be obliged to listen to different conversations and explanations sometimes of exceedingly peculiar type. Since it is the missionary's main object to render assistance to the people in every way especially open conversations on the religious side of life, therefore he touches a subject where objections and grave contrasts will certainly be experienced and are bound to come up. Volumes could be edited of what is said concerning the Christian and other religions, naturally each advocate will support his own in the most instances strongly. Out of the many I would like to relate three incidents which show how vain and unwholesome the religion of the Hindus is and in what utter darkness and hopelessness the poor soul is groping under the tremendous delusions.

One night, while sitting in front of the outstation Seorinarain several men came to see me. During the conversation we, after some time, drifted gradually into

religion. I told them finally that Christ, the only incarnate of God, had appeared on this earth to save humanity from sin for an everlasting salvation, presented briefly Christ's purity and career. Of course the listeners pretty soon offered their views likewise, saying they were relying on God to do this for them. But I called their attention to Ram, Krishna, Ganesh, etc., their believed incarnates, whether they were not to help them obtaining salvation; they are our helpers, was the reply. Upon inquiring what they had done, the grossest unrighteousness, immorality, etc., were mentioned by them themselves. Well, I said, our Savior had never ventured to do such, because He was as pure as God, however, if their incarnates had indulged in such wickedness, too severe to mention in a paper before the public, how can they then claim any saving power. The reply was, "God incarnated them and He wanted to show us the wretchedness of sin, therefore the incarnates had to indulge in them." As if Satan will not look after the revelation and manifestations of that.

Another time after having preached in the bazaar, a clothing dealer asked me to sit down with him. Soon, in the course of our conversation, he was directed towards the saving power of Jesus. Immediately he replied: "Our religion has one like that, too, viz. Ram, there is practically no difference between your Christ and our Ram, except the name." But I told him he should once read the Scriptures in behalf of this comparison and would find his statement at fault, furthermore, I said that not long ago we were visiting a village where the people for a certain festival had made various kinds of ugly clay figures, some presenting fighters others again being overtaken and slain. Upon inquiry the villagers told us, these are representing those mean persons whom Ram in his might has killed for their evil deeds. The dealer listening quietly, then anxiously replied, "Sir, Ram helps the good and righteous people along, but the sinners he certainly destroys." Upon which I told him, our Lord

was so much different, "He makes the righteous better and firmer in his faith and calls the most degraded sinner to Him, not for destruction, but for a lasting salvation and complete rest and victory over the pollutions of this world in which Satan has such a power. Matt. 11:28." He admitted not having heard this before which evidently was an untruth.

Several villagers were gathered in front of our outstation carrying on a lively conversation in which I readily joined. After some time the awfulness of sin was hinted at. I told them that God never had sinned and never will sin, was hating it to the utmost to which they agreed, but my question was, "How can it be possible for the incarnates whom you claim of God that they could sin to such a high degree? The incarnate, in whom we believe, was as free of sin as God Himself, therefore He can save us from every single snare. From your incarnates (of which, according to some authorities, are 24; however, there is nothing positive nor exact about this matter) one almost is urged to conclude that God certainly favors sin?" They said, "Not just that, nevertheless God may commit any sin and has done so; then of course it involves no unrighteousness, because He is almighty and can make sin justifiable."

Almost every inquiring conversation will unveil new heart-breaking delusions which show how unwholesome their religion is and how desperately firm the prevailing false ideas of God, incarnation, salvation and the life hereafter are lodged in the minds of the Hindus. Satan has succeeded in giving them something entirely unreliable and keeping the masses in his entangling net from which "only" the almighty saving power of Jesus can and will save them. May this joyful era soon make its appearance more perceptible in India and elsewhere!

Yours in Christ's service,  
P. W. Penner.

#### SKETCH OF TRIP TO BERNE CONVENTION

By Rev. H. J. Krehbiel, Reedley, Calif.

When I said several weeks ago to a few brethren at Berne, Ind., that I would write for the Mennonite a sketch of my trip and also told them, that I had the invitation to the General Convention while at Los Angeles, attending the C. E. convention, one of them said: "Then tell the soap story first." So here it is: The

day after the close of the convention Mrs. Krehbiel and I called on friends and were to take dinner at the home of Bro. D. C. Welty, who lives in a suburb of Los Angeles called Highland Park. We arrived a little before 11 a. m. and after a few pleasant words Mrs. Welty asked to be excused in order to get dinner as her husband would be home at 12 o'clock.

I suggested that my wife go with her and they could visit while preparing the dinner and I could entertain myself by reading. After they departed I had not taken a seat when there was a rap at the door. Answering the rap I found a man with one leg on crutches offering toilet soap for sale, three cakes in a box for 25 cents. I told Sister Welty. She had no use for the soap but gave the man 10 cents, seeing he was a cripple. I entered into conversation with the man and found his life's story runs something like this: Having come to this country from Denmark he found work in a soap factory at Kansas City. Here a barrel of resin was rolled down an incline and he having no warning, his leg was crushed to a pulp against another barrel. A lawyer took the case for half what he might get for damages from the company, but neither he nor the lawyer got anything, for the company proved that they were not to blame but the employee who started the barrel. This shows that though the relation between capital and labor are better in this country than perhaps in any other country, yet they are not by any means what they ought to be according to the golden rule, proclaimed by Christ, Matt. 7:12. Soon after this accident his wife became sick with tuberculosis and friends helped them to come to California. They lived in a miserable room without table, chairs or bed until the Salvation Army found and helped them and now he was trying to make a living for himself and wife by selling soap. "But the people will not buy," said he, "I hobble along sometimes from morning till noon and don't sell one box. When they see me coming they'll not answer the rap and when they do come they slam the door saying, 'I don't want anything.' I said, 'You're libelling these people, there are 7 Protestant churches in this place and you cannot make me believe that these Christian people treat a poor cripple in such an un-Christian manner.' He insisted on the correctness of his statement and I insisted on the goodness of the people. By this time I had bought a box of soap and he had about nine boxes left in his satchel, so to put the matter to the test I said: 'I can sell out

your whole batch of soap to the people that live in the houses between here and the street car line (which was about two blocks distance)." He said, it was impossible. So I set about to prove my statement and we went into business together, he being the proprietor and I being the salesman. Time does not permit to tell you the novel experiences of the new firm, but just to start your imagination I'll give you a sample.

Lady comes to the door. After my explanation she says: "No, if I wanted to patronize every peddler and help every beggar I'd be as poor as they are." I admitted that, but said, "How many peddlers and beggars come to your door who have only one leg? Suppose you had only one leg and were poor and your husband were sick? Besides we have to buy soap anyhow to keep clean, so why not buy it from this poor crippled brother?" She bought, so did all the rest except one old maidish-looking lady to whom I tipped my hat on the side-walk, saying: "Good day, auntie!" But before I could tell my story, she replied: "Why do you call me auntie?" I said, "Because I didn't know what else to call her and if she would please tell me her name, I would call her by that. She explained that she had always lived among respectable people and that down south the negro women were called "Auntie." I explained to her that among us German people it was a great honor to be called "Auntie." "But," said I, "that's neither here nor there, the question is, Miss Swinton, have you 25 cents to buy this poor cripple's soap?" She hadn't the quarter, so we couldn't make the sale. Ten minutes after 12 we had sold all but two boxes. I knew they were waiting dinner for me, so I excused myself and received the most grateful thanks of the happiest man in Los Angeles. But here is the painful confession: Why didn't I buy those remaining two boxes before I left the poor man and thus have made my word good? For the same reason that you and I permit one hundred of opportunities of doing good go by unimproved, because we think of it when the opportunity is gone.

One day I said to my mother's home: "Sister Barbara is going along from St. Louis to the convention at Berne" and then left for town; when I returned an hour later mother said: "I'll go too, will you take me along?" I assured her it would give me pleasure to have her company. At 4 a. m., on the 13th of August, we left Reedley. At Barstow we got into a tourist sleeper. I paid

the Pullman conductor \$10 for section 5 to Kansas City and he pocketed that money instead of turning it into the Pullman Co. at Chicago. Should I have reported him? That was the question that I debated in my mind. Finally I decided I was not called upon to act as detective for the Pullman Co., that they employed their own. If any of the brethren or sisters think differently, I would be pleased to hear their views. On a trip of over 5000 miles there are just three things that can occupy your attention: the books you took along to read, the country through which you pass and your fellow passengers. To read much on the train is not good for the eyes and to look at the California, Arizona and New Mexico desert with its staring cattle is not much better for the eyes, so we began to look up our fellow passengers. Four soldiers returning home after three years' service in the Philippines fighting the Moros and they say we will have to fight them until they are exterminated. Perhaps it was a mistake that Uncle Sam paid Spain \$20,000,000 for the privilege of exterminating the Moros. One of the soldiers had practiced shooting in the mountains of eastern Kentucky, selling moonshine and fighting feuds before he joined the army. The other three were little more respectable. Another passenger, Mr. O'Brien, organizer of the Brotherhood of Railroad Engineers, traveled on a pass and had been to Chicago three times in the last six months. Brakeman of the S. P. R'y. going to see his sick mother in Pennsylvania, also traveling on pass. Delegate to Silver and Brass Workers' Union, going to convention at Cincinnati, Ohio, allowed ticket and \$75 for expenses. Had engraved invitation issued by Board of World's Fair to his union to hold convention 1915 in San Francisco. One boisterous woman who "cut up" with soldiers and delegates and one modest young lady, whose acquaintance I made through mother. She was telegraph operator in main office of Santa Fe at Topeka, Kans., and the railroad had given her a pass so that during her vacation she might visit her sister who lives in San Francisco. Taking all these favors on the part of the railroad toward their employees, it seemed to me that they were certainly treating them fairly well; but I failed to find much gratitude for such treatment.

The western part of Kansas resembled very much the Arizona desert this year, so to make a break in the monotony I telegraphed my cousin, H. P. Krehbiel, of Newton, Kans., that we

would pass through Newton on No. 2 and he should meet us at the station. With him were a number of other friends, who had come to see Prof. Langenwalter and family off. We had a pleasant visit and after the train started we continued the visit with Bro. Langenwalter, his family and two young men who were going with them to Chicago. How I preached on Sunday for the German Baptists in St. Louis and how my sermon was almost jolted out of me by an auto accident on the way to the church, I shall not take time to relate, for it is but a trial that is common to men who preach and ride in autos. It will be more profitable if I tell you something that happened in St. Louis on my homeward trip when I stopped there again. Two things which strengthened my faith in the providence of God and the onward and upward progress of humanity. When I first knew St. Louis twenty years ago, on Sunday all saloons and beer gardens and other institutions of similar character were wide open and it was for them the best business day of the week. Now they are closed and at 3 p. m. in one of the parks a band of trained musicians gives a concert of classical and popular music. On that Sunday they gave a Wagnerian program which was enjoyed by several thousand people who sat on the lawn benches under the trees. What an improvement over twenty years ago. In the evening I preached, or rather talked, to the people at a little mission on the outskirts of the city. There I met a widow, mother of seven children, who is struggling to make a living for them. The only one to help, her eldest son, 15 years of age, who has been working for one year in a large wholesale dry-goods store at \$6 per week. Sister suggested that I write Mr. Carlton, the principal stockholder and manager of the Dry Goods Co., a letter, explaining the situation, asking him, if possible to give the boy an increase in wages. I did so, telling him what a help it would be to the family thinking him in advance for his kindness. The other day I received a letter from my sister stating that the boy was getting \$1.50 more a week and that Mr. Carlton had promised to give him another "raise" January 1, and his mother had come all the way to my sister to tell her and so express her gratitude.

Sunday evening I left St. Louis for Berne. In the sleeper I met a young man and we soon struck an acquaintance. He had spent the Sunday in St. Louis with a school girl companion of his, now happily married and the mother of

a nice family. "Was he, too, happily married?" No; he had gotten the wrong one, married a girl that was not true to him, etc. Strange, when such estrangements occur that all the blame always lies with the other party; but I knew that he was not telling me the whole truth, for among other things he told me that he had not succeeded in obtaining a divorce. Had all things been as he told me, he certainly would have obtained the decree.

The pleasantest part of the whole journey was the ride from Richmond to Berne, Ind. It had rained several days before and it seems they had no lack of rain all summer, so the cattle, hogs and horses and, it seemed to me, the people too were walking in clover knee-deep. At Berne there was added to this physical beauty the beautiful spirit of Christian fellowship and no doubt the two combined caused a Rev. Wiebe, of Kansas, at the close of the first day's session to ask me the following questions: "Do you know me and do you remember what you said at the dedication of the church south of Reedley?" I remembered neither him, and how could I remember what I had said, for I say so often and so many things. When I confessed my forgetfulness he told me his name and said that I had used an expression like this: "The Twentieth century is the best century in the history of the world; the United States the best country on the face of the earth; California the best state in the Union; and Reedley the best place in California. With a gesture of his hand toward the beauty of Berne surrounding us he asked: "Do you still believe that?" I remembered the dust of California, when it does not rain from April till October. I remembered the heat of that day of dedication, but I was "game", as the boys say, and replied with an emphatic "Yes", and explained that Reedley was my home and that the American says: "There's no place like home."

#### A CORRECTION.

In my article, "Survey of the Evangelistic Situation", etc., in issue of Oct. 2, were a few omissions which make the reading unintelligible. On page 6, third column, from top between lines 19 and 20 insert "to a membership loss of more", and between lines 30 and 31 insert "made in the past few months."—A. M. Fretz.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.  
To Ministers 75 cts.

#### WORTH TRYING.

There are too many schemes on hand for the building up of the kingdom. The Spirit is ignored. The old-fashioned plan of preaching the Word, and by that is meant preaching the doctrines of sin, repentance, regeneration, judgment, and eternity of bliss or woe no less than other doctrines, and of looking to the Spirit to make that work effectual, is too much forgotten. A revival of vigorous doctrinal preaching would show the emptiness and vanity of these modern methods of "compelling them to come in." If only as a novelty just now, it might be worth trying.—Presbyterian of the South.

#### Marriages.

Ross-Imhoff. — Mr. Edward Ross of Dayton, O., and Miss Alvina Imhoff, of Trenton, O., were married October 8, at the Mennonite parsonage, Trenton, O., by Rev. W. H. Grubb.

Schirk-Long. — On October 4, at Schwenksville, Michael W. Schirk, of Schwenksville, and Katie Elmina Long were quietly married.

#### Deaths.

Fitzgerald. — Mary Magdalena Fitzgerald, widow of the late Daniel Fitzgerald, died as the result of a stroke of apoplexy in the last week of August. This family once had charge of the Old Folks Home as steward and matron. Sister Fitzgerald was dearly loved by her associates and friends. Her age was 63 years, 9 months and 8 days. Services were held in the Eden church, Schwenksville, and burial made in the family plot in the cemetery.

Kratz. — Michael Kratz one of the oldest members of the Eden Mennonite church, Schwenksville, was called to his reward September 10. He had been bedfast for at least three weeks before relief came. His wife died one year and five months ago. Bro. Kratz was very active in the affairs of home and church to the last. He was a devout worshipper. A fellow bank director said of him: "He was no swearer; he used no liquor or tobacco; he made no ill feeling; if he did, it was of his head and not heart and his word was as good as his bond." Services were held at his late home in Greenlane and at the Evangelical church, Zieglerville, Pa., where burial was made. His age was 88 years, 8 months and 17 days.

Wellington and Chester Simmons. — Typhoid fever has taken away by death two sons of Benjamin and his wife Matilda (Benner) Simmons, of Souderton. Wellington died September 25, 1913, aged 6 years, 5 months and 4 days. His little body was laid away Sunday, September 28, on Hillsdale cemetery, Souderton. — Chester died September 30, his age being 10 years, 6 months and 11 days. Burial

was made October 3. No funeral services were held. The entire family being sick except Mrs. Simmons. The father and four children are in a critical condition at this writing. Two trained nurses have been procured and the best attention is given to the sorrowful family. We earnestly hope and pray God will spare the sick ones. Memorial services are to be held later.

Clemens. — Preston, the ten-year-old son of Harvey and Alice (nee Kremer) Clemens died of diphtheria, Sunday, Sept. 28. Private burial was Kremer) Clemens died of diphtheria, Sunday, September 28. Private burial was made the following day on Hillsdale cemetery, Souderton. His death was a great shock to the community and the Eden Sunday school and Junior C. E. where he took an active part and was always present. He had not missed any sessions of Sunday school for three or four years. Memorial services will be held in the Zion church, Souderton, in the near future.

Greiser. — Eugene, infant son of Herman and Ida (Fellman) Greiser, of Perkasia, died October 5th of summer complaint. Services were held October 8 at their home and burial made on the family plot in Schlichter's church cemetery. The parents are members of the Zion church, Souderton.

Schowalter. — On Sept. 30, Jacob P. Schowalter died at his home in Wayland, Ia., after a three days' illness of tetanus, aged 59 years, 2 months and 2 days. He was born in Lee Co., Iowa, and removed to Wayland ten years ago. Funeral services were held on October 2, conducted by Rev. S. M. Musselman, assisted by Revs. Ballard and Carson. Interment made in North Hill cemetery.

Nafziger. — Ferdinand D. Nafziger died suddenly of apoplexy on Oct. 10, at his home in Wayland, Iowa. He was born in McLean Co., Ill., was married to Amelia Kennel. After living in Iowa for a number of years, he retired from the farm to Wayland. Funeral services were conducted by Rev. S. M. Musselman on Sunday afternoon, Oct. 12, interment made in North Hill cemetery at Wayland. Rev. P. E. Stuckey assisted in the services.

#### Contributions.

For Janjgir, India.

Friends at Herbert, Sask., for school purposes, \$50; Rothern Y. P. S., for sustenance of a teacher, \$40; ditto, for sustenance of an orphan boy, \$25; ditto, sewing society for orphan boy, \$15.

Gratefully acknowledged,  
P. W. Penner.

For Lame Deer, Montana.  
Mrs. Helene Harder, Whitewater, Kan., \$5; sewing society, Berne, Ind., \$14.

Gratefully acknowledged,  
Alfred Wiebe.

"The Mennonite" from now until January 1915 and "Krehbiel's History of the General Conference" to a new subscriber for \$2.00 To Ministers \$1.50



## The Mennonite.

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Berne, Indiana.  
Rev. S. M. GRUBB, Asso. Editor,  
Entered at the post-office at Berne, Indiana, as second class mail-matter.

## Editorial.

MENNO AS REFORMER.  
VI.

Since the church of Christ for Menno is a congregation of saints, he insists that this church of Christ shall be kept pure by the ban, excommunication and avoidance.

He has written much on this subject and in this regard he was a thorough reformer. In regard to his principles about the excommunication he was attacked from within and from without. He says: "Then observe that the powerful Word of the Lord is more and more miraculously breaking forth, and that therefore all true hearts would gladly see and have unanimity in this part of the ban, whereby they are sometimes so greatly troubled and perplexed, as related, that they might all orderly proceed, observing one rule, according to the Scriptures as it becomes Christians; and that I, an unworthy person, the weakest of all the saints, have been severely tried in this part by many different spirits for twenty-two years and have endured many an attack, whereby others are not only taught by me, but I am also taught by others, the Giver of all good gifts be praised for all this."

"The excommunication is a true declaration of the eternal death of the soul, made through the sincere servants of Christ against all offending, carnal sinners and stubborn wranglers, a delivering over to Satan; a common renouncing, excommunicating or separating from the congregation, church, body and kingdom of Christ, and that in the name of Christ, with the binding efficacy of His Holy Spirit and powerful word."

Over whom this ban may be rightfully pronounced. Menno

says in the following passage: "It is evident that the obstinate disturber or sectary who causes, contrary to the doctrine of godliness, offense and discord, and those who do not abide in the doctrine of Christ, who lead an offensive life, or the overcurious, inquisitive and lazy, who live at the expense of others, shall not be suffered in the holy house, camp, city, temple, church and body of Christ which is the church; but that we with one accord should exclude and shun them, according to Scripture, to our salvation, and their reformation."

"The reason why this excommunication is commanded in the Scriptures is God's love. Although it is terrible and severe and notwithstanding that it has such a terrible consequence with the stubborn and unconverted sinner; in order that the abominable with their impure, carnal life do not pervert us, nor give us a bad name among those without; this is the first reason why the Spirit of the Lord so earnestly commanded and taught excommunication in His holy Word. Whether this reason is not a special work of the love of Christ, which is of great usefulness, service, power and fruit to all the pious, I will let all the faithful consider in the fear of God."

"The true apostolic excommunication has no respect to persons. The rules in relation to parents and in relation to wedlock stand fast and unbroken and can never be altered or infringed by any man, so long as we can in God and with God in a good conscience observe and keep them without transgressing the holy Word; but if this can not be done thus, the spiritual must not in that case yield to the carnal; but the carnal must yield to the spiritual; this is incontrovertibly true."

"Paul teaches us that we are to avoid the apostate that he may be led to reflect upon and to repent of his wicked life or sectarian doctrine, through the shame of such shunning."

## Correspondence.

Deep Run, Pa. — The preparatory services of the Deep Run congregation were held Saturday afternoon, October 18, when seven young converts were received into the church through baptism on confession of faith. At the same time there were also received four members by the right hand of fellowship. The pastor took his text from I Phil. 1:6. After the services a short business meeting was held when several changes were made in the

constitution. Perhaps the change most interesting to the readers is the one giving the members the right to vote regardless of sex.

The following day the Lord's Supper was celebrated. In spite of the threatening weather, there was a good attendance and many partook of the sacred emblems. A gratifying feature of the occasion was the fact that so many young people decided to endeavor to live the Christian life.

Joseph G. Mountenay.

## THE SIGNS OF CHRIST'S COMING.

What important question did the disciples ask Jesus in behalf of His church living in the last generation? "Tell us when these things be and what shall be the sign of Thy coming?"

What was to occur yet before Christ mentioned the signs of His coming? "For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21.

What prophecy pointed to a closing of this tribulation? "And except those days should be shortened there should no flesh be saved, but for the elect's sake those days shall be shortened." Matt. 24:22; see also Rev. 12:3.

What does Christ say for this generation to learn? "Now learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves ye know that summer is nigh, so likewise ye, when ye shall see all these things, know that it is the coming of Christ near, even at the doors." Matt. 24:32, 33.

What signs does Luke say would be noticeable on the earth before the Lord's coming? "And upon the earth distress of nations with perplexity; the sea and the waves roaring. Men's hearts failing them for fear and for looking after those things which are coming on the earth." Luke 21:25, 26.

Dear friends, notice the daily papers being full of accounts of war preparations, disastrous storms and cyclones, destroying cities and towns, floods, tidal waves, earth quakes, crimes, suicides, railway accidents, explosions, disastrous fires, strikes and labor riots, bank failures and such things. These are causing men's hearts to fail them for fear and for looking after those things which are coming on the earth.

What will those say who are not ready and looking for Christ? Oh, they must say: "The great day of His wrath is come and we are not able to stand."

What will the faithful and wise servants say, when they see the son of man coming in the clouds?

"Lo, this is our God, we have waited for Him and He will save us; this is the Lord, we have waited for, we will be glad and rejoice in His salvation. Yes, we are living very near the end of this world's history, when it is not needful to hoard up possessions to be destroyed by the wrath of God. Many are neglecting salvation by getting their hearts on the things of this world, and adding house to house and farm to farm and saying by this, that the Lord delayeth His coming. Thousands have more than enough to keep them in plenty until the Lord comes in the clouds of heaven, and help to save others, if they only could discern the times we are living in, and set aside earthly cares and earnestly seek the Lord instead of seeking after this world's goods, and neglect their soul's salvation, for what shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? Mark 8:34, 37.

When we see and know these things what manner of persons ought we to be? We should be on our guard, watch and pray, love our neighbors as ourselves. There is no use for us to ask the way to heaven if our face is not that way; there is no use for us to go through the form of religion with our face toward the world, the road to Zion leads to the top of the hill called Calvary. There is no way to get to it, but by way of Calvary. We will have to be crucified with Christ; the way to Zion means the way of the cross.

Unexpected calamities have come upon thousands recently. How many were ready to meet God? Eternity alone will tell. Sometimes in the midst of enjoyment we are in death. It pays to be in earnest about our soul's salvation. I mean to make heaven my home. My father, my mother, my brothers and sister are up there waiting for me, I want to be there when the roll is called. May God help us to become more Christ-like, in my prayer.

Mrs. Emma Burket.

## A DISTINCTION.

If a young man can not get it fixed in his mind that God has spoken to us in the Bible and that His word is truth, that is between him and God. It is a free country; no man may force faith or doctrine upon another among us. Humanly speaking, he has a perfect right to any infidel views he may see fit to entertain. But while this is one matter, the "ad-

mission to the ministry" is quite another. They might have respected the young fellow's doubts, and even commended him for the open avowal of them and his manly refusal to be admitted on false pretenses, and then just as respectfully have declared him unfit for the pulpit on the grounds of his unbelief. If then he had wanted to take to the stump or the lecture platform and sound his views abroad, he would have had the same right to do that as Ingersoll had. But to admit him to the ministry, and thus to give him the official indorsement of his denomination, so that he may go among the thousands of his flock as pastor and teacher, unsettling what faith they have, taking the Bible away from them much more effectively than if he should tear it out of their hands by force, that is a crime against thousands of souls.—Gospel Advocate.

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## Editorial.

The past week has been marked by three great calamities, one on sea, another in the air and another underground. A vessel was destroyed by fire on the Atlantic ocean and many lives were lost; a German air craft exploded, killing all on board but one and an accident in an English mine snuffed out the lives of several hundred. Yet, in the face of events such as these, men think they are the masters of earth, sky and water! There is much to be said about the uncertainty of one's life, especially when one undertakes to take chances with these great powers, but we say little and think less about them. Only a great and startling accident seems to lead men to think of their helplessness and then only for a little while. Some pious souls hear of these terrible misfortunes and then wonder why God sends them. Had they not better wonder why man invites them? When men take their chances in the air, on the sea, or underground they go with their eyes open. To play with fire means to get burnt sometimes and to defy earth and sky and sea must sooner or later mean that these powers will turn on their victims with terrible and irresistible fury. Our living has become such a complex one in our day,

however, that we cannot avoid being in dangerous places most of the time. The wise precaution to take is, to live with our affairs right with God so that, no matter what may happen, we are prepared to go into His presence whenever He calls.

A distinguished visitor to this country at present is the famous archaeologist Sir William Mitchell Ramsay, D. C. S., best known in America, perhaps, as the author of "St. Paul, the Traveler and Roman Citizen", which is the best work on this phase of the life of the great apostle. For more than thirty years he has made the study of Asia Minor his life work; has frequently visited the country, exploring, collecting inscriptions and excavating, and has published the results of his researches in a long series of books and special articles, both technical and semi-popular. These results affect all branches of study concerned with the Greco-Roman world, historical, political, administrative, economic, geographical, topographical, linguistic, social and religious. To the general public their most interesting aspect is perhaps their bearing upon the literary criticism of the New Testament.

Sir William Ramsay has been led, chiefly by archaeological evidence, to the conclusion that the traditional views as to date and authorship of many of the books of the New Testament, notably Acts, are substantially true; as regards other books, notably Galatians, he has advanced views which have won a considerable degree of acceptance. Certain aspects of his methods and many of his results are still the object of criticism by the more radical scholars, but no one will deny that his researches have opened a new era in the study of the New Testament. He has proved that a rich mine of information relating to the New Testament awaits the archaeologist, and that early Christian history, if it is to be rewritten, must be rewritten primarily with the aid of such evidence and not upon the internal evidence afforded by the analysis of documents, which has been the chief reliance of the last generation of scholars. Besides throwing much light on Paul's life and the epistles written by him the learned scientist has discovered an inscription which establishes the fact that Cyrenius was governor of Syria at the time our Lord was born. Until the discovery of this inscription there has been an inclination in many quarters to deny the accuracy of the second chapter of Luke in this particular, because it was maintained that at that time Cyrenius

could not have been the governor of Syria.

We are living in a fortunate age. In spite of the remarkable amount of destructive criticism that has developed, we have in the last half century seen the accuracy and reliability of the Bible proved hundreds of times. When they uncover the body of the actual Pharaoh who oppressed Israel, when they find a Bible no different than ours written in the third century, or when they read the name of Omri on a monument prepared in the time of that king by a Moabite rival there is no reason to fear that sometime something may turn up to upset the Bible. Things have turned up time and again, but always to make us surer of our Bible.

## A NEWSPAPER'S APPRECIATION OF THE SUNDAY SCHOOL.

"Sunday schools took their rise in the philanthropic impulse of a shoemaker anxious to improve the moral condition of Manchester street waifs. The mission has all its original logic back of it, measurelessly more than its original force, and today fulfills an unique place in the uplift and molding of our future citizens. There is, no cranny of the social structure but the moral atmosphere penetrates. The emphasis of Sunday school work is its moral teaching—its culture of moral ideas and principles—its healthful effect upon the moral stamina and fiber of those brought within its influence.

All the rival growths that have sprung up beside the Sunday school have not ousted its functions. They have on the contrary made work of this sort more needful than ever. At the last analysis all social problems focus upon the moral guardianship of the young. This is Christianity. In the event it is civilization and progress. It means the supreme science of living."—Daily Press.

## SHOULD THERE BE DOCTRINAL TEACHING IN OUR SUNDAY SCHOOLS? IF SO, WHAT, AND TO WHAT EXTENT?

Rev. Harvey G. Allebach.

We are living in an age when doctrine—in other words, theological teaching of Biblical truth—seems to be in a state of decadence. The members of almost any church, even some of the leaders, seem to be less concerned about what they shall believe than about how they ought to live.

The moral teachings of the Word of God are emphasized more than those which partake of the nature of creeds. The main reason for this is evident: there is well-nigh universal agreement as to the obligation imposed by moral law, and there can not easily be two opinions; but as to the articles of faith, nearly all of them have in the past given rise to controversy, resulting in the multiplication of denominations, heresy trials, splits, schisms, and hard feelings. Morals are easily grasped and easily taught. Doctrines or creeds are harder to comprehend and to teach. A doctrinal sermon nowadays often puts people to sleep in their pews, while moral exhortations are more apt to keep them awake. The average man never was too keenly interested in doctrine. The average man is apt to say, "No matter what you believe, only so you live right." Even our ministers sometimes dread preaching doctrine for fear of dissent on the part of some hearers. Of course, a Mennonite minister is safe in taking a strong stand on such points as adult baptism, simplicity of worship, and perhaps non-swearing of oaths and non-resistance; yet even on these last two topics some Mennonite hearers may take issue. But beyond this the ground seems debatable, and is approached with fear and trembling.

We are living in a time of fierce controversy as to the person of Christ. Hundreds of our younger ministers no longer take seriously the divinity of Christ, if they do not more or less openly doubt or flout it. This, which was once peculiar to Unitarianism, has begun to leaven the whole lump of Protestant Christianity. In some churches a sermon defending the divinity of Christ would be listened to with a mild sensation. Even our Mennonite church in some quarters, under the influence of young ministers fresh from the seminary, has become tainted. It is, then, quite natural for even the more conservative to submit to discussion such a subject as the one here proposed—Should doctrine be taught in the Sunday school?

Personally, I believe the fundamental doctrines of the Bible ought to be taught and emphasized with no uncertain sound—such, for instance, as salvation by faith, the divinity of Christ, His incarnation, the atonement, justification, sanctification, the person and work of the Holy Spirit, future judgment, heaven and hell. These I regard fundamental because they all center around the person and work of Christ, and to deny any of them or ignore any of

them contributes more or less to the undermining of the whole structure of faith and eventually of Christian character. These points need not be dwelled upon at much length in the lower grade classes in Sunday school. The fact of Christ's death and some simple explanations of the meaning of it may be taught in these grades. Children can be impressed with the love of Christ in laying down His life voluntarily for the salvation of men. Their hearts can at least be reached even if their understandings can not so easily be appealed to. But in the higher classes and especially in the Bible class, it would clearly be a great loss to omit such teaching. The Bible class ought to be a feeder of the catechetical class; and this class, we know, is certain to be drilled on these fundamentals. The Bible teachings about heaven and hell can be made graphic and real to children. The incarnation ought to be taught in simple form to children. Its deeper phases and meanings can be discussed in the Bible class. The Holy Spirit, justification, sanctification, and other topics of this kind are, to be sure, not milk for babes, but meat for strong men.

As to other doctrines not regarded by some as so fundamental—as, for instance, the second coming of Christ, the millennium, the future destiny of the Jews, etc.—it may be a question whether to treat them with equal emphasis in the Sunday school. Difference of opinion on these points has always existed in some degree. Whether to teach them positively, dogmatically, or leave them an open question, may be left to the discretion or conscience or conviction of the teacher. It is, however, always profitable to search the Scriptures honestly, with an open mind, on these matters, as the Bereans did, to see whether these things are so.

Prayer is a subject which can hardly be called doctrinal. Still there are various attitudes taken by Christians on the subject of public prayer. Is the prayer meeting spiritual? Should laymen pray in the congregational service as well as ministers? This almost becomes a doctrinal matter. Children should, indeed, be taught to pray, what to pray for, and how to pray. But this is individual in its scope. The question of public prayer and what the Bible teaches about it can with profit be brought up and discussed in the Bible class. It may be doctrine, but any suspicion that it is so should not be allowed to stand in the way.

Certain doctrines and their discussion have in the past engen-

dered hot debate and controversy and even strife, as, for instance, predestination, the perseverance of saints, immersion, and the like. In all these cases, it seems best for the teacher not to invite much discussion, even in the adult classes.

Colonel Roosevelt said that the cure for failures of democracy was more democracy. We feel like saying, the cure for an overdose of doctrine is more doctrine. If Paul thought it important to direct Timothy to "teach sound doctrine," it ought to be just as important to study the Bible in Sunday school with the object of arriving at sound doctrine in these days when all sorts of false doctrine and religious extravagances like Russellism, Spiritualism, Christian Science, are capturing the young people, and forcing them to accept and entertain unbiblical doctrines with a vengeance. Viewed in His light, the teaching of sound doctrine in our Sunday schools as well as in church services is imperative and dare not be slighted.

#### NOTES ON THE SUNDAY SCHOOL LESSON.

November 2.

Balaam and Balaam.

Num. 22:2-6, 24:10-19.

Golden Text—Num. 1:8.

Moab feared Israel and with good reason, God had blessed and cared for Israel. The world today has reason to fear the people of God for, no matter what its strength may appear to be, it knows that before the forces of righteousness it is powerless. The reason the powers of evil are not overthrown is not because righteousness is not mighty enough to do so, but because that power is not as fully used by those who have it as it might be. The liquor traffic, white slavery, corruption, etc., would not survive a month if the forces of righteousness were united and thoroughly in earnest.

Moab called in Midian to see what could be done. Evil interests always find a way to work together. A single evil is bad enough, but the allied powers of iniquity are the Christian's enemy. He must be prepared to meet them all together. A divided Christendom is the secret of the apparent failure of righteousness. The desperate character of Balaam is shown in his effort to secure a prophet of Jehovah to aid him in opposing the people of Jehovah, but with it all he exercised a clever trick that Satan often uses to gain his end. The religious wars in times past, the opposing creeds and the divided churches are but modern imitations of Balaam's old trick of set-

ting one part of God's people against the other. Generally this method succeeds in giving evil a longer lease on life.

Balaam is a strange character. He was one of those not numbered with Israel who seemed to have possessed some knowledge of Jehovah. That he was a prophet through whom God spoke there can be no doubt. He had a high regard for God's Word. He also had some regard for duty. At first he refused to go. Had he been true to his original purpose, his end would not have been so miserable. But knowing his duty and having stated his purpose to be true, he wavered. The "wages of unrighteousness" were a temptation too strong for him long to resist. Men will be tempted by gold. Like Balaam there are numberless men and women whose conception of duty is clear and whose purpose to be true and then fall because they love the good things which the world has to give thus, selling their honor, their future, their usefulness and their very souls for filthy gold.

Though Balaam came from his far-off home to be used by Balak no one knew better than he how powerless he would be to hurt Israel. The meeting with the angel in the way, the three attempts to curse which turned out to be blessings should have convinced this unfaithful prophet that he was working against God and led him to repent and return to his own people, but it did not. The next attempt to speak a curse was as much a failure as the others. People who fight against God are never willing to learn. They go on repeating their former sins though they know that they will be miserable. Balaam's last and worst failure was to suggest seduction. Where curses failed, corruption succeeded in a measure. That was the fault of Israel. The curse which they could not resist was powerless to hurt them. To the corruption which they could avoid, they yielded. The last we hear of Balaam is when he perishes with the enemies of God with whom he had thrown his lot. It is sad to think that one who might have lived an honored prophet of God, died with God's enemies. Every sinner may become the child of God and live. To form an allegiance with sin means to perish in sin.

#### NOTES ON THE C. E. TOPIC

November 2.

The Ideal Christian. XI. His Heavenly Helpers.

Heb. 13:5-15.

God's care for His earthly children extends to using the unseen beings whom He has created for their benefit. The Bible is full of

examples of these intelligences whom at times He has revealed to the sight of man but generally He sends them to do their work unseen by mortal eye. If we believe the Bible at all we must believe that "He gives His angels charge" over us to keep us. One often sees the beautiful and suggestive picture of the innocent little child crossing a narrow log over a dark deep deadly chasm while behind the little one, unknown to it, an angel is carefully holding a protecting hand. We are all children and our knowledge is limited to the things our senses show, but our most dangerous foes and the most dangerous places of life are too often unseen and unknown. Death and danger hides all around us in our coming and going, in our work and our play and even in our eating and drinking. We know, too, that the very air about us is charged with unnumbered millions of minute germs of death and disease. It is only because God has provided a way by which we are protected from these dangers that we can possibly continue to exist for an hour. It is said of a certain minister that he arose in a meeting of his brethren and said, "Brethren, pray a prayer of thanksgiving with me, while on the way here my horse shied on the edge of a cliff and an unseen power from God alone saved me."

Another brother arose and said, "I, too, rode past that cliff and my horse didn't even shy, give thanks with me also for that mighty deliverance." With us how often the horse doesn't even shy?

The Catholic church teaches that God appoints a special guardian angel for every soul born into this world, and that so long as that one lives he is under the angel's care. We believe that not one, but many powers are daily exercised in caring for us. When Elisha prayed "the Lord opened the young man's eyes" and he saw armies of heaven's beings between him and the enemy. The praying life leads to a realization of how many influences are truly at work in our behalf.

But if we have help from heaven we have a better help in heaven. Of ourselves we have nothing to plead. In spite of all that our Lord died for us on the cross we continue to fall into sin and will continue to do so as long as we live. Our helper in heaven is Christ, our Advocate, who, upon the merits of His suffering, pleads for us. It is in His name alone that we can plead for anything. Because favors from heaven are only bestowed on His account we must never omit making our petitions in His name alone.

## News of the Week.

### DIRIGIBLE BURNS

IN AIR; 27 KILLED

Newest and Largest Zeppelin Airship Explodes 900 Feet Up.

Berlin, October 17.—The newest and largest of the Zeppelin airships, the "L. 11," was destroyed in midair by an explosion today. All except one of the twenty-eight military men on board, including the entire admiralty trial board, were killed.

The disaster occurred just above the main street of the city of Johannistal while the big dirigible, five hundred feet long, was making a trial trip preliminary to its acceptance as flagship of the new German aerial navy. The shattered hulk of the airship, a mass of burning canvas and crumpled aluminum, dropped nine hundred feet into the public highway. Hundreds of people who had been watching the flight from parks and house-tops, rushed to the scene. There was nothing to be done except to take the bodies of the victims from the mass of twisted wreckage.

Many of the bodies were so burned and mangled as to be unrecognizable. Spectators who had been watching the impressive maneuvers of L. 11 from below saw the great gas bag burst into a glaring flame and fall. A second or two later the reverberating sound of the terrific explosion reached them. It was impossible for some time to approach the flaming dirigible, beneath which members of the crew had been crushed and burned.

The balloon lay in a great curve like the letter "S," a mass of glowing wires and tangled ladders. There was nothing to indicate that the debris was that of Germany's proudest airship. Pioneers armed with axes hacked at the wreckage for two hours before they extricated the last of the bodies of the victims.

### Six Bodies Blown Out of Car.

The six inmates of the center gondola had been blown through the sides of the car by the first explosion, and their bodies fell a quarter of a mile away from the wreck of the balloon, which was traveling at forty miles an hour when the accident happened.

The other, Lieutenant Baron von Bleu was desperately injured. Both his eyes were burned out and he begged the rescuers to kill him.

The engineers of the Zeppelin company had expressed their confidence when the L. 11 was completed that she would be able to cross the Atlantic.

Kaiser Overcome With Emotion. Kaiser Wilhelm, who was at Bonn, when told of the disaster, said: "It is God's will. Germany must be strong and bear courageously."

He was utterly overcome with emotion at first. Later he telegraphed his sympathy to the families of the victims. The Empress Augusta did the same.

The experts say the catastrophe was probably due to the collection of an explosive mixture of gas and air in the tunnel running inside the airship and connecting the three gondolas. They argue that this mixture was exploded by the back flare from a carburetor or by a spark from a magnetron communicating the fire immediately to every part of the craft. This would account

for the rapidity of the destruction of the balloon.

### Seven Zeppelins Destroyed.

The Zeppelin airships have been singularly unfortunate ever since their invention by the aged soldier-count. Seven of them have been destroyed by fire, explosion or wreck. Zeppelin's L. 11 and V.1, Deutschland I and II and now the L. 1 and L. 11, the first big airships attached to the German navy, have met with disaster in this way.

### MRS. PANKHURST IS

FREE TO ENTER U. S.

Washington, Oct. 20.—Mrs. Emmeline Pankhurst, militant British suffragist, is free to enter United States. The Ellis island board's order of deportation was reversed today after President Wilson conferred on the case with Secretary Wilson and a hearing had been concluded before Immigration Commissioner Caminetti.

Secretary Wilson announced that the conclusion of the conference with the President that Mrs. Pankhurst would be admitted on her own recognition, with the understanding, that she would leave at the end of her lecture engagements. No bond was exacted.

Secretary Wilson said that he and the President had discussed the question briefly.

"We agreed," he said, "that Mrs. Pankhurst should be admitted on her own recognition. My own reason is, and the President feels likewise, that there is naturally an element of doubt as to whether her acts constituted moral turpitude or were political in character."

"Being admitted on her own recognition, of course, if she violates any of our laws we have two remedies. Our court may pass on her acts, or we may deport her. There being the element of doubt as to whether moral turpitude or political offense was involved, we decided that we have sufficient safeguards and that there can be no harm in admitting her."

### EAST ST. LOUIS DEVASTATED BY FIRE.

St. Louis, Oct. 19.—The entire railroad terminals of East St. Louis said to be the largest in the United States were threatened with destruction by a fire which began on the banks of the Mississippi river tonight and rapidly spread in three directions. The damage already is believed to amount to several hundred thousand dollars.

At 11 o'clock the fire was raging on the properties of the Advance Grain company, the Chicago & Alton freight house, the Baltimore & Ohio freight house and in the car-filled railroad yards.

Shortly before midnight the elevator of the Advance Grain company, where the fire is believed to have originated, collapsed, part of the burning debris sliding into the river. The fire spread to the Clover Leaf warehouse and the business section of East St. Louis. All telephone and telegraph wires in the vicinity are down.

### WOULD REDUCE ARMAMENT

Manchester, England, Oct. 18.—A proposal for an international reduction of armament was made today in a speech here by Winston Churchill, first lord of the admiralty.

"We will put off one year the building of four proposed warships, if Germany will consent to postpone beginning her two ships for a like period," Churchill said.

### SULZER TELLS OWN STORY

Declares That Charles F. Murphy Proposed to Pay All His Debts.

New York, Oct. 20.—In an exclusive statement to the Evening Mail today, former Governor Sulzer made the sensational charge that Charles F. Murphy, leader of Tammany Hall, offered to pay his debts last December and give him enough money to meet his expenses while Governor. He also told of the tremendous influence wielded by Murphy in state appointments, and gave the inner history of the campaign and his brief career as Governor.

Albany October 20.—"I appeal from the court of impeachment and the merely nominal charges on which I was tried to the greater and higher court of public opinion before which I present the true and only reasons for my impeachment and removal," said Governor Sulzer.

### Could Not Tell Court.

"At last, thank God, my lips are unsealed. I can now tell the people of New York what the court that has convicted me would not have allowed me to tell under oath, and which I promised my lawyers not to speak of until the verdict was given."

"I was impeached, not because of the offenses with which I was charged, but because I refused to do Charles F. Murphy's bidding, and because, as the records show, I have relentlessly pursued Mr. Murphy's corrupt henchmen in office. This has not been a fight about politics, but a naked fight on dishonesty to crush a Governor of the state of New York because he dared to be his own master."

(Then follows the story of interviews with Murphy, first the latter's offers of money to pay all his debts and running expenses; then Murphy's insolent demands regarding appointments, which Sulzer all refused; then the final break with Murphy and then the story of persecution by the institutions of the impeachments proceedings.)

### Sulzer Nominated by Progressives.

New York, Oct. 20.—William Sulzer, impeached as governor of the state, was nominated for the assembly to-night by the progressives of the sixth assembly district. Mr. Sulzer in 1889 began his public career as a member of the state legislature.

Mr. Sulzer has agreed to accept the nomination it was announced at the meeting where he was chosen as the candidate.

### 300 PERSONS KILLED BY CHINESE BRIGANDS

American Mission Churches Are Burned.

Peking, Oct. 17.—A force of Chinese brigands, commanded by General Twang Liang, has murdered three hundred persons in the province of Fo-Kien and also burned two mission churches, the property of American missionary societies. The American missionaries are still in Fu-Chow, where they took refuge during the recent troubles.

The Chinese government troops sent against the brigands have not shown much activity. The Chinese war office today promised Edward T. Williams, the American Charge, that it would institute effective measures for the suppression of the brigands.

### SULZER OUSTED FROM HIS OFFICE

Albany, October 17.—William Sulzer no longer is Governor of the state of New York. A few minutes before noon today the high court of impeachment by a vote of 43 to 12, removed him from office. Senator Wendell and Judge Cullen excused themselves from voting.

The proposition of disqualifying Sulzer from ever holding a place of honor or trust in the state was voted down unanimously, with the exception that Judge Cullen again excused himself from recording his vote.

Martin H. Glynn, of Albany, the acting Governor, became Governor. He was sworn in at 3:44 o'clock this afternoon by Judge Cullen, presiding officer of the court of appeals. Only the personal attendants of the Governor witnessed the ceremony. Robert F. Wagner, of New York, majority leader of the senate became Lieutenant-Governor.

Judge Cullen's announcement of the Governor's removal in court was as follows:

"The respondent, William Sulzer, having been convicted by a vote of more than two-thirds of the members of this court on the first, second and fourth articles of impeachment and the court having resolved that for the offenses of which he has been convicted the respondent has been removed from office, it is the judgment of the court and now the duty of the president to declare that for those offenses the said William Sulzer, Governor of the state, be and he is hereby removed from his office as governor."

Friends who were with him as he received the news of the verdict that he appeared to be relieved that the suspense was over. Mrs. Sulzer, who has been hysterical at times in the last week, was also said to have brightened perceptibly.

### AUSTRIANS FLEE TO CANADA TO EVADE MILITARY SERVICE

Vienna, Oct. 21.—The Zeitungs says that four government officials, two of whom are employed in the Austrian ministry of commerce and many police officials in Galicia are compromised by the documents recently seized by the authorities in the offices of the Canadian Pacific railway throughout Austria. The seizure was made in connection with the charge that the agent of the company at Vienna had assisted Austrians to evade military service by emigrating to Canada without passports. More than 100 arrests have been made in Galicia.

Official announcement is made that the great increase in emigration is evidence of the widespread secret organization for encouraging the emigration of persons liable for military service. The emperor has shown much interest in the situation and has ordered an investigation of all immigration bureaus in the empire. Economic conditions in Galicia are so bad owing to heavy taxation and mobilization during the Balkan war, that the people have been driven to leave the country and when permits were refused resorted to forged papers. By a recent enactment the strength of the army is to be increased but recruiting is difficult.



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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

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No. 43.

### NEWS AND COMMENTS.

Sister A. Linscheid writes from Busby, Montana: "We have here this fall not as nice weather as usually about this time. The Indians begin to ask how long it is yet until Christmas."

Bro. P. A. Penner writes from Champa, India: "It's hot, very hot day and night. Oh for a whiff of American air.—We baptized 12 lepers recently, there are yet more that desire to become Christians. How we long and pray to have the multitudes come and ask for the way of salvation."

From Bro. H. R. Voth we received the following joyful news: "The Lord has blessed His word here (in Goltry, Okla.) above all expectation. Yesterday we received two by the right hand of fellowship into the church. In a few weeks we hope, Providence willing, to receive 10 more by the right hand of fellowship and 20 by baptism as a gift of God."

From Berlin comes the following news from Bro. and Sister Quiring: "After a safe voyage we landed in Bremerhaven and spent a few weeks with our relatives in Oldenburg, near Varel a. d. Jade. Since 10 days we are in the German capital, which, in its beauty and cleanliness, made a very good impression on us. Yesterday I matriculated at the university. I would like to hear what is going on among our Mennonites, so please, send me the papers to our new address: Kufsteinerstrasse 6, II. Berlin-Schoeneberg."

### LETTER FROM MISSIONARY PETER.

Kettle Falls, Wash., Oct. 11.

It is not from my mission station but far away from it that I address these few lines to the readers of the "Mennonite". This may surprise some, but when I add that I am engaged in the same mission work here, all will ask, what I mean. So let me explain.

To most of you it is known that on account of myself and our children I had intended to be away from the mission field for a certain length of time. Instead of going to Switzerland I chose this place here in eastern Washington. It is near the town of Kettle Falls, close to the Columbia stream. The valley which is surrounded by a beautiful setting of mountains has a remarkably even climate for being only 30 miles south of British Columbia. There are no abrupt changes of temperature and very little wind. The snow fall is

heavy but not accompanied by winds and extreme cold. The summers are dry, yet less so than in Oklahoma, and there is abundant water for irrigation. Crops of corn, wheat, oats, alfalfa and natural hay are usually heavy. All kinds of berries grow in profusion and as late as last week black berries could be picked, not to mention tomatoes, water melons and grapes. Cherries of different kinds, apricots, prunes, peaches, pears and apples can hardly grow better anywhere else south and east of here. In order to have a restful change from my mission work I worked in the apple orchard as much as possible from April into August. Then I began to make ready for the multigraph print of the Cheyenne dictionary. Up to the present time my co-workers among the Cheyenne Indians have had no adequate dictionary of the language, although I possessed an extensive manuscript of the latter. Especially the younger workers were handicapped by having to borrow the incomplete copies of earlier manuscripts. But in connection with my work in Cantonment it was not possible for me to revise, increase, copy and print a large amount of linguistic material.

This work had to be postponed from year to year, until now and here I am free of all else to undertake it. This takes my full time from morning until evening, for there is much to be added to the already collected material, so that every page of my manuscript swells to an average of four pages in print, the page having 9 in. long and 5 1/2 in. wide of actual printed matter. Approximately there will be 1000 such pages for the English-Cheyenne dictionary alone, so that it will take us nearly 12 months to do the work. Under "us" I include my son who does the mechanical part of the printing. He was so much interested in the success of the undertaking that he insisted in postponing his school opportunities for one year in order to help me out. It is so very important that missionaries understand fully the language of the people among whom they work. Knowing this I labored to the end that our Cheyenne missionaries should have

all possible linguistic help. While I for myself hardly need a dictionary of the Cheyenne, I will not forget that I was nearly 23 years among the Indians and that it took me a very long time to collect all the words needed to preach the gospel to the Cheyenne, so that it would be readily understood. It would be a pity and costly not to hand over to my co-workers all that would facilitate their work and save precious time in bringing the message of salvation to our Indians. I am glad and thankful that I found here a place where I can devote my full time and attention for this much needed work. In order that the Cantonment station be not suddenly bereft of two workers who understand Cheyenne, my dear wife, and I arranged it so, that she would keep on working at Cantonment as long as possible, if not until my return. She was here with us for a few months and we were so glad to have her with us. While she was here we visited the Indians who live across the Columbia from us. The government and the Catholics have schools among them and the average of them understand simple English. But while we talked to them we felt how different it would be, could we converse in their own language. While they are nominally Christians, God's Word is a closed book for them and their religious life is rather in a lethargic state. How can it be otherwise where the precious Word of God is not read and not heard! May all the readers remember all such people in their intercessions before the throne of grace. Also bear us in your prayers that all our efforts for the spread of the Gospel of Christ be crowned with success!

Rodolphe Petter.

### FROM OUR CITY MISSION.

On Sept. 30, 1913, Bro. E. F. Grubb writes as follows:

Brethren:—This report, like the work of the past quarter, will be short because there was not much of it.

Because I was sick I lost four Sundays' work. Because of her vacation and sickness Miss Braun has been absent at her home the

## THE MENNONITE.

October 30.

## REPORT OF THE MIDDLE DISTRICT CONFERENCE.

Held at Summerfield, Ill., October 13-14, 1913.

## Monday Morning.

The 26th session of the Middle District Conference was opened on Monday morning at 9:30. After a short song service the president of the conference, Rev. S. M. Musselman, read I Cor. 13, and the Brethren Prieheim, Gottschall, Schumacher and Hilty lead in prayer.

In its absence of the secretary, Rev. D. D. King, Rev. P. R. Schroeder, Berne, Ind., was elected as German secretary. J. M. Regier, of Fortuna, Mo., was appointed as English secretary.

The English report of the last session was then read and accepted.

After this the delegates' certificates were read and accepted.

Since the reports of the churches were published in our church papers, it was decided not to read them at the conference.

A communication from the Federal Council was read as follows:

"Whereas, there is to be held in the city of San Francisco, in 1915, a great exposition in which both American and foreign nations are to participate, and

"Whereas, the moral conditions under which such an exposition is held are a matter of immediate and general concern, be it hereby

"Resolved, that we, the Middle District Conference of Mennonites, in session at Summerfield, Ill., in accord with the action of the Federal Council of the Churches of Christ in America, do earnestly urge the city government of San Francisco and the board of directors of the exposition to adopt every means to prevent the exploiting of the exposition by commercialized vice and to protect the visitors to San Francisco from such influence as would tend to lower public morals and injure the good name of San Francisco and America."

It was resolved that the president and secretary sign it and return the paper.

Greetings were also read from the Pacific Conference. The conference decided to return an acknowledgement of the greeting.

The order of the day was decided to be as follows: From 9:30 to 11:45 a. m.; 2:00 to 4:30 p. m., and beginning at 7 in the evening.

A complimentary vote was granted to Rev. Schuetz, the M. E. minister of Summerfield.

The president appointed as committee on resolutions the Brethren W. W. Miller, P. P. Hilty and S. P. Prieheim, and as

auditing committee, the Brethren F. H. Krebhill, P. C. Suter and W. H. Grubb.

The treasurer's report was now read by Bro. J. F. Lehman and accepted by the conference.

Rev. W. S. Shelly, of Wadsworth, Ohio, then led in a Bible study according to Eph. 6:10-18.

After singing the "Little Brown Church in the Vale", the morning session was closed by prayer.

## Monday Afternoon.

After a short song service, Bro. P. C. Suter, Pandora, Ohio, opened the meeting by prayer.

The report of the college trustees was now read and adopted. During the discussion the record of the articles of incorporation and the report of the first new board meeting were read by Dr. Mosiman.

Rev. S. M. Musselman now read a paper on "The Present Status and Future Outlook of Education Among the Mennonites in America."

The "need of union" among the at least 75,000 Mennonites was strongly emphasized. As a good work of one branch of the Mennonites the old school at Wadsworth, Ohio, was especially mentioned. The writer said that there is a live interest for higher education among the Mennonites. The demand for a higher education is really inherent among our people.

It was resolved to publish Rev. Musselman's paper in our church papers.

The president was then ordered to appoint a committee of three to draw up resolutions to be presented the next morning. The following committee was appointed: Bro. J. F. Lehman, Dr. S. K. Mosiman and Rev. W. S. Gottschall.

After the Brethren J. F. Lehman, W. W. Miller and J. H. Tschantz were nominated as trustees, it was resolved that the secretary be instructed to cast all the votes for these men.

The afternoon session was now closed with prayer by Bro. J. F. Lehman.

## Tuesday Morning.

After the opening services, conducted by Rev. Wm. Grubb, the committee on resolutions for the college presented the following resolutions, which were adopted by 19 yeas against 7 nays:

Resolved, that the board of trustees of Central Mennonite College be authorized to transfer or merge Central Mennonite College with Bluffton College, and that all property, real estate, buildings, endowments, annuities, notes, wills, deeds, and any other assets that may belong to said Central Mennonite College, to the board of trustees of Bluffton Col-

lege to carry out the objects specified in its charter, which it is understood covers the object of Central Mennonite College, together with other objects specified in the charter of Bluffton College.

The Middle District Conference recommends that when such transfer is made in accordance with the laws of the state of Ohio, the interests of the Middle District Conference be safeguarded in case said Bluffton College should at any time whatever cease to exist as an institution of higher education as specified in its charter.

The paper on "Aids to the Spiritual Growth of Our Churches" was then presented by Rev. S. P. Prieheim, Dalton, Ohio. As the work of the Holy Spirit, Brother Prieheim said that it regenerates, sanctifies, gives power, teaches and glorifies Christ. The fruit of the Spirit is love, joy and peace. We shall covet spiritual gifts as well as suffering and faith. As aids to the spiritual growth the speaker mentioned: (1) Fearless preaching; (2) decision meetings; (3) consecration meetings; (4) testimony meetings; (5) good literature.

In opening the general discussion, Rev. Wm. Grubb emphasized especially that a spiritual man must be a thorough Bible student.

The report of the evangelization committee was now given and adopted.

After the treasurer of the committee had given his report, it was turned over to the auditing committee.

Rev. W. W. Miller, Pulaski, Ia., was re-elected into the evangelization committee.

The morning session was now closed with prayer by Bro. Miller.

## Tuesday Afternoon.

After the opening prayer by Rev. W. S. Shelly, Rev. P. R. Schroeder presented the following paper: "What Should Be the Relationship of Our Churches to Absent Members and to Neglected Rural Communities?" Among other things the speaker suggested that we try to induce people to stay where they now live and not move about unnecessarily. Send a sermon to absent members occasionally. Often it is advisable that a neglected community work with another denomination rather than organize separately. Mennonism should not be restricted by a language.

The discussion was opened by Dr. Mosiman.

The next topic, "The Place of Children in the Regular Church Service," was then presented by Rev. W. S. Gottschall. The speaker emphasized that mothers

should not stay away from church on account of little children. Keep children in the services. Give recognition to children, also out of the services. It is a very nice practice if the whole family sits together during church services.

In the discussion Bro. J. F. Lehman said that parents shall see to it that children are in church. They shall do it by example and compulsion. The question should not be raised whether a child shall go to church or not. Parents must show real interest.

Among the necessary business, the following resolutions were presented and carried:

1. Resolved, that this conference recommends to the board of trustees of Bluffton College, that Article I, Sec. 2, shall be so construed or amended as to include a firm faith in the deity of Jesus Christ and the inspiration of the Holy Scriptures.

2. Whereas the Middle District Conference has a benevolent fund of \$3209.00, which is not being used for the purpose for which it was originally given, and whereas a great deal of good might be done with said money in the work of education, and in missionary activities, be it resolved, that the trustees of the Middle District Conference be instructed to pay \$2000 of the above mentioned sum to Bluffton College and \$1209 to the Home Mission board of the General Conference, said division being made with the approval and consent of the donor.

Invitations for the next conference were received from Trenton, Ohio, Noble, Ia., and Bluffton, O. It was decided to accept the invitation from Trenton.

It was resolved, that in the future a vice-president be elected, and the constitution changed to that effect.

The following officers were elected for the coming conference: President, Rev. Albert Schumacher, Pandora, O.; vice-president, Rev. P. P. Hilty, Donnellson, Iowa; secretary, Rev. P. R. Schroeder, Berne, Ind.; trustee, J. A. Schwartzendruber, Pulaski, Ia., program committee, Rev. S. P. Prieheim, Dalton, Ohio.

It was further resolved, (1) To publish the papers and speeches in both church papers. (2) To elect a delegate to the Central Illinois Conference. (3) To send Rev. S. M. Musselman to that conference in 1914.

## Resolutions.

The following resolutions were then presented by the committee and accepted by the conference:

Be it resolved, 1. First of all, that we offer unto Him, the Giver of every good and perfect gift, our heart-felt thanks for the many

blessings which have been ours to enjoy during these conference days.

2. That we heartily appreciate, and that a vote of thanks be given to the good people of Summerfield for the kind hospitality shown to all conference delegates while in their midst.

3. That the "week of prayer" be more generally observed by our churches than heretofore.

4. That greater stress be laid on the question of evangelistic work in the various churches representing the Middle District.

5. That we, recognizing the fact that a broader educational preparation is the order of the hour everywhere, put forth every God-given effort to meet this demand, and that we greatly appreciate the hearty co-operation that is being manifested toward the forward movement by the different branches of Mennonites.

6. That we believe that the only church worth while in the salvation of souls, is the intensely spiritual one, and that we strive earnestly to make it such.

7. That we take greater interest in absent church members and closely related, neglected districts.

8. That the children be so trained as never to know the time when they did not have a place in all the services of the church.

W. W. Miller,

S. P. Prieheim,

P. P. Hilty,

Committee.

The session closed with prayer by the president.

J. M. Regier,

English Secretary.

## Marriages.

Niswander-Steiner. — On Oct. 26, 1913, at the home of the bride's parents, near Pandora, O., Waldo M. Niswander and Miss Elma D. Steiner, their pastor officiating.

Schumacher-Weida. — On Oct. 16, 1913, at the bride's home in Caledonia, Minn., Albert Schumacher, of Pandora, O., and Miss Sarah Elizabeth Weida, of Keller, of Winona, Minn., officiating.

## Deaths.

Liechty. — On October 21st, near Bluffton, Ohio, Paul Benedict, son of Noah and Jessie Liechty, aged 4 months and 1 day. Funeral services were conducted by W. S. Gottschall and interment was made at Ebenezer church.

Sutter. — On Oct. 14, near Pandora, O., of pneumonia, Noah Sutter, aged 54 years, 1 month and 27 days. Bro. Sutter was suffering from spine disease for about 8 years and was so weak that he fell an easy prey to pneumonia, but he was very patient and cheerful in it all. He was never married and was tenderly nursed by

his three faithful sisters with whom he lived together and two brothers near by. He was buried at the St. John's church where funeral services were conducted by W. S. Gottschall, assisted by Elmer Basinger.

Geiger. — On October 17, near Bluffton, Ohio, after a year of suffering from a complication of diseases, Mary, nee Diller, wife of Benjamin Geiger, aged 63 years, 1 month and 16 days. Besides her husband she leaves 11 children and three brothers to mourn her death. She was an estimable Christian wife and mother and a loyal member of the church. Funeral services at the First Mennonite church were largely attended and interment was made at the Ebenezer cemetery. W. S. Gottschall officiated.

Burry. — Christian Burry was born Aug. 29, 1830, in Epsach, Amt Nidau, Canton Bern, Switzerland. On April 26, 1856, he was united in marriage with Barbara Roth, of Grossaffoltern, where he then resided for 7 years. Then he moved with his family to the Commune Subo, in Muenster, remaining there 22 years, after which the family immigrated to America, settling at Berne, Indiana, December 27, 1883. On Dec. 25, 1887, he united with the Mennonite church at Berne. Mr. Burry was the father of 14 children: 7 sons and 7 daughters. His wife died November 9, 1906, at the age of 70 years, 11 months and 10 days, and he died on the 19th of October 1913, at the age of 83 years, 1 month and 20 days. Besides his wife, 5 daughters and 2 sons preceded him in death. He leaves to mourn his departure, 5 sons, 2 daughters, 38 grandchildren and 33 great-grandchildren. The funeral services were held Oct. 22, at the Mennonite church of Berne, Rev. Schroeder officiating.

Diehl. — On October 3, 1913, in Richland, Bucks Co., Pa., died quite suddenly with apoplexy, Mahion M. Diehl, aged 79 years, 8 days. Funeral services were held and interment made at the Flatland Mennonite church on October 8. A. B. Shelly spoke at the house of mourning on 1 Sam. 20:3, and at the church on 1 Chron. 29:15 in German, and Harvey W. Shelly in English on Psa. 90:12. The deceased was a member of the Flatland Mennonite church. He is survived by one son, six grandchildren and two great-grandchildren. One son died some years ago and his wife only five months ago.

Shelly. — Fannie W., wife of Rev. A. B. Shelly, with whom she had lived three days less than 55 years in wedded life, died on Monday evening, October 13, 1913, after a two-days' illness with apoplexy, aged 79 years, 7 months, 2 days. Funeral services were held and interment made at the West Swamp Mennonite church on October 17. N. B. Grubb spoke at the house of mourning in English on Psa. 116:15, and prayer offered by Harvey W. Shelly. "Saved by Grace" was beautifully sung by sister Ada Landis. At the church the services were in charge of Bro. A. S. Shelly, who spoke in German on Psa. 121:8, and Bro. J. W. Schantz in English, on Rev. 14:13. Prayers were offered by Bro. Elwood Shelly and by Rev. H. A. I. Benner, of the German Reformed church, who represented the Quakertown Ministerial Association. The services at the grave were conducted by the Brethren A. S. Shelly

and N. B. Grubb. Bro. A. M. Fretz read the Scripture lesson in the church. Besides the congregational singing the church choir rendered a very appropriate hymn. The deceased was an affectionate wife and a kind mother. She is survived by her husband, one daughter, two sons and five grandchildren, who deeply mourn her sudden departure, but not as those who have no hope. One son and one daughter preceded her to eternity.

## Contributions.

## ANNUAL REPORT OF TREASURER OF THE PACIFIC DIST. CONF.

From Nov. 4, 1912 to Sept. 20, 1913.

## INCOME.

|                                                                              |          |
|------------------------------------------------------------------------------|----------|
| In the treasury Nov. 4, 1912, .....                                          | \$534.76 |
| Cong. at Dallas, Ore. ....                                                   | 14.53    |
| Brethren at Quincy, Wash., per P. R. Aeschliman .....                        | 5.00     |
| St. Marcos Cong. at Paso Robles, Cal. ....                                   | 34.50    |
| Cong. at Escondido, Cal., per J. S. Hirschler .....                          | 10.00    |
| Congregation at Upland, Cal., per St. Marcos cong. at Paso Robles, Cal. .... | 150.00   |
| Jacob Hege's cong. at Aberdeen, Idaho .....                                  | 2.00     |
| Cong. at Reedley, Cal. ....                                                  | 17.50    |
| Brethren at Monroe, Wash., per P. R. Aeschliman .....                        | 24.20    |
| Bro. Fritz Bartels, Portland, Ore., per P. R. Aeschliman .....               | 18.25    |
| John Lichty's cong. at Paso Robles, Cal. ....                                | 5.00     |
| Cong. at Menno, Wash. ....                                                   | 35.00    |
| Cong. at Colfax, Wash. ....                                                  | 34.00    |
| Cong. at Ruff and Warden, Wash. ....                                         | 46.00    |
| Total income .....                                                           | \$980.76 |

## EXPENSES.

|                                        |          |
|----------------------------------------|----------|
| Paid to J. B. Epp .....                | \$ 20.53 |
| P. R. Aeschliman .....                 | 10.00    |
| City Mission at Los Angeles, Cal. .... | 100.00   |
| P. R. Aeschliman .....                 | 6.15     |
| P. R. Aeschliman .....                 | 28.90    |
| J. S. Hirschler .....                  | 13.00    |
| P. R. Aeschliman .....                 | 8.00     |
| H. J. Krebhill .....                   | 4.00     |
| P. R. Aeschliman .....                 | 25.00    |
| A. A. Sommer .....                     | 49.40    |
| P. R. Aeschliman .....                 | 25.00    |
| A. A. Sommer .....                     | 25.00    |
| H. J. Krebhill .....                   | 11.20    |
| P. R. Aeschliman .....                 | 23.20    |
| P. R. Aeschliman .....                 | 6.00     |
| P. R. Aeschliman .....                 | 34.80    |
| P. R. Aeschliman .....                 | 14.00    |
| S. S. Baumgartner .....                | 11.35    |
| J. J. Kiewer .....                     | 13.50    |
| J. J. Eymann .....                     | 13.50    |
| City Mission at Los Angeles, Cal. .... | 100.00   |

Total expenses \$720.03

In the treasury Sept. 4, 1913, \$460.73

\$980.76

S. R. Aeschliman, Treas.

For Busby, Montana.

Collection at a children's festival, Munich, N. D., by D. J. Dick, \$18.73; Berne sewing society, by Meta Neuen-schwander, \$14.

Gratefully acknowledged.

A. Linscheid.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

To Ministers 75 cts.

greater part of the quarter. The evening services were kept by substitutes for me while I was sick, but the Sunday morning services were dropped. But little could be done in holding street meetings.

The Mennonite rally of the international C. E. convention was a red letter day for us who never see so many Mennonites unless we go away from home.

There has been the lessening in numbers in attendance due to vacation. In the vacation of the schools many people move, in our district as well as in other parts of the city. So we lose them and it takes time to go over the district and gather the new ones that move to our part of the city. There has been a marked increase in the attendance of adults at the services. So we are needing more teachers for our Sunday school. I went to a young man last week and asked him if he would teach a boys' class in the Sunday school and he said, "I will." Such a willingness to help, considering what he gives up and what he takes up is very encouraging. We shall need other helpers and expect the Lord to supply them as He has in the past.

We are now planning special meetings for this winter; also making plans for Thanksgiving and Christmas.

Respectfully,

E. F. Grubb.

Beloved Congregations:

As sunshine follows rain, so God's people always experienced revivals after trials and storms. We hope that our workers will experience this fact in their tasks in the city mission.—Bro. Grubb has been on the sick list for a month, and Miss Braun has also suffered since she went home for a vacation, and at the time of this writing it is rather questionable whether she will be able to return to her work in the near future. Sister Penner could do her share and she has been hard and faithfully at her part of the work.—But what is our duty? What is our part of it? Shall we not as the Lord's servant of old, Moses, stand upon the mountain top, looking down upon the battlefield, holding up holy hands in prayer, and support those engaged in the strife? Yea, Amen!

The city mission and the home mission cause in general are both in great need of helpers. Where are the faithful brethren who are willing to say with Isaiah, the Prophet: "Lord, here am I, send me." May God help us.

With brotherly love,

Jacob J. Balzer, Secy.



## The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America, Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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The Associate Editor has charge of pages 5 and 6. All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

Rev. C. van der Smitten, Editor, Berne, Indiana.

Rev. S. M. GRUBB, Asso. Editor, Berne, Indiana.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

## Editorial.

### HOW THE MENNONITE IS MADE.

It may be interesting to some of our readers to hear how the Mennonite is made.

If we possibly can do so, the form for the Mennonite is made up on Tuesday afternoon to be ready for the press on Wednesday morning and go out with the mail in the afternoon. Ten different papers are printed in the plant of the "Berne Witness Co.", so every paper has to wait its time and a delay in one paper causes much inconvenience.

On the first page of the Mennonite the poem is taken from one of the many exchanges which the editor has to look over. The news and comments he takes also from other religious papers, except the Mennonite news, which he takes from Mennonite papers and correspondence. A letter from a missionary is generally sent by Bro. P. H. Richert, secretary of our board of foreign mission. On the second page is an original article by one of our contributors, reports of conferences, conventions, etc., or interesting articles from other papers.

The third page has generally a story, programs and family news. The editorials on the fourth page are written by the editor, those on the fifth page by the associate editor, who also writes the notes on the Sunday school lessons and the C. E. topics. On the fourth page appear the correspondences, which are so interesting to many. The news page is made up in the printing office.

On Thursday the editor generally corrects the papers and correspondences, selects articles and brings the copy to the printing office. Here they are corrected once more and sent up to the lin-

type operators. A linotype machine is a very interesting, complicated machine. It has a keyboard somewhat like a typewriter, a little larger. The copyholder is back of the key-board, therefore the copy ought to be plainly written, so that the operator can read it readily sitting straight. The key being pressed a form comes down, they call it matrix, and is arranged with others in a line. Melted metal is poured into a form and a line comes out with the letters as pressed on before. Then the matrices are lifted up and go to their respective places.

A galley being filled with such lines, a proof is taken by inking the letters, laying on it a piece of paper and rolling a roller over it. This proof is read and corrected by the proof-reader and the lines which contain a mistake are reset, the wrong line taken out and the corrected one put in.

The linotype machine, of which there are two in the printing office of the Berne Witness Co., where the "Mennonite" is printed, are very expensive. Good linotype operators receive high wages. Therefore it is of the greatest importance that the copy which is given to the linotype operators is plainly written with ink on good paper, written only on one side and has been corrected. Mistakes in the copy are corrected by the editor, then by the printer, then by the linotype operator; his mistakes are corrected by the proofreader, who reads it twice, then it is put into the form by a special man, whose work it is to put the papers into the form. It is no easy work to make the articles fit into the form so that it looks neat and is easily read. He often has to shift around articles to make them fill the place for which they are intended, which is indicated by the program handed in as the last thing.

Then the forms go on the press and a copy is handed to the editor and the printer. The latter reads it and makes corrections if he finds mistakes. Then the paper is printed, folded, trimmed and mailed. So the "Mennonite" goes out on its errand.

There are now 815 Mennonite subscribers; if these were 8000 instead, the setting would cost no more, the paper very little more and the paper could be enlarged and made cheaper, but as it is, the Mennonite, having such a small constituency, has a yearly deficit. If all would try to improve the paper and get more subscribers, our paper would soon prosper.

It is better to chase rainbows than to grunt and groan under the juniper tree.

## THE MENNONITE

October 30.

## Correspondence.

### IMPRESSIONS FROM THE CONFERENCE IN SUMMERFIELD, ILL.

Fairfield, Ill., Oct. 15, 1913. Mr. and Mrs. J. B. Baer, Summerfield, Ill.:

My Dear Friends:—I arrived home yesterday afternoon, thinking of you and the dear people assembled with you in continued conference. Although deeply regretting that I could not stay for the whole conference, I am as deeply grateful for the two precious days that I had in your midst. I enjoyed every moment of my time.

I was deeply impressed with the broad-minded spirit which prevailed and the outlook for great work to be accomplished by our dear old church.

I have been away from my people so long and know that I have lost touch in many respects, but I always have felt that there would be an awakening to a large share and responsibility in the broad work in the world at home and abroad.

I heard such a feast of good things that will give me food for a long time.

But I am allowing my pen, in a measure, to run away with my thoughts for which please pardon me.

I want to thank you again for your kindness and the delightful time you afforded me. Hoping that in some way, in some measure I may return the good will and fellowship I remain with "schönste Grüsse" and a prayer for God's continued blessing in your work.

Very sincerely yours,

Mrs. J. M. Rapp.

Flatland Cong., Lower Richland, Pa., Oct. 20, 1913. Yesterday morning we celebrated the Lord's supper at which most of the members were present. Rev. Harvey W. Shelly, the assistant pastor, officiated.

Since our last communion we lost three of our members and our aged and beloved pastor's wife, who was frequently in our midst. The first of these, Mrs. Maria Diehl, wife of Mahlon M. Diehl, died in April. The second, Mrs. Abraham Shelly, died in September, and the third, Mahlon M. Diehl in October, and on October 13, Fannie, wife of Rev. Andrew B. Shelly. This means something, two homes shattered and one closed, that of Mr. and Mrs. Mahlon M. Diehl. A public sale was held, on Saturday, when all the personal effects were sold, and the homestead was sold privately on

Oct. 13. Mr. and Mrs. Diehl started housekeeping and lived here over 53 years.

These four respectable and true people all resided in Lower Richland where their loss is felt, as well as in our small flock at the church. So many of our loved ones seem to depart this life, that the question confronts us: Who is next?

Let us, who are here yet, think over our condition and our life. Do we feel ready when the summons comes to go home?

Flora L. Fellman.

Quakertown, Pa., October 20, 1913. Communion services were held in the different churches constituting the Swamp charge as follows: At Saucun on October 5, at West Swamp and at Quakertown on October 12, and at Flatland on October 19. In connection with the preparatory services at West Swamp ten young persons were baptized and received as church members. Besides these three persons were received by letter. The preparatory and baptismal services were conducted by the pastor. In the communion services he was assisted by Bro. H. G. Allebach, who preached appropriate communion sermons both at West Swamp and at Quakertown. Owing to the sudden departure of the pastor's wife the communion services at Flatland were conducted by Bro. H. W. Shelly. Bro. H. G. Allebach is very acceptably serving as assistant pastor at Quakertown since the removal of Bro. W. H. Grubb to Trenton, O. S.

Bethel College, Newton, Kan., Oct. 24, 1913. To the Mennonite: The twelfth of October is an important day in the history of Bethel College. This year, it being a quarter of a century since the cornerstone was laid, the friends of our school gathered in larger numbers than ever before. The weather was ideal, and the roads were in excellent condition. Many of those who had attended the Western District Conference the preceding week, remained in the vicinity in order to be with us on the 12th. About 150 automobiles and many other vehicles brought the people from the surrounding congregations. The crowd was estimated at not less than fifteen hundred, and including the students, represented perhaps fifty Mennonite congregations. Services were held morning, afternoon and evening. Addresses suited to the occasion were made by the following brethren: Abraham Ratzlaff, J. W. Kliever, Gustav Harder, J. S. Krehbiel, C. H. Woodward, P. H. Richert, P. P.

1913.

Buller, G. A. Haurly, H. D. Penner and J. E. Amstutz.

This year Bethel has a lecture course of its own, although for years we have had access to such courses in the city of Newton. Our course consists of four lectures, all by men who are in close touch with student life. The first lecture was given on the 21st of October by Dr. Burdick, of the University of Kansas. He is a preacher, lawyer and historian. The subject for the evening was "Nathan Hale, The Martyr Spy." Having spent years in studying the facts in this tragic piece of American History, Dr. Burdick was able to give us a lecture that was interesting, instructive and eloquent.

As usual, the Christian Students union has arranged for Bible Study and Mission Study Classes. This is entirely voluntary on the part of the students, and with a few exceptions the work is wholly in their hands, only a few of the professors teaching such classes. This year ten Bible Study classes were organized with about seventy-five members, and seven Mission classes with about sixty-five members.

The Oratorio society is busy practicing Mendelssohn's "Lauda Sion" and Handel's "Messiah". As usual Professor Hirschler is the director.

Bethel is full of organizations of various kinds, but it seems, that in a growing school there is always room for one more. At any rate, a Science club was recently organized, with over fifty charter members, and Professor P. J. Wedel was chosen president.

J. M.

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## THE MENNONITE.

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## Editorial.

Last month there was a convention of dressmakers in the city of Chicago which devoted itself to the task of estimating how much was spent by the women of that city every year in dress and personal adornment. Some of the figures were these: A few of the very wealthy spend \$75,000, a hundred social leaders use \$50,000 and ten thousand others need \$3,000. It costs a club woman \$1,500 to be well dressed, a church worker \$500, a social worker \$300, a shop girl \$250 and a factory girl \$200. Do the first figures amaze? Perhaps they do not because America is a very rich country and the very rich having nothing but money to distinguish them quite naturally take to a display of their wealth. Of course it remains to be seen whether the children of the \$75,000 a year dressers will ever become Abraham Lincolns or James Garfields, but we are of the opinion that the vulgar display of wealth in dress and adornment to which some of its possessors are given, not only speaks of an inferior type of womanhood, but gives little promise of mothering men and women who will either be useful to the world or sympathetic with its miseries. The argument is sometimes advanced that the very rich should give themselves to luxuries so that the poor would get a share of the wealth by producing these luxuries in the mills and shops. Just how much of the money spent in diamonds and Paris gowns gets into the hands of the poor we are not prepared to say, but we know the poor and have yet to meet any who profited a penny's worth because Mrs. A. appeared at the opera wearing a dog-collar brilliant with perfectly matched diamonds, or because Mrs. B. attended the charity ball in a stunning Paris creation. It is the senseless display of costly things for which the rich have a fondness that madlens the poor or, what is worse, leads them to imitate the rich and so make

themselves and keep themselves poorer. While it is true that the cost of necessities has increased to an alarming extent in the past few years all over the world, the reason why so many people have a hard up-hill struggle lies rather in the luxuries they demand than in the necessities they require. Luxury along any line is always the sign of rottenness somewhere. The hearty nation is the nation of simple living and hard working people, for simplicity and industry lay the foundation of worthy character. The sterling manhood and womanhood, that made our nation what it became, developed in the time when log-cabins were the homes of the people and home-spun their garments. The salvation of our nation is to be assured first in the godliness of its people, then the simplicity of their living. Luxurious, vulgar and even indecent dressing are not in accord with either godliness or good form.

The poor shop-girl or factory girl who must, because the customs of the times say so, worry along on her \$250 or \$200 a year dress would not be spending too much on herself when we consider the one who dresses on \$75,000 or \$50,000, were it not that she, and she numbers thousands, is underpaid in order that a few fortune favored ones may have their thousands to waste. The difference between the two extremes is too great and no amount of argument can convince any thinking person that it is right or fair that a few should indulge in wicked wastefulness while the many should find, in spite of industry and thrift, a decent living is barely possible.

The Mennonite Church is one of the smallest of the group of historic denominations established in the United States. It stands for certain distinct principles which make it different from the rest and prevent its being absorbed into any of the other larger bodies. Our fathers believed in the things for which the church stood to the extent of risking their possessions and their lives on it at a time when it meant death to do so and were detected. We believe as our fathers did and in our membership one will find many who would be just as ready to sacrifice their possessions, their comforts and their lives if such things were necessary. We have a merciful heavenly Father to thank for having placed us in such a favorable time and such a liberal country that make suffering for conscience sake unnecessary. Our task is to preserve the crown we have inherited: to see that we and our children do not neglect the prin-

ciples which we may practice without fear of molestation. There is a grave danger of carelessness in regard to our faith just because it is not costing us anything to keep it alive. There is also a danger of our people slipping away from us and being lost in the greater denominations even though these denominations cannot swallow us as a church. The liberality of the age leads the thoughtless into thinking that any church is just as good as any other church. Should circumstances make it agreeable for one thinking so to change his denominational relations, he is apt to do it without hesitancy. What we as a Mennonite church want to insist upon is that we represent certain well defined principles peculiar only to ourselves. Our membership should firmly believe in them and stand for them. To do so would mean a feeling of existence on the part of our people that they could not surrender their distinctly Mennonite principles by sinking themselves into a mass of Christians who hold to just the opposite of the principles for which Mennonites stand and when once we are sure that our people take such a stand there is less to be feared for their loyalty.

How may we make them supremely loyal to our principles?

By teaching them just what those principles are and how to state them correctly and defend them effectively.

This requires education. Do we, in this day of advanced public education, have the opportunity to rightly educate our growing generation in matters of church and religion? Sometimes we feel that we do not have this opportunity, yet we are on an equal footing with other Christian bodies in this regard. They, too, complain that opportunities for religious training are lacking. The public schools must necessarily be non-sectarian, and this is as we want it, but we must find means for further instruction elsewhere. The pulpit offers such a chance. Every minister of our church ought to be Mennonite enough to be sure in his mind that the kind of sermons he preaches will keep his people fully informed and fully equipped in matters pertaining to the doctrines of the church.

We also see a great field in which we may work up loyalty to our church in the Sunday school. Once a month is not too often for the things relating specially to us to be emphasized from the desk and in the class. In speaking with many teachers concerning the customary review Sunday every three months we found that nearly all of them regarded the "re-

view" lesson uninteresting and of little use. Why not use that Sunday as a time for presenting some phase of Mennonitism to the classes. It seems to us that literature bearing on our church matters should be prepared to be used in connection with the Sunday school lessons. This thought was brought out recently in the Sunday School convention of our Eastern District Conference, and is well worth considering in other localities of our church.

#### NOTES ON THE SUNDAY SCHOOL LESSON.

November 9.

The World's Temperance Lesson. Rom. 14:7-21.

Golden Text.—Rom. 14:21.

In our day, as we read the Epistles to the Romans and to the Corinthians, we often wonder why that the question of eating or not eating meats become such a serious problem with the converts of the early church that the apostle had to deal with it at length in his epistles. The vision to Peter in regard to clean and unclean things decided the matter with the conscience of the Jewish Christian, but, in the epistles referred to, the writer is addressing the Christian of Gentile birth. Why should the Gentiles whose previous training did not create prejudices against the eating of any kind of meat be bothered about it when they became Christians?

The reason was this: The early Christians were generally poor and meat, a greater luxury for the poor in Greece and Rome than with us today, was seldom eaten except on festive occasions. When a rich person offered an ox or a sheep to a heathen God in a heathen temple only the portions unfit for food were burned on the altar. Part of the eatable portion went to the priests as their fee and a part went to the giver. The part that the giver received was often prepared and eaten by him and his invited friends in a part of the temple set aside for the purpose. The priests, who received more meat than they could possibly consume, generally sold their share. This temple meat was not so highly regarded as the other meats sold in the public markets and therefore brought a considerably lower price. The matter of meats that had been sacrificed brought the Christians face to face with difficulties. If their heathen friends invited them to a feast there was danger that they might be partakers of stuff once laid on a heathen altar and in doing so many thought they would show disrespect to the true God and in an indirect way participate in a heathen worship. Again, if the Christian bought

meat in the markets, how was he to know whether he was getting meat once offered to false gods?

With some Christians the matter reached such a stage that they felt it unsafe to eat meat at all and wanted the rule to be made that no Christian should be permitted to eat meat. Others said, "An idol means nothing to me, I eat meat as I do any other food, why should the tender consciences of my brother be a reason why I should be compelled to give up meat?" The wrangling of these two parties then made it necessary for the apostle to suggest a way out of the difficulty. He advised them that, when accepting invitations from their friends, or buying meat in public markets, they should not ask any questions about the meat and so long as they did not know it to be temple meat it would not hurt them. He also laid down a suggestion which would enable them to show the proper Christian spirit. They might do without meat, not because it might hurt them, but because they love their weak brother, and by their example might either offend him or lead him astray. The brother who thought meat was sinful should refrain from judging the one who did not and leave the matter of judgment with God and, for the brother who thought himself stronger than the rest, he made a declaration concerning his own feeling in the matter: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended or made weak."

It will be noticed that wine is included in this subject. Happily the matter of meats is a thing long ago settled but the matter of wine is still a question needing the serious consideration of all who acknowledge God their Master and men their brethren. Knowing, as we must, the awful havoc that drink wreaks with the souls and bodies of men there can be but one way of settling the question. Meat did not destroy body, mind and soul, drink does. Can any one then indulge in such a deadly thing when "thou shalt not kill" is a law which God demands that everyone shall observe both in regard to himself and his neighbor? Many habitual and some occasional users of drink say, but we question both the sincerity and the truth of their argument, that they can use the stuff without injury to themselves or their neighbors. Deadly poison is deadly poison no matter whether its use be moderate or immoderate. To encourage its use or sale is a crime against God and humanity. The reasonable and Christian practice to follow is to

avoid it altogether, knowing that by example others may be led to destruction by it if its user is not.

#### NOTES ON THE C. E. TOPIC

November 16.

Christian Home Life.

II Tim. 1:1-5.

The lesson text gives us a picture of a Christian family living in the city of Lystra where once Paul had been cruelly stoned and thrown without the city gates for dead. It was the kindly care that the little band of Christians in that city gave him that saved Paul's life and made it possible for him to continue his journey. Acts 14. Among those who were helpful to the apostle the young convert Timothy no doubt was specially active and Paul came to regard him with the affection of a father. I Tim. 1:2. Timothy was the son of a Greek father and from him inherited the culture, diligence and energy common to that nation at that time. Perhaps his father was not a converted man and for that reason Paul, in a sense, took his place as a Christian father. We know that this intimate relation only ended with the death of the apostle. The mother and grandmother of Timothy were pious Jewish women; true to the faith, of the type who devote their efforts to bringing up their little ones in the fear of God and the love of His Word.

Christian home life is in danger of being lost in this age of business and pleasure and because it is going into decline our nation is in danger of weakening and degenerating. The nation without Christian homes to lay the foundation of character loses its moral and religious strength. The great need today is not more opportunities for making wealth or the development of our resources but Christian homes. Make a mental list of all the men of character whom you know have influenced the world for good and you will be sure to draw almost entirely from homes where God was feared and love prevailed.

The Christian home should be a place where Christian friends may gather in sweet fellowship. Jesus in the home at Bethany, and Paul in the home of Timothy indicated not only the kind of homes they were but also the kind of entertainment given there. Such homes would be a bore to the godless of the world, but to the saints they meant the sweetest fellowship.

The master influence of the ideal home is the consecrated mother. Indeed there can be no religion in the home unless the mother's Christian influence is sweetly felt by all. "All that I am I owe to my angel mother," said a great

American statesman. "All that we are owe to the influence of devoted mothers in the Christian homes," might well be said by every nation that acknowledges God.

The Bible has a conspicuous place in the true home, not as an article of furniture to be dusted occasionally and then forgotten, but as a daily guide to devotion, an inspiration to godliness and goodness and a text book for the regulation of daily conduct. Of all the common things, of which the ordinary run of people are the most ignorant, it is sad to confess that the Bible seems to be taking the lead in our day. No wonder that churches are neglected and people are going crazy over fads and pleasures. The "word" is not hidden in their hearts and therefore it does not show itself in their lives.

It is interesting to note that Lois, the grandmother had an influence in the home of Timothy and that it was an influence for good. God spares the aged to us for a blessed purpose. Their time of activity on earth may be long past and memory of past pleasures may bring them their greatest delights but aged people have learned how to think soberly and to live by faith. It is gratifying to observe that the advice or help which old people are generally so ready to give and which is so often resented by the growing generation is for good and given with the best motives. The growing boy or girl who has once learned that grandfather or grandmother are in a position to help, begins to show that he or she is beginning to get really wise.

Timothy was the child in the home. Perhaps there were more children. A home without little ones is a misfortune. A happy home-life should include little ones to make it indeed a happy family. The childless home in which little ones may be well cared for should gladly receive homeless children and care for them. A childless home in which affections, which should go to children, are lavished upon dogs or other animals, is a disgrace to civilization. We find that Timothy was converted when quite young and that during all of his Christian career he was a useful and energetic servant of his Lord. It is amazing that, even in our time, there are those who underestimate or depreciate the worth of early conversions. God is good and He hears the cry of mercy from the worst sinner, even in his last hour, but it is neither reasonable nor just to give youth, the best years of one's life, to the devil and then expect God to be satisfied with that which remains.

1913.

#### News of the Week.

##### UNCLE SAM'S PENSION ROLL.

Washington, D. C. — More than one-fifth of the men who served in the army and navy of the United States during the civil war were still at the beginning of the present fiscal year. This was revealed Wednesday by the annual report of Commissioner of Pensions Saltzger, showing that on July 1 last, there were 342,379 civil war pensioners. The estimated number of individuals in the United States army and navy during the war was 1,231,365. During the past year there was a decrease of 34,884 civil war pensioners, while the net loss in the entire pension roll was 40,494, leaving 820,200 pensioners of all classes.

The remains 1,142 Mexican war pensioners and 1,066 from Indian wars. The last surviving pensioner of the war of 1812 died eight years ago, although 199 widows of that war's fighters still receive pensions, a decrease of thirty-nine since last year.

Ohio leads the states with the largest number of pensioners, 77,599; followed by Pennsylvania with 75,618; New York, 68,270; Illinois, 56,482; Indiana, 49,987; Missouri, 39,490; Michigan, 34,938, and Massachusetts, 34,124.

##### MEXICAN VOTE INSUFFICIENT TO NAME NEW LEADER

Mexico City, Oct. 26. — At the close of the elections today the indications were that not sufficient votes had been cast to constitute a legal choice for the presidency to succeed Gen. Victoriano Huerta. No official announcement was made tonight but it was unofficially estimated, judging from the results in the capital where it was expected the vote would be up to the average, that less than ten thousand of the 80,000 eligible voters in the federal district went to the polls. There are said to be more than 3,000,000 eligible voters in the republic. It would be no surprise if congress, the members of which also were voted for today, declared the elections void when that body is organized and revises the returns.

##### SEVEN FIREMEN LOSE LIVES IN MILWAUKEE BLAZE

Milwaukee, Wis., Oct. 26. — Seven dead firemen and twenty-four injured were taken from the ruins of the store of the Goodyear Rubber company tonight in a fire which caused a loss of \$500,000. It is believed there are several more bodies in the ruins. The flames broke out on the second floor and while the firemen were fighting the blaze from the front and rear, an explosion sent the wall crashing down on fifty firemen. Windows for blocks around were smashed and the flames spread to adjoining buildings.

##### SWIMMER SAVES WHIRLPOOL ACTOR FROM MOVIE

Niagara Falls, October 24. — After bobbing about for more than four hours in a small motor boat in the Niagara whirlpool, Peter Langeard, of Detroit, was rescued last night by a man who swam through the raging stream to the boat. Langeard, though exhausted by his nerve-racking ordeal, was little the worse today after a night's rest.

#### THE MENNONITE.

##### AMINISTRATION LAUDED AS NO MORE LAND BY CONQUEST—WILSON

Indianapolis, Oct. 28. — That "we now have a Christian man in the white house; an administration of Sabbath observance in all the departments of the government" and that President Taft's administration "represented more subversivity to the liquor interests and other bad combinations than any other in American history" were the declarations of Dr. Clarence Truie Wilson, of Topeka, Kans., secretary of the Temperance Society of the Methodist church, who addressed the National convention of Methodists men here this afternoon.

Dr. Wilson declared that Ex-President Taft waited until the last minute when he hoped there would be no time for reconsideration, before vetoing the Webb liquor bill and said that his administration "went down to defeat beneath an avalanche of indignant protest, such as never has been duplicated in the United States."

"A great Christian leader is secretary of state now," continued Dr. Wilson. "Our former secretary of state used to send out letters to all American consuls notifying them of brewers' conventions and ordering them to investigate and see what they could do to increase the exportation of American beers to their country. William J. Bryan will never do that. When Mr. Bryan calls the representatives of the nations around his hospitable board he serves the same kind of grape juice, which was used in Palestine in the days of Jesus."

Dr. Wilson said under the present administration all grog shops have been closed in the Panama zone and the battle ships of the navy forbidden to carry alcoholic liquors on board. He declared the cause of temperance had received a great uplift.

##### EUROPE WILL AWAIT ACTION OF UNCLE SAM

Washington, Oct. 28. — It was officially announced by Secretary of State Bryan this afternoon that Germany, France and Great Britain have agreed to defer all action in Mexican affairs pending an official announcement of this government's policy. The request that the powers defer all action was made to the three governments and it was agreed by them that until the United States has outlined a definite policy they will take no steps to muddy the situation.

##### U. S. STEEL CUTS TWELVE MILLION DOLLAR MELON

New York, Oct. 28. — Earnings of the U. S. Steel corporation for the third quarter of calendar year issued today, showed a marked decrease, compared with the preceding quarter, but are far in excess of the corresponding quarter in 1912.

Exclusive of interest on outstanding bonds of subsidiary companies' earnings were \$40,931,531; total income \$38,450,400. These figures are from \$20,000,000 to \$3,000,000, under last estimates, and compared with \$43,721,633 and \$41,200,813 respectively, for the June quarter. The gain in earnings and total income over the third quarter of last year amounts, in round figures, to \$8,350,000.

The usual dividends were declared: 1 1/2 per cent. on the preferred shares and 1 1/4 on the common, involving an outlay of \$12,638,700.

Mobile, Ala., October 27. — President Wilson announced to the world today that the governing motive of the United States in its relationships with the countries of this hemisphere would be "morality and not expediency."

"I want to take this occasion to say," he declared, "that the United States will not again seek to secure one additional foot of territory by conquest."

The president in a speech before the Southern Commercial Congress, delivered a veiled attack on what he termed "the material interests" that had influenced the foreign policy of some governments in their relations with the nations of Latin-America. Though Mr. Wilson did not mention Mexico as the afflicted country, he devoted his entire speech to a description of the degrading influences which foreign concessionaires had had on the internal affairs of some of the Latin-American countries.

##### Influence in Mexico.

With the Mexican situation uppermost in the President's mind at this time his address was interpreted as an arraignment of those financial influences which it has been charged have in some cases obtained recognition for the Huerta government.

The president declared that it would be the duty of the United States to assist the nations of this hemisphere in an "emancipation" from "the material interests of other nations," so that they might enjoy constitutional liberty unrestrained. The president spoke extemporaneously.

##### FOUR UNDER KNIFE FOR CURE OF CRIME

Chicago, October 24. — In an endeavor to eradicate criminal tendencies in two men and two children, all under charges in the circuit court at St. Joseph, Mich., Dr. E. H. Pratt operated on each of the four yesterday.

The operations were performed at the instance of Judge George W. Bridgman, of the Michigan court, who has announced that he would not sentence any one convicted of moral crimes to penitentiaries or insane asylums until the knife has had an opportunity to regenerate the mind affected.

Dr. Pratt said that the operations would not destroy any organ or function of the mind or body, but merely would remove abnormal conditions affecting nerve centers.

##### CHURCH COUNCIL VOTES FOR NEW CONSTITUTION

Kansas City, Oct. 25. — The national council of the Congregational church today swept aside all opposition, and by an overwhelming vote adopted a new constitution, containing new statements of doctrine and other radical changes in church policy.

Among the more important provisions of the new constitution are: One for the appointment of a general secretary to serve the churches in an advisory capacity, one providing that the national council shall in the future meet every two years instead of every three years, and an increase from the present assessment of 3 cents a member a year to 4 cents.

##### ROOSEVELT MAKES SPEECH AT RIO DE JANEIRO

Rio de Janeiro, Oct. 24. — Relations between North and South America are certain to become much closer in the future of the twentieth century as the development of North America was the most striking growth feature of the nineteenth; the only desire of the United States towards its neighbors of the western world is to see them stable, orderly and prosperous—such are the highlights of Theodore Roosevelt's first speech in South America, delivered today at the government university here.

Every American nation, Colonel Roosevelt said, had reason to congratulate itself upon the stability and prosperity of its sister nations. Any country, he continued, whose people conducted themselves in table and orderly fashion could place among its assets the hearty and practical friendship of the United States. Chronic wrongdoings, however, might eventually in America, as elsewhere, intervention by some strong and stable civilized nation in the exercise of an international police power.

"Such a duty," asserted Colonel Roosevelt, "is thankless, irksome and unpleasant, whether it be performed by England, France or the United States; whether in Algiers, in Egypt or on the Isthmus of Panama. And therefore we all hail with delight the advent to real power of such nations as Brazil, the Argentine and Chile."

##### NOT ONE OF THE 284 MINERS CAUGHT BY EXPLOSION ALIVE

Dawson, N. M., Oct. 26. — The bodies of Mine Superintendent William McDermott and Henry P. McShane, the young man from New York, were recovered tonight in the fourth chamber north in mine No. 2, of the Stag Canon Fuel company. Both bodies, with sixteen others, were buried under tons of debris.

Positive knowledge was had tonight that not one of the 284 miners caught in the explosion, remains in the mine alive. Late today the entire workings had been explored.

##### BATTLESHIP FLEET ON WAY TO MEDITERRANEAN

Hampton Roads, Pa., Oct. 25. — Messengers bearing the dignity and power of the United States, nine great battle ships took their leave today of the shores of America for the Mediterranean. Grim in the dull gray paint of their sea cloaks, the ponderous war machines nodded a farewell on the swelling tide of Hampton Roads, while the captains of the fleet, headed by Rear-Admiral Charles J. Bagder, received their instructions and farewell from Assistant Secretary of the Navy Roosevelt.

##### VOLTURNO IS SUNK.

Lizard, England, October 27. — The burned steamship Volturmo was sunk on October 17, according to the Dutch tramp Charlois, from Sabine Pass, which passed here today. The captain of the Charlois said his men boarded the Volturmo on that day, finding the fire entirely out. They saw the bodies of several dead on the deck in the engine room. The interior of the vessel was entirely burned out, and when the Charlois's men left they opened the valves and saw the bulk sink.



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## Millennial Dawnism

(Russellism)

The Blasphemous Religion Which Teaches the Annihilation of Jesus Christ. A comprehensive and effective answer to the modern popular heresy of Millennial dawn. A convincing argument of the fallacy of this destructive doctrine.

Attractive Booklet, 10c.

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

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No. 44.

### KEEP CLOSE TO JESUS.

Dedicated to V. B. Orsborne,  
by Oswald J. Smith.  
In the wear and tear of life,  
In the thickest of the strife,  
When the hills of joy are difficult  
to climb,  
And the way is dark and drear,  
Friends and loved ones insincere,  
Just keep close to Jesus all the time.

When the waves of sorrow roll,  
Seem to overwhelm the soul,  
And you feel that life has lost its  
sweetest chime;  
There is still a ray of light  
Shining dimly through your night,  
Oh, keep close to Jesus all the  
time.

Have you victory over sin?  
Is there joy and peace within?  
'Tis because you've learned the sec-  
ret so sublime;  
You will never fall away,  
Nor your Savior disobey,  
If you keep close to Jesus all the  
time.

Do you long to win the lost  
Back to God at any cost?  
Would you turn them from a life  
of sin and crime?  
Leave a blessing here and there?  
Show the weary how you care?  
Then keep close to Jesus all the  
time.

—Herald and Presbyter.

### THE TUBERCULAR SANI- TARIUM NEAR UPLAND, CAL.

The majority of the readers of the Mennonite are, no doubt, aware of the fact that the Pacific District Conference with the sanction of the General Conference, is building a Tubercular Sanitarium near Upland, Cal. The brethren of the committee at Upland, who are looking after the erection of the buildings report that the work is progressing nicely and that the buildings may be completed by the beginning of December. During December we intend to have them furnished, and hope to dedicate the institution and have it opened for the reception of patients sometime in January.

After we had bought the land and were ready to begin with the erection of the buildings we notified the subscribers that they might pay their subscriptions. In consequence of this notification about one-half of the subscriptions were paid. Now that we are about to finish the buildings and

furnish them we should like very much if we had the remainder of the subscriptions in hand. We therefore kindly request the subscribers who have not yet paid their subscriptions to send the amount of their subscription to our treasurer, Mr. J. L. Schowalter, Upland, Cal., as soon as convenient for them to do so. Any other contribution to this work will also be gratefully received.

If there are any suffering with tuberculosis who should like to take advantage of this institution and its splendid location, they might write to Rev. J. S. Hirschler, Upland, Cal., and we will notify them at the time when the institution is completed, giving them information as to treatment, cost, etc. For the present we have arranged rooms with screen porches for eight patients. We appreciate very much the interest and kind consideration given this work since its inception and hope the Lord will richly bless it for the benefit of suffering humanity.

H. J. Krehbiel,

Sec'y. of the Committee.

### CALL TO PRAYER FOR MOSLEMS.

The great Moslem feast of sacrifice, known in Turkey and Egypt as the Bairam, falls this year on Sunday, November 9. The feast is a part of the rites of the pilgrimage to Mecca, although it is observed also in all sections of the Mohammedan world both as a day of sacrifice and as a great festival. Tradition records that Mohammed observing the feast of the atonement by the Jews on the tenth day of the seventh month had asked them why they kept the feast, and on being informed that it was a memorial of the deliverance of Moses and the Children of Israel from the hands of Pharaoh replied, "We have a greater right in Moses than they" and commanded his followers to fast also. Later when Mohammed broke off his friendly relations with the Jews, Mohammedans preserved the day, only substituting in its observance the sacrifice of animals and a feast. Mohammedans generally hold now that the feast was instituted

in commemoration of Abraham's willingness to offer up his son as a sacrifice, and maintain that the son was Ishmael and not Isaac. Apart from its religious ceremonies Bairam is observed as a great time of rejoicing and holiday.

The continuation committee of the Lucknow Conference of Christian Missions to Mohammedans suggests that the day be made this year a special day of prayer by all Christians for our brothers and sisters of Islam, that God may turn their hearts at this crisis in Moslem history and on this great day in their calendar to Jesus Christ, the Lamb of God who takes away the sin of the world, and that a feeling of compassion and kindness may spring up in the hearts of Christians toward the Moslem peoples.

Most of the missionary work among Mohammedans is carried on by the American churches, the Congregationalists in Turkey and Bulgaria and Albania; the Presbyterians in Syria, in Persia and India; the United Presbyterians in Egypt and India; and the Methodists in India. Never before were the spiritual needs and opportunities among the Moslem peoples so great.

Special intercession is asked in behalf of the Albanians. If ever a people needed the prayers of Christendom, the Albanians are that people. By decision of Europe they have been given autonomy — on paper at least. They number 2,000,000, some say 3,000,000. The majority are classed as Moslems, the rest belong to the Greek and the Catholic churches. Many of their leaders declare that as Mohammedanism was forced upon them, now they are free they will repudiate it. They have suffered so much at the hands of the Greek church they declare they will never become Greek. They so fear Austria and the Roman Catholic church that they say, Catholicism can never be their religion. They now look to Protestant England and America as their only hope.

In Persia the majority of the pupils in higher mission schools are now Mohammedans and in some of them the teachers are Christian converts from Islam,

and there is a wide open door to unhindered evangelism.

In Africa the advancement of Mohammedanism has carried the faith of the prophet south into Kamerun and the Congo Free State, and though there are still great sections of Africa north of the Congo where Mohammedanism has not yet established itself, and where the Christian church should be first with the Truth that will be last, its day should not be delayed by the Moslem deluge.

In India almost all the missions, especially those in the North, are in constant contact with the Mohammedan problem under political conditions which threaten no prosecution to the Moslem who comes to Christ.

All Christian people in their homes and in their churches are urged to remember specially in their prayers on the ninth day of November the missionaries who have gone out from the church to the Mohammedans and the great multitude of the Mohammedan people from whom the established things of the past have been shaken.

### LETTER FROM LAME DEER

Lame Deer, Mont., Oct. 13, '13  
Dear Reader of the Mennonite:

The question is sometimes disputed in some circles as to whether mission work pays. The answer to such a question, of course, depends entirely upon what standpoint one takes. From the business standpoint it may seem to be an unadventurous enterprise. From a Christian standpoint, however, there is no enterprise which brings such bounteous returns as this. For according to our Lord's estimate, one single soul outweighs all the riches of the whole world. Looked at from this standpoint, it certainly pays to invest money, time and energy in the mission cause.

But are souls saved through the preaching of the gospel to heathen hearts? Yes, we can say that the work is not in vain. The fact that we carry the names of a number of our Indians on the church roll, of course, is no evidence that their souls are saved. If, how-

ever, a noticeable change occurs in a person's life, if upon joining the church they begin to live more cleanly, become more thrifty, leave heathenish practices, obey Christ's commandments: must not such facts lead us to believe that such a one has been converted? Thank God, in spite of many shortcomings, such a visible change does take place in the life of most of our Christians.

Our Savior came not to redeem us only of sin in this present life, however, He came above all to save us from condemnation in the future life. It is in the face of death therefore that true and false Christianity is distinguished most clearly. Christianity does give even the Indian Christian the strength to face death without despair, but with a hope for an eternal life of bliss with Christ above.

On the 18th of last month one of our Christians, Nora Ridgebear, passed away. She had been suffering with consumption for a number of years. At different times she seemed to be at the point of death. In 1910 she was baptized. About a year later her husband left her, because she was not strong enough to work for him and his folks. Since then she stayed with her grandmother. Although she had to suffer considerably at times, she mostly bore a pleasant smile on her face. She often expressed the wish to leave the earth and be with her Redeemer in heaven. On the day of her death we stopped at her home on a tour to visit different families. As she wished to go with us, we took her along the rest of the way, bringing her back home only two or three hours before a fatal hemorrhage ended her life. On the way she yet interpreted for us as we explained gospel stories to some. Her relatives miss her much, yet they do not mourn as such who have no hope, for many of them are Christians, too. When her body was brought to the church, many Christians and non-Christians came to show their affection for the deceased. We too, miss her much, but are glad to know that she is now where she so much longed to be, there we shall see her again.

Last week the Indian Industrial Fair took place at Lane Deer. As all the Indians gathered here for this occasion, our co-workers from the other two stations stayed with us during the week, so that we were all together once, at least part of the time. Where one so seldom meets others of the same mind, such gatherings as these are of special value. Mornings we would gather for a devotional meeting among ourselves. To comply with the wish of our

board, a sort of workers' conference was also organized during this time. In the evenings magic lantern pictures were shown accompanied with proper explanations in the Cheyenne. In spite of the other attractions at that time, these meetings were pretty well attended, although the same pictures had to be shown more than once because of lack of variety. Such pictures are a great aid to the Indian mind to grasp the Bible stories and their applications. We are looking forward to the time when our field will possess its own lantern and slides, to have command of a greater variety of pictures and be able to show them at the different stations at convenient times. This time the slides had to be sent from Cantonment, Oklahoma, while we borrowed the lantern belonging to the government. This is necessarily connected with expense and inconvenience.

On Sunday, the 5th of October, two new members were added to the church through baptism. May they remain faithful to the end.

With greetings to all and with the request for your intercession, we remain yours in service,

A. and A. Wiebe.

#### AT THE MENNONITE HOME CHAPEL.

Chicago, Ill.

The first of September found me in Chicago for the purpose of getting a better preparation for the work to which I believe God has called me. Since McCormick Theological Seminary did not open till September 16, I was privileged to get a glimpse at city mission work in Chicago. Among the many missions in this great city there are six superintended by different Mennonite bodies.

In visiting these Mennonite missions I was deeply impressed. The work of bringing the gospel message to lost men appealed to me as one entrusted not only to other denominations, but as well to us as Mennonites.

Having met Bro. A. B. Rutt both at Berne, Ind., and at the Winona Bible conference last summer, I was desirous to see the work he and his co-workers were doing. And since my stay at the seminary it has given me great joy to be in their midst a number of times, preaching the Word twice on Sunday mornings, and giving a missionary message once to their Christian Endeavorers.

Indeed it was like home when I entered this Home Chapel. What made it so was the fervency of spirit and good will shown toward me. I felt the Spirit of God was in the people and that it was good to be there.

The Lord has certainly blessed and prospered this work. Under the leadership of Rev. and Mrs. A. B. Rutt the Mennonite Home Chapel has become a regularly organized church of some sixty members, drawn from the community in that part of Chicago. The officers and deacons are chosen out of this membership. The Sunday school has an enrolment of about one hundred seventy-five—the average attendance being one hundred forty. Prayer meetings are held every Wednesday night, Junior and Christian Endeavor meetings every Sunday. House-to-house visitations are made, the sick visited, and help dispensed where needed. The Sunday school is alive, the church members active and prayerful, and believe that they are "saved to save."

All this has been accomplished within a few years of labor in Jesus' name. Bro. and Sister Rutt are assisted by Rev. and Mrs. Sommers and the Misses Augsberger and Berry. These give their untiring efforts toward helping their fellow men nearer to God.

The object is to create a Christian community and not to simply get men started in the Christian life; but lead them on into fuller experience in Christ Jesus. The Mennonite Home Chapel is a work richly blessed of the Lord, a lighthouse to the wandering soul, and a house of praise to the believer. I have enjoyed the fellowship of these people in this place. It has been a satisfaction to me also to be with the parents of Rev. A. B. Rutt, who indeed made it pleasant for me while at the mission. As a stranger in the city these people at the Mennonite Home Chapel showed me many kindnesses, thus also manifesting the fruit of the Spirit. The people that come to worship at the Mennonite Home Chapel proved to me that the Spirit of God is working there.

My desire for this work is, that it may be richly blessed in the future, and that many shall be brought closer to Jesus through the instrumentality of the consecrated band of workers. This work is certainly an appeal to the Christian church—of which the Mennonites are a part—to keep moving in this direction and to enter open doors in the city of Chicago. My prayer is that many more souls shall be brought into the kingdom through such efforts.

P. J. Boehr.

2330 N. Halstead St., Chicago, Ill.

There are no worse thieves than those who rob us of our praying seasons.—William Gurnall.

#### SHORT BIBLE TERM.

January 5—February 17.

For a number of years Bluffton College has given a short course in the Bible during the winter months. This year a special effort has been made to strengthen this part of the work of the college, in view of the fact that soon a full seminary course will be given. There is great need in the churches and Sunday schools for trained workers. In every other field of endeavor specialists are in demand, and the church, too, must pay some attention to the question of training her workers if she is going to succeed. Bluffton is especially well located for Bible work. It is a community of church-going people. The city itself has churches of most of the leading denominations, and the surrounding community contains congregations of most of the branches of the Mennonite church.

The instructors have been especially chosen because of their special qualifications in the courses which they offer.

The course will last six weeks and if the work is completed credit will be given on the regular college courses. The time will be convenient and will suit those young people who are interested in church work but who feel that they can not spend a longer time in special preparation for their work.

#### Courses Offered.

1. Biblical Introduction, Old and New Testament.
2. Studies in the Life and Parables of Christ.
3. The Christology of the Old Testament.
4. The Book of Job.
5. Home Missions.
6. Foreign Missions.
7. The Church and the Rural Problem.
8. Mennonite Doctrine.
9. Church History.
10. Psalms.
11. Sunday School Methods.
12. Life of Christ.

#### Instructors.

The faculty list for the special term has not yet been quite completed. It is hoped to get some man of national reputation for a series of lectures on Bible study and another on Foreign Missions. The following instructors have already been arranged for however: Pres. S. K. Mosiman, A.M., B.D., Ph.D. (Halle); Rev. J. A. Huffman, B.D. (Dayton); Rev. A. B. Rutt, A.B. (Northwestern University); Rev. Albert Schumacher, A. B., B. D. (Oberlin); Rev. W. S. Gottshall; Dean N. E. Byers, A. M., (Harvard); C. H. Smith, Ph.D. (Chicago); Mrs. S. K. Mosiman, and J. P. Landis, Ph.D., D.D.

Tuition and Expenses. Owing to the additional ex-

pense involved in the special term, a small tuition fee of \$5.00 will be charged for the course. The cost of rooms in Bluffton is from 75c. to \$1.25 per week according to location and furnishing of the room. Good board can be had in clubs at from \$2.50 to \$3.00 per week. Young people from the vicinity of course will have no other expense beyond tuition and perhaps a few books.

#### Explanation of Courses.

I. Courses given by J. A. Huffman.—(a) Biblical Introduction, including Old and New Testament. (b) Studies in the Life and Parables of Christ. (c) The Christology of the Old Testament. (d) The Study of the Book of Job.

II. Courses given by A. B. Rutt. Modern Missions.

III. The Church and the Rural Problem. Instructor, Albert Schumacher.

IV. Mennonite Doctrine. Instructor W. S. Gottshall. Mennonite young people especially need to know something about the great truths for which the church stands, in order that they may intelligently answer for "the faith that is in them."

V. The Psalms. Instructor, S. K. Mosiman.

VI. Sunday School Methods. Instructor N. E. Byers.

VII. Church History. Instructor C. Henry Smith.

VIII. The Life of Christ. Instructor, Mrs. S. K. Mosiman.

#### Other Courses.

There will be other lectures by eminent men whom we hope to secure for a part of the time of the special term. Thus far we are able to announce President J. P. Landis Ph. D., D. D. of Dayton Seminary for one week. Among his lectures are the following:

- (1) The Young Man of Nazareth.
- (2) The Divine Book.
- (3) The Greatest Work in the World.
- (4) The Ministerial Office.
- (5) The Triumphs of Christianity.
- (6) The Gospel Message of Our Times.
- (7) Science and the Bible.
- (8) The Unity of the Human Race.
- (9) The Antiquity of the Human Race.

Full announcements will be sent later to all who are interested. It is hoped that ministers will bring this work to the attention of their churches and send the college a list of the names of prospective students.

#### Middle District Conference Turns College Over to New Board.

The Middle District Conference at its session at Summerfield, Ill., passed the following resolution:

Resolved that the Board of Trustees of Central Mennonite College be authorized to transfer or merge Central Mennonite College with Bluffton College, and that all property, real estate,

buildings, endowments, annuities, notes, wills, deeds and any other assets that may belong to said Central Mennonite College to the Board of Trustees of Bluffton College to carry out the object specified in its charter which it is understood covers the objects of Central Mennonite College together with objects specified in the charter of Bluffton College.

This action on the part of the Board of Trustees of Central Mennonite College closes the preliminaries which were necessary in turning the school over to the new board representing the five branches of the Mennonite church. The new board now can take control. Central Mennonite College has passed the first milestone in its development and will henceforth be known in its enlarged capacity as Bluffton College. The few necessary formalities in consummating the transfer will be arranged for in the near future.

#### The Enrollment.

The entire number of different students enrolled in the different departments of the college is one hundred and thirty. This is a substantial increase over last year and augurs well for the future of the college. The short course in Agriculture which opens November 4, and the short Bible course to be given after the holidays will increase this number greatly. A number of students have already arranged to attend these special sessions. The fact that such an increased attendance has been secured with practically no soliciting during the summer is a criterion of what may be expected next year when the work of the college and its aims will be much better known among the various co-operating branches of the Mennonite church. We can still accommodate more students, and there are still a large number of young men and women who ought to be in school taking courses in Bible, College, Academy, Music, Agriculture or Business.

#### Generous Donations.

That the friends of Bluffton College have faith in its work and in its prospects for the future is shown by the way they are remembering the institution by liberal gifts. Since school opened in September over \$17,000 have been donated. This has all come from five parties. It is such practical faith as this that urges the authorities of the college to do their very best in giving our young people the best educational advantages possible.

#### Christian Associations.

In former years when the number of out-of-town students was smaller and for the most part limited to members of the one branch of Mennonites that has well organized work for young people in Bluffton, it was not considered advisable to conduct much special work for students at the college. With the changed conditions it seems very desirable to thoroughly organize the students to actively all of their number in active religious work, and create a strong religious atmosphere for the college. Steps have been taken to organize a Young Men's Christian association and a Young Women's Christian association. They will conduct religious and missionary meetings, Bible and mission study classes, aid new students on entering college, find employment for those needing work for self support and do everything possible to win all students for Christ and develop strong Christian character, prepared for service.

#### A HERO.

Toots, a fox terrier, once saved a passenger train on the Lackawanna Railroad from being wrecked near Bloomfield, N. J.

The crossing tender, in addition to raising and lowering the gates, was required to attend to the switch there being only a single track from Bloomfield to Montclair. On the day in question, a west bound train was approaching, and the gateman dropped his red flag and ran to throw a switch. At the same time an east bound passenger train was rounding the crossing.

Toots, who had spent much time around the flag shanty and who was familiar with the duties, seized the flag in his teeth and ran up the track. The engineer saw the danger signal and stopped his train just in time to prevent a collision.

Toots died recently at the advanced age of fifteen and was buried with honors.—Our Dumb Animals.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

To Ministers 75 cts.

#### Marriages.

Wambold—Peterman.—On Friday, Nov. 31, 1913, at the home of the pastor, H. W. Shelly, 203 Whicken Ave., Quakertown, Pa., Miss Sadie S. Peterman was married to Grover C. Wambold, both of Quakertown, Pa.

#### Contributions.

For Foreign Mission in October. From Berne, Ind., from mission box of the congregation, \$12.55; birthday gifts, \$1.36; tenth from a

friend of mission, \$5; tenth from F. \$10; Frieda Springer, \$20; Helene Liechty's Bible class for J. H. Langewalter's study course, \$50; Bethel church, Fortuna, Mo., \$19.43; Herold church, Bessie, Okla., \$17.80; F. Luella Krebich, Niagara Falls N. Y., \$5; Mennonite church, Hillsboro, Kansas, \$27.86; Christian church, Moundridge, Kans., \$15.25; Mennonite church, Okarchee, Okla., \$8.60; Bethel College church, Newton, Kan., \$18.30; S. S. festival, near Escondido, Cal., \$18; Ebenezer church, Mt. View, Okla., \$18.25; friend of mission, Newton, Kans., \$100; First Mennonite church, Allentown, Pa., \$25; Mennonite church, Bowmanville, Pa., \$6; Mennonite church Paso Robles, Cal., \$6.15; S. S. Johannestadt church, Hillsboro, Kans., \$52.70; mission society, Pulasky, Iowa, \$40; S. S., Tabor church, Gossels, Kans., \$15; mission society, Summerfield, Ill., \$20; Middle District Conference, Summerfield, Ill., \$16.02; do., remainder of collection, \$21.51; S. S. Christian church, \$38.76; S. S. Hoffnugsfeld church, Moundridge, Kans., \$19.50; S. S. Upland church, Cal., \$13.82; Swiss church, Bluffton and Pandora, O., \$200; Henry H. Stucky, Grabbill Ind., \$40; Bergtal church, Pawnee Rock, Kans., \$13.60; Berne, Ind., mission box, \$6.45; birthday gifts, 75 cts.; tenth from a friend of mission, \$12.25; Salems-Zions church, Marion, S. D., \$50.00; Y. P. S., Pratum, Ore., \$3.50; S. Mennonite church, Newton, Kans., \$13.34; Bible conference, Richfield, Pa., \$24; West Swamp church, Quakertown, Pa., \$42.64; S. S. ditto, \$1.46; Bethany church, Quakertown, Pa., \$13.85; Flatland church, Quakertown, Pa., \$14; Saxon church, Quakertown, Pa., \$5; collection at mission festival, Winkler, Man., \$27; First Mennonite church, Newton, Kans., \$185.

#### Treasury for Special Gifts.

Tosua P. Stucky, Moundridge, Kan., for H. J. Brown, China, \$25; Y. P. S. Donnellson, Iowa, for G. A. Linscheid, \$5; girls' society, Moundridge, Kans., for "Joseph," India, \$21; D. A. Vogt, Pratum, Ore., for "Simon" India, \$40; mission society Friedensberg church, Avon, S. D., for H. J. Brown, China, \$50; Y. P. S. Upland, for Bible woman in Champa, \$15; sewing society, Upland, Cal. for Bible woman in Janjgir, \$15; T. A. Sommer, Berne, Ind., for A. C. Funk memorial, \$10; ditto, for church in Champa, \$10; Jacob Snyder, Roaring Springs, Pa., Bible woman in Champa, \$2.

#### Treasury for Christmas Gifts.

Sewing society, Geary, Okla., for India, \$10; Marie Regier, Elbing, Kan. for India, \$10.

Gratefully acknowledged, Gustav Harder, Treasurer. John G. Regier, Asst. Treas.

#### General Conference Treasury.

Friedenstal church, Tampa, Kans., \$8; Christian church Moundridge, Kans., \$14.65; Geary, Okla., church, \$5; D. D. King, Fortuna, Mo., for statistics, \$3.75.

Gratefully acknowledged,

C. F. Claassen, Treas.

"The Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

To Ministers \$1.50



## The Mennonite.

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Berne, Indiana.  
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## Editorial.

### THE PASTOR A LEADER.

Sometimes a congregation thinks the pastor ought to do all the work that is to be done in the church. Especially is that the case, when for the first time a congregation calls a minister and promises to pay him a salary, so that he can live of the gospel, as Christ Himself said: "For the laborer is worthy of his hire." Luke 10:7.

The pastor ought to lead his flock. He is an officer who directs his men, not does all the fighting himself. The more the Lord blesses the work and the prayers of a pastor, the more he will succeed in putting others to work. Moody said once in a sermon which we heard in Cleveland: "The man who puts ten men to work is worth more than the man, who does the work of ten men."

It is God's grace and wisdom which enables a pastor to interest and enthrall his members to be willing to work with the Lord and for the Lord in His vineyard. The pastor who truly loves his congregation will train his workers in Sunday school and Young Peoples society and for Sunday school and Young Peoples' society. Nothing gives more pleasure to the pastor than to see his members work gladly and efficiently.

This requires work on his part, for he has to teach his members how to use the Word of God, not only for their own edification, but for the edification and training of others. When the workers know that they have in their pastor always a sympathetic, willing and able advisor, teacher and leader, they will not be so easily discouraged and disappointed, but will prayerfully, diligently work and try to accomplish whatever the

Lord may give them to do.

When the pastor knows that he has a praying, willing band of workers ready at hand, he himself will not be as easily discouraged. Besides the promise of our Lord, that He will not leave us, nor forsake us, the knowledge and assurance that many of his members pray for him is the greatest help for the often discouraged minister of the Lord.

We might ask: how can a minister lead his congregation? and the answer would be: by his example and his word. He will try to train his workers by the Word of God in the Sunday school and the Young Peoples' society. These being the natural opportunities for him, though a religious school, a catechumenal class or a teachers' meeting, may afford him other opportunities to influence or train his workers.

A trained minister will be generally willing and anxious to train others for the work. He will lead, but others must follow. The most efficient pastor is the one who is able to interest and train most people for the work of his Master.

v. d. S.

## Correspondence.

Moundridge, Kan. Dear Mennonite:—At our last semi-annual meeting a resolution was passed, to hold a series of meetings sometime before bad weather sets in. The Lord willing, these meetings will begin next Sunday, Nov. 2, and continue through the week. Bro. P. H. Richter, of the Tabor congregation, will have charge of the meetings. May we expect great things from God during these meetings and may it please the giver of all good, to grant us rich blessings. The choir has been busy for some time preparing special music for these meetings.

Our Sunday school will celebrate Christmas with an appropriate program, preparations for which will begin shortly.

We are having unsettled weather at present. After the exceedingly hot summer, we now have sufficient moisture. Wheat goes into winter in splendid shape.

With love,

Bernard S. Krehbiel.

**Our New  
Book Catalog  
for 1913—14  
is now ready, will mail it free  
to anyone who will ask for it.**

Mennonite Book Concern,  
Berne, Indiana

## THE MENNONITE

### REPORT OF THE SUNDAY SCHOOL AND Y. P. S. CONVENTION,

Held in Connection with the Middle District Conference at Summerfield, Illinois, Oct. 15, 1913.

The convention opened at 9:30 o'clock by a few selections of song and brief prayer by Mrs. Bixel, Mrs. J. B. Baer, Mr. Amstutz and J. F. Lehman.

The president, J. J. Kennel, not being present, Fred Krehbiel was elected to conduct the meeting.

The report of the last meeting was read by the secretary, and approved.

The following committees were appointed by the president:

Resolution Com.—W. S. Gottschall, J. F. Lehman, Adolph Pletscher.

Nominat. Com.—P. R. Schroeder, C. C. Sommer, W. S. Shelly. The program was very well carried out, and able discussions followed each topic.

Miss Moser had a theme written on the first topic, which was read by W. S. Gottschall, and is to appear in our church paper.

While discussing topic No. 4, "In What Way Can the Older Sunday School Workers Maintain the Interest in Sunday School?" an inquiry was made as to how many Sunday school workers present today have been in the Sunday school twenty-five years. Thirty-three signified it by rising while the audience sang to their honor, "O for a Thousand Tongues."

We also had the pleasure of listening to a duet by W. S. Gottschall and John Schneck.

The following resolutions were read and adopted:

1. Resolved, that we urge upon our Sunday school workers to keep in mind the chief aim of the Sunday school by working for the salvation of souls and the fostering of Christian faith and character.

2. Resolved, that we call special attention to a former resolution recommending Teacher Training classes in all our Sunday schools and express the hope that every Sunday school of this Conference will report of having such a class at the next convention.

3. Resolved, that this convention is hereby in sympathy with all legitimate movements for the abolition of the liquor traffic, and urges every one to fall in line and in and out of the Sunday school in word and deed to help to bring about the desired result, and that we recommend that every Sunday school of this district send a delegate to the Columbus convention

in November, 1913.

4. Resolved, that in view of the fact that so many are ignorant of our mission work and that there are many in every community that might be gathered into our Sunday schools and Y. P. S. and churches, that we urge upon our Sunday schools and Young Peoples societies to engage in more definite missionary instructions, and activities.

5. Resolved, that we express our gratitude to God and the participants at this convention, especially the good people of Summerfield by singing Hymn 263, vs. 1 and 2 in "Make Christ King."

The following officers were elected:

Chairman, Aldine Welty, Pandora, O.; German secretary, Bessie Sprunger, Berne, Ind.; English secretary and treasurer, Edna Kennel, Trenton, Ohio; program committee, Fred Krehbiel, Donnellson, Iowa, Charles Rickert, Wadsworth, Ohio, J. P. Boehr, Sterling, Ohio.

Resolved, that the reports be sent to the church papers for print.

The meeting closed by singing, "God be with you till we meet again", and prayer by P. R. Schroeder.

The convention was well attended and a great interest was taken in the work. We hope this convention will be a help to the Sunday school and Y. P. S. workers.

Lovina R. Garber,  
Secretary and Treas.

### REPORT OF THE MEETING OF THE LADIES' MISSIONARY SOCIETIES,

Held at Summerfield, Ill., Oct. 14, 1913, at 7 p. m.

The services opened by singing the hymn: "Wirke für den Meister," after which the president, Mrs. J. B. Baer, read a Scripture passage and lead in prayer. In her address she emphasized the great opportunities for the women in mission work.

A quartet from Summerfield, Ill., then sang the song, "Send the Light."

Next followed a reading by Mrs. Eldine Welty, from Pandora, Ohio.

Then an essay was read by Mrs. D. C. Bixel from Bluffton, Ohio. Her topic was, "Making Use of Our Opportunities."

A Duet by the Summerfield (Ill.) society was now rendered. Next followed a paper, read by Mrs. J. M. Regier, Versailles, Mo. Her topic was, "Moslem Children."

After this an essay was read, sent in by the Trenton (Ohio) society.

Then a quartet from Versailles,

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Mo., sang the song, "Speed Away."

Next a declamation was given by Adda Baer, Summerfield, Ill., entitled, "Das sterbende Chinesenkind nicht umsonst."

Another essay was read, sent in by the Dalton (Ohio) society. The topic was, "Why the Societies of this District Should Do More Aggressive City Mission Work."

Then the Summerfield (Ill.) society's choir sang, "Bravely Do Your Part."

After the song an essay was read, sent in by the Noble (Iowa) society. The topic was, "Tithing."

Mr. Walter Ruth now sang the solo, "Jerusalem."

After J. M. Regier gave a short address the meeting was now open for general remarks.

The following brethren participated: P. R. Schroeder, J. F. Lehman, W. S. Gottschall and Bro. Amstutz.

A collection then was taken which amounted to \$40.65.

The meeting closed with a song after which J. M. Regier led in prayer.

The whole program was very encouraging. Our prayer is that we all may be inspired to do more in the coming year than we have ever done before.

Mrs. J. M. Regier,  
Engl. Sec'y.

### REPORT OF THE S. S. CONVENTION OF THE EASTERN DIST. CONF.,

Held in the First Mennonite Church, Philadelphia, Oct. 18, 1913.

The convention was opened by devotional exercises, led by the Rev. J. W. Schantz. In the absence of the superintendent of the Sunday school of the First church,

Rev. N. B. Grubb welcomed the visitors. In the course of his remarks Rev. Grubb said, "While it has been claimed that the first Sunday school convention of any branch of the Mennonite church was held by the Old Mennonite Brethren in Canada in 1890, our convention preceded that by fourteen years, the first one being held in the First Mennonite church at Philadelphia, October 2, 1876. It also preceded that of the Mennonite Brethren in Christ, their first convention having been held in 1888.

A short business session followed, and the morning's program closed with a song service.

The afternoon session opened with a short song service. The first topic to be discussed was "The Sunday School Superintendent"; (a) Qualifications and Preparation; (b) His Activities and Responsibilities. The first

part was treated by O. W. Berky, Hereford Sunday school. Dr. Berky discussed the superintendent's qualifications from three standpoints, physical, mental and spiritual. No one should be put into this office too soon, but should serve a sort of apprenticeship before becoming superintendent. The second part was discussed by Rev. Victor Boyer, of Allentown. His activities should consist of providing teachers, appointing committees, keeping personal records so as to know just what is becoming of each member of the school. He is responsible for the kind of teaching done in his school, he should promote peace and harmony and be the executive head of the school. A very interesting discussion followed.

After a solo by Miss Helen Hoover, of Philadelphia, the topic "Should There Be Doctrinal Teaching in Our Sunday Schools; if so, What, and to What Extent?" was taken up. As Rev. H. G. Allebach could not be present, the paper, prepared by him, was read by Rev. J. W. Schantz. The writer is of the opinion that in these days of religious controversy doctrinal teaching would be profitable. The discussion was opened by A. A. Moyer of the Second Mennonite Sunday school of Philadelphia. It was followed by a general discussion, in which many expressed sentiments favorable to the introduction of doctrinal teaching in the Sunday schools of our Conference.

Mr. S. M. Rosenberger read a report of the Zurich convention, prepared by Mr. Aussenman, of the First Mennonite Sunday school, who attended the World's Convention last July.

After the report of the nominating committee had been received, the afternoon session closed with singing and prayer.

The hour preceding the evening session was pleasantly spent in a social way. A program consisting of readings, solos and quartets, was rendered under the auspices of the Young Men's and Young Ladies' Bible classes of the First Mennonite Sunday school, a feature which added greatly to the enjoyment of the visitors.

The evening session opened with singing and prayer, and after a selection by the male quartet of the First church, the reports of the committee on resolutions and the auditing committee were received. The first topic for discussion was "Teacher Training" by Jacob Landis, Souderton Sunday school. Mr. Landis brought out the fact that Bible characters received preparation for their work. The course of study prepared for

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the training of teachers gives the best methods of teaching and also presents child study. Mr. A. S. Bechtel, of the First Mennonite Sunday school, opened the discussion, and much valuable information relative to the organization and work of a class was given by him.

A solo by Miss Ada Mae Landis, of Quakertown, was followed by an address by Prof. Calvin O. Althouse, of the Central high school of Philadelphia. His subject was "The Bible School—A Man's Job", and he took the 23rd verse of the 104th Psalm as the basis of his remarks. Prof. Althouse said, "The Bible school is a task large enough to demand the best of a great intellect. It is not only a task that is worth while, but it is a work that demands an enduring service."

The convention closed with singing and prayer, all present feeling a deep sense of gratitude to the members of the First Mennonite Sunday School, whose kind hospitality contributed in so large a measure to the success of the convention.

May Moyer, Sec'y.

### THE ACTIVITIES AND RESPONSIBILITIES OF A SUNDAY SCHOOL SUPERINTENDENT.

By Rev. Victor O. Boyer, Pastor of the Allentown (Pa.) Mennonite Church.

The superintendent is, without a doubt, the most important officer of the Sunday school. While his responsibility is not the greatest, that of the teacher being greater, nevertheless the burden of the responsibility of making the latter possible rests with him.

Many of the readers may not agree with me in this statement, but, after years of careful study and actual experience gained as superintendent of a fully organized school enrolling a thousand members, which position I relinquished to take up the office of preaching, I am sure that, after due deliberation, this statement will be accepted. During the thirteen years' experience as superintendent the writer has had many opportunities for observation and the lessons he learned during that time, touched upon in a general way might be presented for the help of those filling this important office, but it is not proposed to write only in generalities, we will therefore refrain from generalities and deal with particulars.

To define a particular superintendent's activities depends upon personality. We must be guided by his tastes and temperament. One superintendent may feel that

his activities should be directed along one channel or phase of Sunday school work, while another, viewing his work from another standpoint or angle, might specialize along another line; but the ideal superintendent is not a faddist. We will therefore at once drop the faddist from our consideration.

The superintendent should be a full rounded and well balanced man. During his incumbency of office many things are certain to come under his observation that escape the eyes of others, but must be solved by him instantly.

The first qualification of the superintendent is activity. Seeing and acting are his business. His duty precludes him, if he would be an ideal officer, from regularly teaching a class. During a brief session of the school, one hour in seven days at most, he must have a thousand eyes to see and ears to hear or he is doomed to failure. Therefore, while the school is in session, his activities should be confined to observing closely all that is being done. He should see that each teacher is put to work with a class most congenial to both the teacher and the one who is taught. Much of the failure in Sunday school work may be traced to the failure on the part of the superintendent to attend to this detail or to the circumstance compelling the doing of "the best we can" because of lack of proper teaching material.

Another important matter to be considered is the selection of teachers. Should it be left to the superintendent altogether? We think so. No end of trouble has come to many schools which otherwise might have flourished because the rule was broken by permitting classes to select their own teachers or permitting other officers, or even the pastor, to do so. To deprive even the pastor of part in such a selection may be a rather sweeping procedure, but, we are speaking of an ideal superintendent and an ideal one takes into consideration the psychology of the scholars and teachers and carefully groups them in a way that will be sure to promote the order and the harmony of the whole school. An illustration of this lack of judgment is often found in the misplaced teachers and scholars who so often contribute so much toward the failures common in schools. The superintendent should not place pupils together in a class where there is too great a difference in their ages. Children of ten should not be grouped together with pupils of fifteen, etc.

The activities of the superintendent

tendent as head of the school should include the procuring of information concerning the scholars in their private life. He should know their record of attendance whether it be regular or irregular. In this way he may intelligently assist both scholar and teacher. Many of the scholars sometimes appear to be indifferent to the school and its work because of the fact that they do not attend every Sunday. Many a scholar has often been discouraged, if not wronged by simply having his irregular attendance noted without ascertaining the reason why it was so. The writer has found many such scholars to be more loyal to the school and positively more attentive than many who were more regular in coming to its sessions. They had a sincere desire to know all about the way of life and missed no opportunity to improve the same when occasion gave them the chance. Their frequent or occasional absence was not for the want of an inclination but for lack of time, circumstances in the home life or employment which kept them at work when they should and might have been in the school. We might cite many cases which came to our notice in which some were compelled to wait upon afflicted parents, brothers, sisters or friends and we could tell of many acts of mercy and heroic self-sacrifice, but we must refrain from doing so because the lack of space limits us.

But cases, such as these, are the exception and not the rule. The superintendent should keep a record of every scholar. He cannot deal with the problems presented by such cases and others unless he does so. His activities should also include the appointing of all committees into whose charge he should place the various phases of the school work and they should always be familiar with his designs, motives and plans in regard to their particular part of the work. He should therefore be an ex-officio member of every committee, if not an actual member, not with the idea, however, to impress upon the committee the importance of his office and frightening them with his authority, but to show a genuine interest in the affairs of the school and the work and progress of the committee to whom the work has been referred for consideration and action.

As a final consideration, let us take up the matter of the superintendent's responsibility. We have made the assertion that his responsibilities are not the greatest; that of teaching being greater, yet, in a large measure he must give an account of the things be-

ing taught and assume responsibility for them. He cannot, of course, be held accountable for every word uttered by the teacher to the scholar, but in a general way he should know just what the teacher teaches and should, as far as possible, correct the errors and raise the teaching standard when it falls below par. Here he will find his greatest responsibility and his heaviest burdens. To solve these problems will require all the grace of God he can command and all the assistance his pastor and co-workers can bring him. If he fails to measure up to his responsibility, the chief aim and end in the Sunday school work, the salvation of souls, may meet with failure. His responsibilities are not fully met and discharged until he has done his utmost not only to promote peace and harmony as well as to conduct the opening and closing of the school and supervise its business. He must never cease his efforts or regard his tasks fulfilled until every one has been made to feel that his sincerest wish and best endeavors have been to lead those under his care to Christ and to bring them into church membership as his devoted followers. To accomplish this effort he has the fullest right to demand support in carrying out his plans and fulfilling the requirements of his office.

#### NOTES ON THE C. E. TOPIC Temperance Facts and Figures.

November 16.

1 Kings 20:1-21.

Recently there died a man said to be worth fifty million dollars, made in the manufacture of liquor. Figure how many drinks at 5 cents a drink that represents. If, for every fifty drinks, and this is a very conservative estimate, someone became intoxicated, you would find 20,000,000 of persons drunken and so unfitted for daily duties and robbed of their right mind. Many of them committed crimes, while in this condition, most of them became poorer, some were reduced to poverty, others to want. With them there were faithful wives compelled to live a life in a hell upon earth, children went hungry or without clothes or shelter. Many innocent ones suffered or died because of this stuff. Men went to prison for it, women sold their virtue, and slaves, more hopeless than any bondage, were doomed to despair. But this \$50,000,000 only represents the business that one man controlled. There is still so much of it in operation that had this one man suddenly closed his plants there would have been so little of the stuff taken away that the drinking public would

scarcely have noticed it. Multiply these twenty million drinks many times before you decide that you really appreciate the meaning of this manufacture of deadly body and soul destroying stuff. And yet there are Christians who do not concern themselves very much about suppressing the curse! Indeed, one may find one now and then who defends its use in moderate quantities. How can it be used in moderation when there is enough of the stuff turned out every week to float the entire United States navy? How can a single drop be tolerated when a very little may make a ferocious beastly criminal of one or a beggar of another and utterly ruin his body and lead his soul to destruction?

The defenders of liquor say that the taxes they pay for the right to make and sell the stuff keep the government from becoming bankrupt and pay the public debt. With prisons, poor-houses, asylums, homes, policemen, courts, jailors, doctors and lawyers to pay the public government comes out at the shortest end of the bargain. Abolish liquor and most of the things mentioned in the list will either be abolished or their use so much decreased that their cost will be of no consequence.

But, aside from money consideration there remains honor, purity, moderation, love, self-respect and many other things more precious than gold which drink destroys.

#### NOTES ON THE SUNDAY SCHOOL LESSON.

November 16.

The Death of Moses.

Deut. 34:1-12.

Golden Text:—Precious in the sight of Jehovah is the death of His saints. Ps. 116:15.

The life of Moses divided itself into three periods. The first was spent in Egypt, getting all the world had to give him that was needed for his career of great leadership. The second was spent in meditation in the desert, learning to patiently wait upon God and the last period was spent in active service using to advantage all that he had acquired in the two previous periods. We now come to the completion of the last period. Most men think their life's activity is over at the time when Moses first took his up. His great age is to be accounted for by three reasons. 1. In that time people lived without wasting their energies and destroying their vitality in fast living and excitement. Their fare was simple and the greater part of their years was spent in the quiet life of a herdsman. 2. At that period of the world's history it was a common

thing to attain to great ages. 3. The Lord prolonged the life of Moses until his work was completed. No one need pass out of this world before his work is completed if he lives as God directs and in accord to laws of nature which God has wisely ordained.

Moses had failed once, and because of it he missed the realization of his life's hope. If one sin by so great and good a prophet as he deserves so great a condemnation, how much more do our sins deserve harsh judgment? But we are living under grace. Christ died to save us from sin's awful punishment. Even in that time God showed His mercy to Moses. He left him see the land. Five hundred years later He permitted him to enter that land from which he was barred in life. It was then to enjoy the greater glory of being present with Christ in the transfiguration.

Moses, being so much greater and better than his fellow Israelites, was a lonesome man in life. It was fitting that he should die with no eye but God's to behold his end. To bury him in an unknown grave was a wise provision of God. It prevented his grave from being made a shrine. There is not much to be gained in making too much of the place where men's bones rot. We are to think of the saints, not as dead, but as being in heaven.

We notice that his death was an occasion for a period of great mourning. The people who did not obey him and rebelled against him while living, were all ready to mourn for him when he died. Why do men make the same mistake over and over again and mourn for the dead and disregard the living? It is better, always to prove one's love to a living friend by sympathy and help, than wait until that one's work is done and bring offerings of flowers to his coffin.

Joshua succeeded Moses. He did not take the place of Moses; he never could have done that, but he did fill his own place rightly. The tasks of Joshua were different from those of Moses and he proved himself equal to them. The name Joshua is significant. It means a savior and is symbolical of the captain of our salvation, Jesus, the Savior. Three things fitted Joshua for his labors: (1) The spirit of wisdom given by God was upon him. (2) He had been ordained to his position by the laying on of the hand of Moses. (3) He possessed the necessary qualifications for energetic leadership. The spirit, separation and qualifications are required of all who would do God's work. Everyone may possess a measure of all three of these.

### News of the Week.

#### MORAVIAN COLLEGE DESTROYED BY FIRE

Bethlehem, Pa., Nov. 1.—The main building of the Moravian college and theological seminary known as Comenius Hall was destroyed by fire. The loss is believed may reach about \$100,000 on the main building.

#### TAMMANY REBUKED

New York, Nov. 4.—Fusion carried New York city today electing John Purroy Mitchel mayor by approximately 75,000 plurality and retaining control of the important board of estimate by a safe margin.

New York, Nov. 4.—Election returns at a late hour tonight showed a complete triumph for the democrats in Massachusetts where a governor and state ticket were chosen in a four-cornered fight, the selection of democratic governor and state ticket in Virginia, without contest; the ascendancy of fusion over Tammany in New York city, with indications of republican victory for the New York assembly and judicial ticket and a close fight for state ticket in New Jersey, where President Wilson and administration forces fought to elect James J. Fielder to the governorship. In Maryland, a democratic senator was chosen.

#### NO ULTIMATUM SENT TO MEXICO.

Washington, Nov. 4.—Secretary Bryan issued the following statement this afternoon:

"I have made it as a rule not to discuss newspaper reports concerning national matters; but the nature of the dispatches from Mexico this morning suggests a departure from the rule at this time. No ultimatum has been sent to Mexico, and it is unfortunate that the press should give credence to such a report. The harm done by speculation or even inaccuracies in regard to domestic questions is limited because the people are acquainted with the subject and can make allowances; but as misstatements in regard to international matters may lead to serious consequences I feel justified in making the above denial."

Secretary Bryan declined to discuss the use of the word "ultimatum," "note" or "advice," saying, he had no more to say than the statement itself conveyed.

Discussion of the possibility that President Wilson might again take the Mexican situation to congress in a personal address was revived in administration circles again today.

A dispatch from Mexico City last night, carried by a press association and that President Wilson had sent an ultimatum through Mr. O'Shaughnessy to Huerta demanding that Huerta vacate the presidency and that no man under Huerta's control should be left as his successor. The dispatch added that immediately on receiving the ultimatum Huerta called the foreign diplomats into conference.

The ultimatum story was accepted as true in Washington until Secretary Bryan issued his statement this afternoon, although up to the time Mr. Bryan spoke the White House had been silent on the subject.

#### MRS. PANKHURST FELT LIKE DANCING

Chicago, Nov. 2.—Mrs. Emmeline Pankhurst, the English suffragist, today stepped on equal suffrage soil for the first time and, for the first time addressed women who have the right to vote.

"I feel like dancing," she told the Chicago suffragists who greeted her. "But I never dance." She showed her enthusiasm in two speeches and in her remarks during three receptions which extended over as many hours. Mrs. Pankhurst told several hundred members of the Political Equality League that if the women of Illinois failed in their duty at the polls the fight for "votes for women" would receive a setback all over the world.

The English leader warned her hearers against party affiliation, telling them to vote for the "best man or woman and in the interests of humanity." She also advised them against militancy, saying that American women do not have to resort to violence to obtain the vote.

Mrs. Pankhurst thought the attack today on Premier Asquith by women, with dog whips, as he was driving in the country, "perfectly proper and another step in the cause for which we are fighting." Mrs. Pankhurst attended the ball of the Woman's Trade Union League tonight.

#### GIRL, HELD PRISONER, IS RESCUED BY POLICE

New York, October 31.—Josephine McLoughlin, a fourteen-year-old girl missing from home a week, and for whom a general police alarm had been sounded, was rescued this afternoon from a band of alleged traffickers in women, who had taken her clothing from her and kept her prisoner since the night of her disappearance.

A note imploring aid was written by the girl early today and pushed through the shutters of a window. It fluttered down before the feet of a citizen. He notified the police, who made a spectacular raid of the place and took two prisoners.

#### METHODIST MEN'S CONVENTION CLOSED

Indianapolis, Nov. 2.—The national convention of Methodist men was brought to a close Friday night with two stirring addresses by Bishop William A. Quayle, of St. Paul, and Geo. Sherwood Eddy, associate international secretary of the Y. M. C. A.

It was reported that 2,720 delegates had been registered, and that by an interchange system of using credentials, 3,200 had been enabled to attend at least one session. The 2,720 represents those who attended all of the sessions.

#### FIFTY KILLED IN WRECK OF PARIS EXPRESS TRAINS

Paris, Nov. 4.—The Marselles-Paris express was in collision tonight with another train, and seven coaches, filled with passengers were practically reduced to splinters. The wreckage caught fire.

The number of dead is estimated at between forty and fifty.

The accident occurred near Melun, twenty-seven miles from Paris. All the doctors in Melun were requisitioned and others were urgently summoned from the surrounding towns. At midnight, in addition to the dead, many injured had been taken from the ruins.

#### CONGREGATIONALISTS FINISH

Kansas City, Oct. 31.—A plea for eugenic marriages by Governor Simon E. Baldwin, of Connecticut, and an address by the Rev. Newell Dwight Hills, of Brooklyn, N. Y., on the new social obligations for the church, brought to an end last night the fifteenth triennial council of the Congregational churches in the United States.

In addition to being the largest in point of attendance, the council was one of the most important in the church's history. It adopted a new constitution, appointed a general secretary with enlarged advisory powers, brought the eight church societies directly under the guidance of the council and provided for biennial meetings.

Governor Baldwin urged the passage of laws by state legislatures that will enable ministers of religion to determine whether or not parties to the marriage contract are fit before the ministers perform the ceremony.

#### SUFFRAGETTES THROW PEPPER ON THE PREMIER

London, Nov. 1.—Suffragettes attacked Premier Asquith again this afternoon, throwing pepper on him and trying to get at him with whips as he motored from Ladbroke house to Stirling. The attack was made as the premier ran through Plean Cillage. Several militants surrounded his automobile and jumped on its steps. One of them filled the car with pepper, while another wielded a dog whip, but the lashes failed to reach Asquith's body and the police drove the women away. Asquith was unhurt and refused to have the suffragettes arrested.

#### WHITE SLAVERS IN NET.

Philadelphia, Pa., Nov. 2.—A net of steel is being drawn by the federal authorities around the white slavers of Fort Wayne and their assistants through other towns of the country. The net work, constructed by the federal agents, includes the name and record "of every prostitute in Fort Wayne and 'similar facts' as to the cadet and owner." This is part of an indexing system being compiled by the government which shows the exact status of white slavery in America.

A general round-up of panders and cadets is planned and simultaneous raids will be made by agents of the department of justice in all sections of the country such as were made in the lottery and dynamite cases some months ago.

This survey is disclosed in a paper being prepared by John H. Jordan, recently United States district attorney for the western district of Pennsylvania for the National Reform association.

#### TWO BURNED TO DEATH IN TRYING TO SAVE DOG

Chicago, Oct. 31.—Grafton Stevens, a wealthy resident of the suburb of Wilmette, and his wife, were burned to death early today seeking to save a pet dog. Returning late from the home of friends, they discovered their home, in which the dog had been locked, in flames. Both rushed in and were trapped when the roof collapsed.

Stevens, a consulting engineer, and his wife were of the same age, thirty-three. The house, valued at \$20,000, was a total loss.

#### M'MANIGAL, FREED, IS SEEKING HIDING PLACE

Los Angeles, Calif., Nov. 4.—District Attorney Fredericks today virtually admitted that Orrie McManigal, confessed dynamiter, has been permanently liberated and is now fleeing to a hiding place, where he will be safe from the enemies believed to be following him.

McManigal left the jail yesterday, accompanied by detectives McLaren. Later McLaren reappeared alone. The authorities are reticent as to McManigal's destination, but said they "want to give him a running start."

Asked pointblank if the dynamiter was free, Fredericks answered: "Maybe in a few weeks we will change our mind and allow him to stay away." Pressed further he said: "What's the use of talking about it? McManigal is now far out in the country and it would not be human to tell where he is."

#### PIKE'S PEAK HAS NOT SUNK AN INCH

Washington, Nov. 4.—The old story about the London bridge falling down is not to have an American rival in the more recent tale about the sinking of Pike's Peak. The landmark that was the goal of hundreds of caravans that crossed the plain in '49 hasn't sunk an inch, in the opinion of the experts of the United States geological survey.

The story from Denver that Pike's Peak had sunk thirty-nine feet in the last three years was exploded in a survey bulletin issued today.

"Somebody," the bulletin declared, "has simply been comparing the exact altitude of the mountain, recently determined by the survey as 14,109 feet, with the old railroad or barometer figures of the elevation."

#### PRINCE TAKES THRONE AS DUKE OF BRUNSWICK

Brunswick, Germany, November 3. Disagreeable weather did not dampen the enthusiasms of the crowds here today for the state entry into Brunswick of the young duke and duchess of Brunswick, hitherto known as Prince Ernst August of Cumberland and Princess Victoria Luise of Prussia.

They drove from the railroad station to the palace in a state coach drawn by eight horses through streets packed with people, who cheered them as they passed. The procession was led and followed by troops of cavalry.

At the palace the duke, after his new courtiers had been presented, read from the steps of the throne in the presence of the members of the cabinet and of the deputies a speech in which he again declared his loyalty to existing conditions of the German empire.

#### HUNDRED HURT WHEN BLEACHERS FALL

Green Castle, Ind., Nov. 1.—One hundred or more persons, most of whom were women, were hurt, eight seriously, when the bleachers on Depauw university athletic field collapsed just before the Depauw Rose Polytechnic foot ball game this afternoon. It was estimated that more than 700 men and women were on the bleachers when they went down.



## The Scripture Text Calendar

### Thoughts For Daily Meditation

Here is a Calendar for which you may have been looking for a long time. It will surely please you, for in it there have been combined many helpful and instructive features. It contains a Bible picture and design for each month, giving you a new calendar every time the sheet is turned, the



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### Christmas Services for the Sunday School

The Guiding Star (R)  
Echoes of Bethlehem (R)  
Joyful Tidings (R)  
Glad Tidings (R)  
Christmas Bells (R)  
Christmas Carols No. 3 (R)

The King of the World (L)  
Christmas Angels (L)  
Christmas (R)  
Message of Joy (R)  
Christmas Bells (R)

Christmas Hosannas (R)  
Bethlehem Chimes (R)  
Christmas Carols No. 4 (R)  
The Morning Star (L)  
The Gift Divine (L)

The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; \$4.00 per hundred; by express, not prepaid, \$4.00 per hundred.

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MENNONITE BOOK CONCERN BERNE, INDIANA

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, NOVEMBER 13, 1913.

No. 45.

### CONSECRATION.

Is your life fully yielded to Jesus?  
Is He King alone in your soul?  
Is the government placed on His shoulder?  
Not only in part, but the whole?

Do you look for His guidance in all things?  
Do you trust Him with every care?  
Do you keep in His presence each moment?  
And always your joy with Him share?

Do you sit at His feet in the morning?  
And wait ere you go on your way?  
Seeking first for the strength and the wisdom,  
To live to His glory all day?

Do you trust Him for victory ever,  
Over self, and Satan, and sin?  
Do you follow the sure, gentle leading  
Of God's Holy Spirit within?  
—Illustrator.

### THE MENNONITE YEAR BOOK FOR 1914

is out and orders will be filled promptly. Besides the regular Almanac matter, the Year Book contains the Daily Bible readings, the Sunday school lessons and Christian Endeavor topics for the year. It contains sketches and pictures of new churches. The passing of old land marks, as the Settlement Mennonite church, its origin and decline, with a list of burials; Sketch of the Los Angeles mission and the portraits of its workers, Deaconess Home at Beatrice, Neb., and its deaconesses; Rev. Solomon Ott, half a century in the ministry; Annie C. Funk Memorial; Glimpses of local church history and the old log meeting house at Hereford; Early Mennonite reminiscences in Pennsylvania. Several old letters never before in print; Sketch of the Ablest Mennonite Minister, born 1640; Conference Statistics, Table of Conference Officers and Committees, Sunday School and Christian Endeavor Officers; List of missionaries and their fields of labor; A complete list of General Conference Ministers. The Year Book is superior to its 19 issues that preceded. Send your orders to Rev. N. B. Grubb, 715 Berks Str, Philadelphia, Pa., or to the Mennonite Book Concern, Berne, Indiana. Price, per single copy, 10 cents, or one dollar per dozen.

### NEWS AND COMMENTS.

The Mennonite General Conference (B, Old Mennonites) met on October 29, 1913 at the East Union Church, near Kalona, Ia. Their Publication Board met on October 25 and 27 in the Liberty Church near South English, Ia. The committee on book of Doctrines reported and a book "Bible Doctrines" of about 800 pages in 44 chapters will be published. Also a Christian Worker's Manual for the Ministry, the Sunday school and Missions. The report of the "dress committee" was unanimously adopted. Unity in faith and practice was declared the only safe foundation for co-operation. The officers of conference are in the future to be elected at the close of conference for the next meeting. An executive committee is to decide upon time and place for the next meeting.

Bro. S. K. Mosiman visited several congregations in central Illinois the last week of October in the interest of the Bluffton college. He received about \$11,000 in donations.

Bro. A. S. Bechtel of Philadelphia, Pa., visited the West Swamp church, No. 2 and conducted the service there in the afternoon.

From the "Weekly Bulletin" of the First Mennonite Church of Philadelphia we take the following: Nuggets from a recent Teacher's Training Class.—The Sunday School is a part of the Church organization and is in no sense a separate institution. The Sunday School service is a church service and church members should support the school by their attendance and interest. The Sunday School should be loyal to the church. Should show loyalty by (1) attendance upon the other church services, (2) by faithful teaching of the doctrine of the church. The work of the Sunday School should be kept before the congregation by pulpit announcement, sermons and addresses. The home should co-operate with the school. Parents should (1) speak well of the

school, (2) encourage children to attend regularly, (3) help the children to prepare for the lesson period.

Mr. and Mrs. Peter Thut, well known residents of the German settlement, residing north of Bluffton, transferred their 112 acre farm to the trustees of Bluffton College. The farm consists of two parts, 69.70 acres and 42.50 respectively. The farm is fairly well improved, nicely located and is a valuable tract of land.

Mr. and Mrs. Thut have no children; as they are advancing in age, they concluded to place their wealth in such a shape that it may be used for a worthy cause at the end of their days. While they live they are to retain at all times the use, occupancy and control of the land.

### LETTER FROM BRO. AND SISTER STEINER

London, England, Oct. 29, 1913. Dear Readers of the Mennonite: We have had a pleasant voyage across the Atlantic and arrived safely in London on Oct. 25.

On account of a strike among shipmen our steamer "Adriatic" is detained for two days and will not leave this port until Oct. 31. Ezra B. and Elizabeth Steiner.

### Christianity in China.

Bishop Bashford, of the Methodist Episcopal Church, has just made an extremely interesting report concerning the progress of Christianity in China. The report is of special note because it indicates also a practical progress towards union in religious, educational, and humanitarian work. At Nanking, for instance, in central China, the ancient capital, the Methodists, Presbyterians, and Disciples have already united in all preparatory and college work, and also in the theological and medical schools. The result is that a higher and better type of education than ever before is being furnished. The baptists are now planning to unite with the above mentioned bodies in the work at Nanking. Similarly in southern China the Methodists

### Temperance Notes.

A movement towards more radical points of view as to temperance is noticeable among European intellectuals. An illustration of this comes from Italy and is reported in Bene Sociale of Florence for January, 1912. Prof. Bertarelli, the Director of the Institute for Hygiene in the University of Parma, a widely recognized and esteemed authority in his department, fought some time ago in the ranks of the more moderate partisans of temperance. He has recently passed to the logical and only really effective position. In a lecture given in the great hall of the Royal Lyceum Beccaria in Milan, he declared himself distinctly in favor of total abstinence. But he did not stop here. He advocated the complete prohibition of

every alcoholic drink; and this for every reason one could consider—pathological, physiological, economic and social-moral.

"The urgency of the fight against alcohol is such," he went on to say, "that to dwell on these little distinctions (i.e., in favor of small quantities of wine) is equivalent to checking the movement to a sensible degree, of not imperiling its outcome altogether."

The present day movement against alcohol in England owes more to Sir Victor Horsley than to any other person. His account of the physiological action of alcohol, "Alcohol and the Human Body," has been circulated by the tens of thousands in the English-speaking world, and is breaking the way to a right apprehension of the problem in hitherto untouched quarters. Sir Victor is the most eminent brain specialist of England. He received from the French government some years ago the Lannelongue prize for the most important recent contribution to brain surgery. His time is of great value in a mere money reckoning, and of even greater value from the point of view of medical research. Yet he gives freely of it to the anti-alcoholist agitation, going about in little meetings among Good Templars and Methodists, lecturing—with stereotypedness on the immense danger which threatens our civilization. Now we learn from English exchange he is to enter a new field. He has been adopted as liberal candidate and will run for Parliament. We have little doubt as to the issue which is bringing the man of science and skilled physician into public life. In Sir Victor Horsley the English temperance party will have a worthy mouthpiece in the House of Commons.

This action of Sir Victor Horsley has its parallel in France. The greatest living alienist across the channel is Dr. Jacques Roubinovitch, of the Salpêtrière. He not only lectures on alcoholism in the French Universities at the behest of the government, but goes himself as a volunteer about the common schools, speaking—with stereotypedness—to the children and organizing them into temperance societies. When the trained minds of America follow the lead of these European experts the end of the American brewery will soon be an accomplished fact.—*Rec. of Chr. Work.*

The man who seeks God with a heartbreak will not be long in finding Him.

## HOW TO WALK IN THE WAY OF LIFE.

As my theme I have taken "How to walk in the way of life." In order to describe it fully I have divided it into five parts.

1. We want to walk as a disciple of Christ. In Matthew we read that the disciple is not above his master, nor the servant above his lord. What is a disciple? He is one who is a learner and is eager to receive instruction. We should all receive instruction which will lead us to the betterment of ourselves and never mock the instruction which we receive of those who know better than we what kind of life we are to lead, in order that we may show ourselves as an example for those who are coming after us. When instructions are given, no matter whether they are given in church, Sunday school or in an association like this, we should make a diligent study of the lessons given and not let them pass by without thinking what good might come from them and how great a work we could accomplish with them in our later life. Everyone of us should be pleased when corrected by superiors who see that we take a wrong road in life. It is enough for the disciple that he be as his master and the servant as his lord. If we want to walk as a disciple of Christ it would be our duty and we should be eager to please the Savior teacher. And He cannot be pleased if the worldly side of life is taken. One who only thinks about himself and not about the poor people or how he could give any means for the uplift of mankind is far from pleasing Him. Thousands only work for the sake of money, they press every cent before they spend it and they live as poor as they can that they may die rich. This is a covetous man. Covetousness is the desire to have money simply for the sake of having it and making it the great end of life. He leads the life of a drudge, that fools and lawyers might live.

2. Walk as a believer in Christ. In John we read, "But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." This is saving faith. Our sin is in having our own way; repentance is forsaking our way for God's way; faith receives Christ as the only Savior from sin and the Lord of the daily life. Faith is not the consent of the mind, but the obedience of the life. Its language and experience are written Prov. 3:6: "In all thy ways acknowledge Him, and He shall direct thy path." Faith gives Christ the supremacy in every department of life, it abandons itself to God for salvation and service, for character and conduct, for worship, for time and eternity. Concerning all our desires and duties; our plans and purposes; our trials and tasks we must say that the government shall be upon Him. His shoulder, that is, that the government of all things is in the hands of God who ruleth as He thinks is best. The believer lives daily in the spirit of II Tim. 1:12: "For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." We are to do the committing; God is to do the keeping; and we are to have the believer's assurance never to be ashamed.

3. We must walk as a follower of Christ. In Luke 9:23 we read, "And He said to them all, if any man will come after Me, let Him deny himself, and take up his cross daily and follow Me." Christ is our leader and example and therefore we should have Him with us wherever we go, however we should not make the fatal mistake of imagining that it is our privilege to go anywhere that we can take Christ; it is not our business to lead Christ around with us, but to let Christ lead the way through life and we are to follow His example. We are to follow Him freely, fully and forever.

4. Walk as a friend of Christ and as a saint. If we abide by His words and keep His commandments we shall be the friend of Christ. Friendship implies fellowship. We cannot expect the deepest friendship unless we are willing to pay the price, that is, a self-sacrificing love. If there is fellowship with Him in His love, in His purposes to serve men, in His work of serving, and in His suffering for the sinning, life will be sweet, strong and spiritual. Paul says, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Our calling is, that we should never be guilty of excusing ourselves and our sins on the ground that we are not "saints." A saint is a separated person; one who separates himself from sin in a sinful and sinning world, and sets himself apart as sacred unto God for holy use. No man is clever enough to himself to harmonize the life of the world with the life that is led in Christ. No man is smart enough for himself to conduct his business

in all its details so that he shall be void of offense toward God and toward men. The complications, the traps, the difficulties, and the subtle temptations are too many and too constant. God's power and willingness to help us are limitless, but He will not guide a man who has not submitted himself and his business to Him and pledged obedience to His will. Let any one who cannot combine his religion and his business ask God in humble prayer if he has given to man so vain and empty a thing as faith that can not be a living part of his daily life and which, if he accepts and lives it, must make him a failure in the world. The real fact is that never is a man so completely a success, never is he so immensely valuable in the world and to his family, as when he learns that his business or his profession or his art belong to God, with everything else in life, and that the One to whom the business belongs will guide him in the management of it if he is a faithful steward. "Prove Me now, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after godly manner, that ye might receive damage by us in nothing."

If we want to walk in the way of life we have to walk as a servant and as a Christian. The center of all our trouble is that we are away from God. If we return, God will surely pardon. The glory of life is to love, not to be loved, to give, not to receive; to serve, not to be served. Such will be our joy in serving with Christ, serving like Christ and serving for Christ. The question is asked, what is a Christian? He is not simply Christ's man but a Christ man. A Christian is one in whom Christ reproduces Himself by the Holy Spirit, so that he re-lives the life of Jesus. Christ is to speak through the Christian's lips, see through the Christian's eyes, hear through the Christian's ears, work through the Christian's hands and love through the Christian's heart. To the measure of our capacity we are to be what Christ was, and to do what He did. Everytime we read a promise or a command, we should test it and it would then live in us and through us. That is what provides us with a new and progressive Christian experience every day. Never be content to live on the experiences of past days, however glorious they may seem. We need a present experience for

1913.

present needs. If our conversion is different from that of other people, we should remember that Christ said of the method of the new birth that it is as various as the operation of the wind. Our personal work is our individual effort to win another individual to Christ. It directs the attention of the individual to Christ as the only Savior of man and lovingly urges the one approached to receive Christ as Savior and Lord and order the life according to His teachings. Every Christian ought to be a soul-winner. Jesus should be the theme, the aim, the impulse, and the inspiration of our lives for soul-winning.

## Home Circle.

### BRIN.

Dr. Wilfred T. Grenfell tells the story of the instinct for following the trail of one of the northern dogs. Dr. Grenfell is the wonderful doctor-missionary and leader of the people on the Labrador coast. He tells this story in the St. Nicholas.

One evening, as he was feeding his dogs, there came upon them suddenly another team driven by Joe, who had come to call the doctor to Island Harbor, where there was a case of sickness and "they doesn't know what t' sickness be." It was 60 miles across the country, and twice that distance around the shore, but there was no trail over the cross-country route.

Around the fire that night they were discussing the cross-country trip when Harry, an old acquaintance, came in, beating the snow off himself as he entered. Harry, who was familiar with the route, had an errand over part of the route to bring in two stags that he had killed, and so it was agreed to make the attempt to go that way.

Dr. Grenfell and his fellow-doctor had left their experienced dogs at the hospital, and were breaking in a new team. The only dog of their last year's team was a yellowish-brown animal, with black-striped markings somewhat like a tiger. These lent to his face the suggestion that he was eternally grinning—an impression intensified by an odd way he had of turning up the corners of his mouth when he caught one's eye. The dog was named "Brin."

Long before daylight the next morning they were astir, for it would require all the day to drive the sixty or seventy miles. Harry, with his good team and knowing the route well, led the way until

## THE MENNONITE.

about ten o'clock, when he had to turn aside to bring in his game. Before they parted all halted under some spruce trees to boil "a mug of tea."

Then the doctor and his companion set out on an unmarked trail. Their only assets were their pocket compasses, giving the general direction; their axes to clear a path when they should get stogged; a hopeful disposition which never spoiled for troubles until they should come along; and—Brin, A trackless marsh lay before them. Dr. Grenfell's companion said:

"Don't say a word. Let's see if Brin will head right—across the marsh, anyhow."

"All right," replied the doctor. "Mum is the word. Go!" Brin, with his good team, led off in a gallop in the direction the compass indicated should be the course.

His friend Harry had told them of certain landmarks—a tall, lone spruce at one place; at another, a forked juniper tree from which the top boughs had been stripped and the skull and antlers of an old caribou placed in the forks. As the galloping dogs ran on, Brin led them by the lone spruce. Some ten miles farther the doctor's companion shouted, "There she is!" "There is what?" exclaimed the doctor. "Why the skull in the tree," he responded. As they passed this they both thought that Brin looked around and grinned, but if the dog did not the doctors did, for their spirits were high that another ten miles lay behind them.

The shadows of evening were now falling, and between them and their goal were miles of rolling forest. How much longer could they trust Brin? At one point he swung off almost at right angles from the direction in which they had been travelling. Passing down a long slope, they came to a long lake, on to which they ran at right angles. Facing them was a steep bluff, and the lake seemed to end in a narrow defile, through which they supposed the river had escaped, and toward which they expected to turn, but no such notion entered Brin's head. He made exactly for the opposite direction, and then, crossing a narrow portion of the lake, he started to climb the hill in front of them. The travelers had hoped before this to come upon the snow-shoe tracks of hunters, but nothing of the kind should be seen.

As they swung around a big drift of snow a fresh fox track ran directly down a bluff. Without looking back, Brin jumped right

into the track and followed it. The men found it hard not to "butt in" and tell a mere dog that he was probably foolish in following a fox track, but the men did not know just which way they did want to go, and on they went.

It was now almost dark, and if they meant to make a camp for the night it had to be done. The team was stopped, and they were about to gather wood for a fire when the doctor's companion said: "I am for giving Brin another chance. 'All right,' replied Grenfell, and Brin, was given the signal to go. It was now dark. Running into a tree they were compelled to stop. Getting out of the sledge, Dr. Grenfell found they were in a well-cut path. Taking this trail, they were soon at the Gray Cove, and by eight o'clock had reached the patient's house.

Before turning in that night, Dr. Grenfell went out to see if the dogs were all safe and as he was about to re-enter the cottage door something warm and furry rubbed against his leg. By the light that streamed from the open door he found himself looking into Brin's eyes. They were asking, "How did I please you today, master?"

"I could not help putting my arms around his neck and hugging him," says Dr. Grenfell. "Then we both went off to our beds the happier for it."

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.

To Ministers 75 cts.

SECOND ANNUAL BIBLE CONFERENCE  
Of the Roaring Spring Charge in the Mennonite Church, Nov. 28-30, 1913, Jacob Snyder, Pastor.

Friday, Oct. 28-7:30 P. M.  
Devotional Exercises.—Rev. Abram Snyder.  
Organization.—R. F. Orr.  
Benefits Derived from Bible Study.—Rev. E. W. Graybill.  
Adjournment.

Saturday, 9:30 A. M.  
Song, Praise and Prayer Service.—Aden Kephart.  
Conference Sermon.—Rev. J. W. Shontz.  
Christ, His Ascension.—Rev. A. P. Huber.

Saturday, 1:30 P. M.  
Song and Praise Service.—L. L. Shaw.  
"Prayer"—Aden Kephart, H. E. Miller.  
Christ, His Temptation.—Aden Ritchey.  
Adjournment.

Saturday, 7:30 P. M.  
Devotional Exercises.—Samuel Miller.  
Thanksgiving.—E. W. Graybill.  
Christ, His Mission.—I. G. Snyder.

Sunday, 9:30 A. M.  
Devotional Exercises.—L. A. Walters.  
Mission Sermon.—E. W. Graybill.

Mission Conference.—I. G. Snyder.  
Adjournment.

Sunday, 1:30 P. M.  
Prayer, Praise and Testimony Meeting.—R. F. Orr.  
Christ Delivering Up the Kingdom.—Harry Keusinger.  
The Church.—J. W. Shontz.  
Adjournment.

Sunday, 7:00 P. M.  
Workers Meeting.—Grover Dull.  
Heaven.—Rev. S. D. Yoder.  
"What Think Ye of Christ?"—Rev. M. R. Brambaugh.  
Adjournment.

## Deaths.

Wellmann. — Noah Wellmann was born January 2, 1869, and died Nov. 7, 1913, at the age of 44 years, 10 months and 5 days. In the year 1886 he was converted and remained true to his Lord until the end. On Dec. 6, 1896, he was married to Helene Lehman with whom he lived happily one month less than 17 years. Two sons and two daughters were born to them of which the youngest never saw her father in a well condition, for he was taken ill when she was but 5 months old and from that time on he never recovered his health. Five years ago he underwent another serious operation. He has been a sufferer for about ten years, but he always bore all of his trials patiently. Even in his last day he said he was willing to suffer as long as it might be to the glory of God. He longed to be at home with his Lord, which lot is now his. Rev. S. F. Sprunger preached the German funeral sermon on the text, Psa. 90:13-16, and Rev. P. R. Schroeder preached an English sermon on Rom. 8:17.

## Contributions.

For Home Mission.  
General Treasury.  
S. S. mission festival, Escondido, Cal.; \$18; mission society, Dulaski, Ia.; \$40; conference collection, Summerfield, Ill.; \$15; surplus, ditto, \$20; Swiss church, Bluffton, O., \$100.  
City Mission Treasury.  
Sewing society, Bergtal church, Korn, Okla., \$30; Y. P. S., Gnadensberg, Kan., \$4.35; Tabor church, Goessel, Kan., \$33.70; collection at the ladies society meeting, Summerfield, Ill., \$14.55; San Marcos church, Paso Robles, Cal., \$10; for the city mission, projected for Chicago, from Mrs. J. M. Rapp, \$5; for the same from G. Vogt, Summerfield, Ill., the following notes: D. Auerheimer, Mondridge, Kan., \$300; Franz Voelker, Sigourney, Ia., \$200; E. M. Vogt and J. P. Vogt, Wichita, Kan., \$700; cash from the same brother, per W. S. Gottschall, \$9.  
Gratefully acknowledged,  
M. Horsch, Treas.

For the Treasury of the Pacific Dist. Conference.  
From the congregation at Dallas, Greg., \$33.70.  
Gratefully acknowledged,  
S. R. Aeschliman, Treas.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.  
To Ministers \$1.50



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Rev. C. van der Smitten, Editor, Berne, Indiana.

Rev. S. M. GRUBB, Asso. Editor, Berne, Indiana.

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## Editorial.

## THE MINISTER AS EVANGELIST AND AS PASTOR

In the New Testament we find the passage, Eph. 4:11-12: "And he gave some to be apostles, and some prophets; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building-up of the body of Christ." Here different offices are mentioned, and as then so now we have evangelists whose work is evangelizing, we have pastors and teachers; yet the minister of a church generally combines these offices; though one may excel in one line of work, another in another line. One minister may be a particularly successful evangelist, another especially blessed in his pastoral work.

The difference between the evangelist and the pastor we might define thus: the evangelist leads lost souls to Christ by the gospel; the pastor attends to the spiritual needs and the development of Christians.

Every pastor ought to be an evangelist. He ought to imitate Christ by seeking and saving those who are lost. He can do this by his sermons, preaching the gospel, bringing out the great truth of the gospel, the love of God and the salvation in Jesus Christ, so that sinners may be converted and find forgiveness of sin at the cross of Christ. He can evangelize in his catechumen instruction, the Y. P. S. and especially in personal work with the unsaved. More solid work will be done, where the minister himself is the evangelist, than where a special evangelist is called. An evangelist may reach persons whom the minister can not reach, but on a whole the prayerful evangelism of the minister will

accomplish blessed results and he will feel encouraged in his work. His well known Christian character will have a weight with the unconverted.

## The Minister.

The minister as a pastor follows up the work of the evangelist in the upbuilding of Christian character in the hearts and lives of the converted.

The pastoral work is as many-sided as the work of the shepherd (pastor means shepherd). Gathering the flock is the evangelistic side, nursing it is the pastoral side. This may be done by preaching, for the sermons shall edify and they shall teach, so that the work of teacher has to be performed as well by the pastor. He brings the spiritual food to the soul.

The pastoral work is generally understood to be a direct personal work. Thus he has to exhort, to warn those in danger, who are becoming negligent. On the other hand he has to comfort, to encourage, to cheer those who are mourning, are in trouble and perplexity. His loving counsel, advice and sympathy is often highly appreciated by his flock; and love binds the pastor and the members together, when they have wept and prayed together. The pastor ought to be the nearest, most confidential, most sympathetic friend of his flock, a representative of Christ, who weeps with those who weep and rejoices with those who rejoice.

But his pastoral work, even if it is called forth by outward circumstances and occurrences, ought always to be a religious work. He ought to show his human sympathy, but he ought always to lead his flock to Christ, the true Shepherd. His comfort, his advice, his admonition ought to have a divine origin and lead to God, who is love and who longs to bless His children even in and through adversity.

In case of temptation and doubt he has to try tenderly to warn, to help, to point to Christ, to pray with and for his members.

Straightforwardness is infinitely safer, wiser, and better than the uncertain windings of deceit.

## Our New Book Catalog

for 1913-14

is now ready, will mail it free to anyone who will ask for it.

Mennonite Book Concern, Berne, Indiana

## Correspondence.

**Souderton, Pa.** Dear Brothers: On Sunday afternoon, October 19, the Sunday school had their rally service, but on account of the rain only one room was filled, but those who attended this service were greatly benefited, receiving much food for thought and more zeal so that better work may be done in the Sunday school; these meetings are always an inspiration to all church and Sunday school workers and should be attended by all the members both of the church and Sunday school. Besides the pastor addressing this service, who made an earnest appeal to every member of the church to become a member of the Sunday school, we had the pleasure to listen to the Brethren H. H. Hoffman, of Doylestown, superintendent of the Bucks County schools, and Dr. W. H. Reel, of Philadelphia, field worker for the State Sabbath School Association.

Our communion services on November 2 were well attended, both rooms being filled, it being a beautiful fall day our members and friends came out from far and near, and 182 members, who partook of the Lord's Supper, were eager to renew their loyalty to Christ and the church.

Saturday previous, at the preparatory service, 12 new members were added to the roll, 10 by baptism and 2 by the right hand of fellowship; this made this communion season doubly blessed.

We are happy to inform our friends that those remaining of the family of Bro. and Sister Benj. Simmons who have been afflicted with the dreaded disease, typhoid fever, are on a good way of recovery. This family truly has been afflicted for some two months or more, 7 of the family being sick in bed at one time, all except the wife and mother, and during this time, God took two of the boys unto Himself, memorial services will be held as soon as the family is able to attend. God moves mysteriously His wonders to perform, a lesson for us all.

We are thankful to God, the Giver of all good and perfect gifts—for the interest manifested by so many of the members of the church in the regular church, Sunday school and mid-week services. May this interest keep on growing, is our prayer.

Yours for His cause,

H. A. Alderfer.

If you are dead to self, you will not lean forward when you are noticed and praised, nor will you lean backward when you are slighted and contradicted.

## REPORT OF BOARD OF TRUSTEES OF CENTRAL MENNONITE COLLEGE.

"Not unto us, O Lord, not unto us, but unto Thy name, give glory for Thy loving kindness and Thy truth's sake."

It is with gratitude unto God for His grace and favor and His continued presence with us that we begin our report of the work at the college during the past year. Our hearts are filled with praise when we think of the steady growth of our work during the several years of its existence. Though we are but a handful of congregations and consequently with a limited field and limited means, by the grace of God our conference has succeeded in building up a junior college that is worthy of its existence. Not only do we look upon our college itself with gratitude, but also on the results of the school in our congregations. It is with especial gratitude that we note the young men and women entering upon their life work in one sphere or another who have received the impetus to their work and a part or all of their training in our college. Especially grateful are we for those who have already entered the ministry or who are still in preparation for that noble calling, as well as for those who have entered teaching professions, or taken up business careers. We would not fail to mention here as well those who have taken their places in the home and on the farm with the larger vision of life and its work that they have received in the school. There is great cause for thankfulness for what the noble sacrifices of our people have been permitted to do in this direction in the past, and no cause for regrets. The future is even more hopeful and under wise and consecrated leadership, supported by the prayers and sacrifices of a consecrated church we have a right to look for even greater things.

The year just completed might in a general way, be described as having been much like those preceding it. The regular Academic and Collegiate work of the Junior college was in the hands of an able corps of nine instructors. Besides these were the instructors in the art department and the school of music. These last two departments showed a well deserved increased popularity and we can commend these departments to the patrons of the college. Under the wise leadership of this splendid corps of instructors, working harmoniously the college has grown in popularity and a larger number of students were registered during the year than ever before in the history of the school. Of these, three were graduated from the Academy, six from the Commercial department, and one from the School of Music.

## THE MENNONITE.

## REPORT OF THE EVANGELIZATION COMMITTEE.

Dear Brethren in Christ:—

As members of the Evangelization committee we desire to make the following report covering the work done and attempted during the past conference year.

Our committee has aided five congregations during the past year in holding evangelistic services. Bro. W. S. Gottshall was sent to Pulaski and Wayland, Ia., Bro. W. W. Miller to the Swiss congregation at Bluffton, Bro. J. King of Illinois, and Bro. S. Preheim, of Dalton, to the St. John's and Ebenezer congregations at Bluffton. These men conducted a series of meetings in each of these places, the value and influence of which can only be determined rightly by those who benefited by their efforts.

Our committee also defrayed the expenses of Bro. W. S. Gottshall, who was sent to attend the Central Illinois Conference in 1912. As the direct result of this visit was further recognition and greater unity between these two bodies, we feel grateful to almighty God that we could have a share in this effort.

Besides this our committee has also continued faithful in the support and management of the Sterling field and charge. We helped to secure the services there of Bro. J. M. Regier during the year ending last June, after that we assisted in a like manner getting the present pastor in charge, Bro. J. P. Boehr, to take up his location there. Bro. Boehr was on the field constantly during the past summer, and is now serving this charge from Oberlin. We also assisted Sterling in the support of these men financially, without which help this work could not have been done. We have suggested to the Sterling people a few practical things which we believe will tend to put the work there upon a more permanent, substantial and independent footing.

We thank God for His guidance and blessing during the past year, and our friends and patrons likewise for their generous and loyal support. So for the future we continue to look to both for continued help and support, asking larger gifts for the kingdom's sake. Will you be as liberal and responsive as we know God will be? Our treasury stands in need of just such help as our people can give it.

As a committee we solicit advice and suggestions from one and all, which will help to enlarge along practical lines, the work of our committee. Anything so extended to us will be gratefully received.

Congregations desiring help of our committee for evangelistic or special meetings during the coming year, are again urged to get into early touch with us, and we shall be glad to assist to the largest extent possible.

We suggest to our churches that they observe more generally the week of prayer as suggested by the Federal Council of the Churches of Christ of America, and in this connection especially to remember the Day of Prayer for our colleges and other schools of education.

Trusting this may meet with the approval of God and our people, whose servants we are, we submit this for your consideration.

P. P. Hilty,  
W. W. Miller,  
W. S. Shelly,  
Committee.

## TREASURY REPORT OF EVANGELIZATION COMMITTEE.

## Receipts.

|                                      |          |
|--------------------------------------|----------|
| Amount on hand Sept. 23, 1912        | \$345.68 |
| Donnellson, Ia., cong., Oct. 2, 1912 | .....    |
| Fortuna, Mo., cong., Oct. 28, 1912   | .....    |
| Berne, Ind., cong., Dec. 6, 1912     | 33.00    |
| Pulaski, Ia., cong., Dec. 6, 1912    | 50.00    |
| Bluffton, Ohio, cong., Feb. 24, 1913 | 90.53    |
| Wayland, Ia., cong., May 12, 1913    | 31.11    |
| Fortuna, Mo., cong., June 21, 1913   | 17.34    |
| Total                                | \$611.47 |

## Paid out to:

|                                                      |          |
|------------------------------------------------------|----------|
| W. S. Gottshall, trip to Ill. Conf. Oct. 17, 1912    | \$15.00  |
| W. W. Miller, work at Fortuna, Mo., Dec. 12, 1912    | 45.00    |
| J. M. Regier, work at Sterling, Ohio, Dec. 12, 1912  | 50.00    |
| W. W. Miller, work at Bluffton, Ohio, Feb. 10, 1913  | 55.00    |
| S. P. Preheim, work at Bluffton, Ohio, Feb. 24, 1913 | 25.00    |
| Joe King, work at Bluffton, O., Feb. 24, 1913        | 30.00    |
| W. S. Gottshall, Wayland, Ia., April 23, 1913        | 31.48    |
| J. P. Boehr, work at Sterling, Oct. 2, 1913          | 50.00    |
| Total                                                | \$301.48 |

|                |          |
|----------------|----------|
| Total received | \$611.47 |
| Total expended | \$301.48 |
| Balance        | \$309.99 |

W. W. Miller, Treas.

## REPORT OF CHARITY FUND OF MIDDLE DIST. CONF.

|                                      |          |
|--------------------------------------|----------|
| Balance from 1912                    | \$371.50 |
| Received in interest during the year | 127.50   |
| Total                                | \$329.00 |

|                                        |          |
|----------------------------------------|----------|
| Paid to Gerb. Vogt, June 11, '13       | 90.00    |
| Balance in treasury                    | \$329.00 |
| In notes, \$3100.00; in cash \$109.00. |          |
| C. A. Neuenchwander, Treas.            |          |

We repeat again what we have already said, that the future of Bluffton College is full of large possibilities. As every other work of the church, this also is a work that demands sacrifice. We believe, however, that the future is assured if we, who love the Lord Jesus Christ, are willing to make the necessary sacrifices for the work for His sake.

Respectfully submitted,  
J. F. Lehman, Pres.  
S. M. Musselman, Sec'y.  
Board of Trustees.

The abolition of the striped uniforms is one of the last official acts of Warden Hoyle, who intends to resign. Hereafter black markings on caps and sleeves will designate the different classes of prisoners. Only notorious "bad men" in solitary confinement will wear striped suits.



# The Scripture Text Calendar

## Thoughts For Daily Meditation

Here is a Calendar for which you may have been looking for a long time. It will surely please you, for in it there have been combined many helpful and instructive features. It contains a Bible picture and design for each month, giving you a new calendar every time the sheet is turned, the



International Sunday School Lesson references each Sunday and a Scripture promise to cheer one along in their daily Christian walk.

This calendar makes an excellent Christmas or birthday gift and is something nearly everyone will appreciate and make constant use of.

The cover design is printed in three colors and is itself worth a considerable part of the price of the calendar.

Printed on a fine quality glazed paper, size 10-1/2 x 15-1/2 inches, mailed to your home for 25 cents each, 2 for 45 cents, 5 for \$1.00, one dozen for \$2.25.

## Christmas Services for the Sunday School

The Guiding Star (R)  
Echoes of Bethlehem (R)  
Joyful Tidings (R)  
Glad Tidings (R)  
Christmas Bells (R)  
Christmas Carols No. 3 (R)

The King of the World (L)  
Christmas Angels (L)  
Christmas (R)  
Message of Joy (R)  
Christmas Bells (R)

Christmas Hosannas (R)  
Bethlehem Chimes (R)  
Christmas Carols No. 4 (R)  
The Morning Star (L)  
The Gift Divine (L)

The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; \$4.40 per hundred; by express, not prepaid, \$4.00 per hundred.

## Sunday School Recitations for Christmas

Excellent Recitations and Exercises for Christmas. Rosche. This is a collection of select Christmas recitations and dialogs, nearly all of which are published for the first time in this collection. Schools desiring additional recitations, etc., will find this collection to be just what they want. Price, per copy, postpaid. . . . \$ .15  
The best way to use this publication is to order at least three copies, two to cut up and one to be marked for the person in charge of the service.  
Christmas Treasury. Lorenz.—(New). Per copy, postpaid. . . . \$ .15  
Christmas Chimes. Lorenz. Christmas recitations, exercises, etc. Per copy, postpaid. . . . \$ .25  
Christmas Recitations and Dialogs No. 11. Fillmore.—(New). By Chas. M. Fillmore. Pieces suitable for opening and closing; verses for little folks; some Christmas classics; dialogs, short orations. Also some fine Christmas songs. Price . . . . \$ .10  
Sunday School Recitations for Christmas, No. 1.—(C. P. H.) Contains 38 different numbers with sufficient material for a large Sunday school. Price . . . . \$ .50  
Sunday School Recitations for Christmas, No. 2.—(C. P. H.) Contains 37 different numbers of recitations and dialogs. Price . . . . \$ .50

# Octavo Anthems for Christmas

Grades of Difficulty.  
I. Simple. II. Medium. III. Difficult.

- |                                                                                                                                                                                         |                                                                                                                                                                             |                                                                                                                                                                        |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1—Hallelujah Chorus.<br>From "The Messiah" (III). Handel.<br>Simplified so as to be available for the<br>average church choir. . . . \$ .06                                             | 126—The Angel's Song.<br>"It Came Upon the Midnight Clear."<br>Chorus, trio for soprano, alto and tenor;<br>bass solo; soprano solo, chorus (II).<br>Gabriel . . . . \$ .12 | 196—We Have Seen His Star.<br>Soprano solo, chorus. (II). Fearis. . . . \$ .15                                                                                         |
| 39—Pier Not.<br>Solo, soprano; duet, soprano and tenor,<br>chorus (II). From the cantata "The<br>Shepherd King" Gabriel. . . . \$ .12                                                   | 127—All Hail the Morn.<br>Full chorus (II). Sanford. . . . \$ .10                                                                                                           | 271—Hail to the King.<br>Chorus, soprano and alto duet, soprano<br>solo. (III). Beirly. . . . \$ .12                                                                   |
| 40—Sing, O Heavens.<br>Solo, soprano or tenor, chorus (II). L.<br>O. Emerson . . . . \$ .10                                                                                             | 153—The Star and the Wise Men.<br>Male quartet with alto obligato (I).<br>From the cantata "Jerusalem" (I). Ga-<br>briel . . . . \$ .06                                     | 280—The Birth of Christ.<br>Chorus, soprano and alto duet. (II).<br>Hughes . . . . \$ .12                                                                              |
| 72—Sing, O Heavens.<br>Chorus, soprano or tenor solo. Obligato<br>solo for soprano or tenor and chorus<br>(II). Closing with "O Come, All Ye<br>Faithful." L. O. Emerson . . . . \$ .15 | 154—Glory in the Highest.<br>Chorus from the cantata "Jerusalem"<br>(I). Gabriel . . . . \$ .06                                                                             | 281—While Shepherds Watched their Flocks.<br>Soprano or tenor solo, chorus (II).<br>Solly . . . . \$ .08                                                               |
| 74—O, Little Town of Bethlehem.<br>Chorus, duet for soprano and alto (II).<br>Evans . . . . \$ .10                                                                                      | 164—The New-Born King.<br>Chorus, solo for soprano, duet for so-<br>prano and alto; bass solo (II). From the<br>cantata "The Eternal City." Gabriel. . . . \$ .12           | 282—The Joyful Morn is Breaking.<br>Chorus (III). Evans. . . . \$ .12                                                                                                  |
| 98—The Birth of Our Savior.<br>Full chorus throughout (III). Colson<br>Rich . . . . \$ .08                                                                                              | 194—O Thou that Telles Good Tidings.<br>From Handel's "Messiah." Simplified.<br>Bass solo, chorus. (III). Handel. . . . \$ .15                                              | 284—The Seraph Band.<br>Chorus (III). Beirly . . . . \$ .12                                                                                                            |
| 125—Christmas Anthem.<br>Duet, alto and tenor; unison chorus; full<br>chorus (II). Davis. . . . \$ .10                                                                                  | 195—Messiah is King.<br>Duet for soprano and alto; trio, so-<br>prano, alto and tenor, chorus. (II).<br>Ashford . . . . \$ .15                                              | 289—(a) The Midnight Song.<br>Soprano and alto duet, chorus, so-<br>prano, alto and tenor, trio. (III). Davis.<br>(b) Christmas Bells.<br>Chorus. Beirly. . . . \$ .18 |
|                                                                                                                                                                                         |                                                                                                                                                                             | 290—Angel Voices.<br>Chorus. (I). Fearis. . . . \$ .08                                                                                                                 |
|                                                                                                                                                                                         |                                                                                                                                                                             | 329—Hark! What Mean Those Holy Voices.<br>Chorus. (II). Westhoff. . . . \$ .08                                                                                         |

MENNONITE BOOK CONCERN BERNE, INDIANA

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, NOVEMBER 20, 1913.

No. 46.

## COME WITH THANKSGIVING.

By Mary M. Gamertsfelder.

To God, who changeth not,  
Let joyful praise be given  
On this our nation's day of thanks,  
Which turn our thoughts to heaven:  
For every perfect gift  
Is from above the sky,  
And cometh through the Father's love,  
On whom our hopes rely.

Oh, come with grateful hearts  
And true acknowledgment  
For national blessings on our land,  
Through love and mercy sent;  
Prosperity and peace,  
Harvest's abundant store,  
And precious promises unclaimed,  
For blessings more and more.

Bring thanks for Christian homes,  
For comfort and true love,  
For purity in friendship's ties  
Akin to that above;  
For intellect and power  
To will to do and dare,  
For health of body, strength of mind,  
And privilege of prayer.

Bring thanks for Scriptural truths,  
Firm as the eternal hills;  
For Gospel freedom moving on  
Till all the world it fills;  
For messengers of peace,  
Proclaiming victory,  
For life in God's redeeming love  
Through all eternity.

Creator of us all,  
And Father of the Just,  
Our daily prayers to Thee ascend—  
Thy providence we'll trust  
Till life's short journey's o'er,  
And all our years have flown—  
Till we shall bring the greater thanks  
Before the great white throne.  
—Ev. Messenger.

## WORDS OF RECOGNITION.

As it is impossible for me to personally answer all the letters of sympathy and condolence received by me since the departure of my beloved wife, I hereby extend my heartfelt gratitude to the different writers for the sympathy expressed and the words of consolation contained in their writings. It does my bleeding heart good to possess these tokens of sympathetic remembrance in this my time of sore bereavement.

It is hard to part with a loving and beloved wife with whom one has lived upward of half a century in a happy wedded life. And if it were not for the hope of a better life and a blessed reunion in the world to come, and the assurance

that it is the Lord who called her one would not know how to console himself. It is during such times of sorrow and bereavement that one learns to know the value of the word of God and of the Christian's faith better than ever before. Man can speak words of comfort and encouragement, but all true comfort must come from Him who is the source of all consolation. To Him we will therefore give thanks even in the hour of sorrow and bereavement.

Your sorrowing but grateful brother,  
A. B. Shelly.

## APPEAL FOR AID.

Sometime ago the Emergency Relief Commission received from Bro. and Sister Braun (missionaries in China) the following appeal for aid. The paper speaks for itself and reads as follows:  
Kai Chow, Chili Prov., N. China, Sept. 18, 1913.  
Dear Friends: Greetings of peace in Jesus Christ! May the Lord bless you and make you a blessing for lost mankind!

Today we come to you with a matter that is resting especially heavily on our hearts. For two years our part of the country has suffered intensely from drouth; but there always was enough that people could live, even though a foreigner would have preferred death to such food. Our people have already learned to be patient in suffering, and hope for better times. In consequence of the poor harvest provisions have experienced a great rise in price, so that many had no prospect of getting through the winter without begging.

In addition to all this suffering last week the Yellow river broke through its embankments and has inundated a large portion of our mission field. A territory of over 25 square miles is deeply under water. On my return trip from Tung Ming Hsien I was obliged to go a round-about way in order to reach home. Thus I became an eye-witness of the intense suffering. The people sought refuge upon higher grounds. They sat upon the embankments in family groups in the open air with a few rescued goods and wept for their

belongings or for their relatives that had fallen prey to the floods. Others had rescued a little wheat or corn out of the water and spread it out to dry. But what is a bushel or two of wheat for a whole family that has been driven from its home? Their fields of beans are in deep water and their sod-houses have caved in. Winter is approaching and how shall they survive?

The water stands within a mile of our door. Many will seek refuge with us in their suffering. What shall we do? Brethren, let us bring the matter before our Lord in prayer and then do what He asks us to do.

Thanking you all heartily for your love and participation in the Master's work, we remain, your brother and sister,

H. J. and Maria Brown.

We, the members of the Commission have unanimously decided to join the petition for aid of Bro. and Sister Brown, asking in Jesus' name, communicate whosoever is able. Prompt action in the matter is essential.

In a letter from Mrs. Brown we note that donations in money will be most practical, as even under prevailing conditions, grain and flour is still cheaper there than here in America and the costume in clothing differs so much from ours that only men clothes could be used partly.

Under such conditions we readily see that donations in money will be most practical.

In Heb. 13:16 we read: "But to do good and to communicate forget not; for with such sacrifices God is well pleased."

This expression asserts to us, that aid is not only a duty but is a privilege also, which we are allowed to practice and especially to practice with a joyful heart. This makes communication of aid a double blessing, for God loveth a cheerful giver.

Donations may be sent to Bro. Harrison Landis, Sixth and Columbia Ave., Philadelphia, Pa.

By order of the Emergency Relief Commission, signed this 11th day of November 1913,

John C. Goering, Sec'y.

## NEWS AND COMMENTS.

Bethel Mennonite congregation, Perkaspie, Pa., on Sunday morning, Nov. 9, at 10:30 a. m., celebrated Holy Communion. Even though the weather was inclement, yet the people showed a live interest in the Master's cause. Three persons were received into the church by the pastor, H. W. Shelly. The congregation and Sunday school are slowly, but surely, progressing.

Rev. W. W. Ketchum, for several years a member of the faculty of the Bible Teachers Training School, New York, has become associated with The Moody Bible Institute of Chicago as Director of the Practical Work. This means not merely instruction in the class room, but the oversight of the actual work of the students in churches, Sunday schools, missions, settlements, tents, gospel wagons and in the homes of the people, native and foreign born. Mr. Ketchum is an expert in several of these lines and he will now have an average of eight hundred students of both sexes who will pass through his hands annually in preparation for their life work at home and abroad. This instruction, in common with all the training of The Moody Bible Institute, is offered free to Christian men and women of every denomination and every nation.

## THANKSGIVING PROCLAMATION.

"The season is at hand in which it has been our long-respected custom as a people to turn in praise and thanksgiving to almighty God for his manifold mercies and blessings to us as a nation. The year that has just passed has been marked in a peculiar degree by manifestations of His gracious and beneficent providence. We have not only had peace throughout our own borders and with the nations of the world, but that peace has brightened by constantly multiplying evidence of genuine friendship, of mutual sympathy and understanding and of the happy operation of many elevating influences, both of

ideal and of practice. The nation has been not only prosperous, but has proved its capacity to take calm counsel amid the rapid movement of affairs and deal with its own life in a spirit of candor, righteousness and comity. We have seen the practical completion of a great work at the Isthmus of Panama, which not only exemplifies the nation's abundant resources to accomplish what it will and the distinguished skill and capacity of its public servants, but also promises the beginning of a new age of new contrasts, new neighborhoods, new sympathies, new bonds and new achievements of co-operation and peace.

"Righteousness exalteth a nation," and "peace on earth, good will toward men," furnish the only foundations upon which can be built the lasting achievements of the human spirit. The year has brought us the satisfaction of work well done and fresh visions of our duty which will make the work of the future better still.

"Now, therefore, I Woodrow Wilson, President of the United States of America, do here designate Thursday, the 27th of November next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to almighty God.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this 23rd day of October, in the year of our Lord 1913, and of the independence of the United States of America the 138th.

"Woodrow Wilson.  
By the President,  
"W. J. Bryan, Secretary of State."

#### LETTER FROM BRO. STEINER.

The last session of the Middle District Conference convened at Summerfield, Ill., just a few days before Bro. E. B. Steiner and wife sailed from New York for our mission field in India. Accordingly a letter expressing the well wishes of the Conference was prepared and signed by the delegates and attendants and forwarded to them on the steamer at New York. A few days ago I received the enclosed answer to that letter from them and I know no better way to bring it to the notice of the persons concerned than to have it published in our church papers.

Cordially yours,

W. S. Gottshall.

London, England, Oct. 30, 1913.  
Delegates and Attendants of Cen-

tral Mennonite Conference:

We gratefully acknowledge the receipt of the resolution in our behalf, which we received from the delegates and attendants present at the annual session of the Central Mennonite Conference. Such an expression gives one great assurance that many friends at home with united hearts continually bear us up before the throne. It is with great joy that we can realize that a deep interest in missions is awakened and the prospect for carrying on larger work in the future is so bright. Surely, the Mennonite church is having her part in "The Evangelization of the World in This Generation."

Your servants in the Master's kingdom,

Ezra B. and Elizabeth Steiner.

#### REPORT OF ORPHANS FUND WORK.

The ninth annual conference of the Orphans Fund Work of the Eastern District was held in the Souderton church on Saturday, October 25, 1913.

The afternoon meeting was opened by the president, Mrs. Bayley, in the usual way, with singing, Scripture reading and prayer. The minutes of the last meeting were read by the secretary.

The election of officers was next in order. Mrs. Detweiler, of Souderton, was elected president and Mrs. Bayley, the former president, was elected vice-president, while Mrs. C. H. Moyer and Miss Emma Landis were re-elected to their office of treasurer and secretary.

The auditing committee examined the books and found them correct. The afternoon session closed to meet again in the evening at 7:30.

The evening session of the Orphans Fund Work, under the leadership of Rev. J. H. Schantz was opened with singing, Scripture reading and prayer by Rev. Bayley. A duet by two little girls of Souderton church, was enjoyed by all.

Mrs. Souder read a very pathetic and appropriate reading on Child Life, after which Rev. Boyer, from Allentown, delivered the address for the evening. Rev. Boyer, in his address, spoke of the need of work for orphans and especially emphasized helping the mother so that if she is spared that she may be able to keep the little ones around her. He claimed that home life was far better than institution life for the little ones.

Rev. Schantz led in prayer, after which the choir favored us with a selection.

Next an offering was taken for

the cause of the Orphans Fund.

After a few more remarks, by Rev. Schantz and Rev. Bayley, and the benediction, we all joined in singing, "God be with you till we meet again."

Balance in treasury, \$613.70.  
Emma Landis, Sec'y.

#### HAND-PICKED FRUIT.

By a pastor.

An absolute surrender to Jesus Christ and a definite acceptance of Him as a personal Savior will bring the happy experience of pardon, peace, and joy in the Holy Ghost.

We must know that we are saved. We must insist on this knowledge, so that there will be no mistake in the beginning of our church life. It is to be feared that many enter the church on a mere nominal profession and because of it can be of but little real value to the church, or to themselves. They will find their pleasures outside of the church. They do not pray or read the Bible and they certainly cannot be growing, symmetrical Christians.

It is a great matter for a church to receive several hundred new members at once, a mighty uplift and much to be desired, but it brings with it a mighty responsibility in caring for and properly training these new converts. And how many times it has turned out that in a few months after the great revival almost nothing remains of it and the church settles to its former level.

Let us not despise the slower and surer way of hand-picking the precious fruit for the church and heaven. Instant in season, prayerfully and with Bible in hand seeking the Holy Spirit's guidance, find the unsaved and lead them into the new and blessed life of Jesus.

It has been the writer's privilege to enjoy great revival seasons and also the equally delightful privilege of bringing old and young people into the kingdom one by one.

Invariably have I been treated with respect and while I have not always won at the first visit the way was open for more visits.

It pays, Mr. Editor, it pays to do this kind of work for the Master, not only in the gathered church, but also in the addition of joy and strength to the gatherer.—Watchword.

"The Mennonite" to a new subscriber from now until January 1915 for \$1.50.  
To Ministers 75 cts.

#### Home Circle.

##### A SIDETRACKED THANKSGIVING.

By Ella Melzina Evans.

"Oh, I'm on the wrong train! I'm on the wrong train! What ever shall I do?" And a sweet-faced young girl, scarcely out of her teens, sprang suddenly to her feet in the day coach of the Chicago Limited and wildly wrung her hands.

"Where did you want to go, dearie?" asked a white-haired old lady, whose seat she had shared.

"Oh, I wanted to go east, and I took the west-bound train," the girl explained through her tears.

"You see, I am dreadfully absent-minded — and I met an old friend at the station and got to talking with her, and when the train pulled into the station everybody else seemed to be going out to get on, and I went, too. It was a long train, and I didn't notice at which end the engine was, and — and I thought it was my train — and it wasn't, she gulped. "I was going to Uncle John's for Thanksgiving Day, and oh, dear! Now I am going in the wrong direction and I don't know what to do!" And a fresh shower of tears threatened to fall over the pretty cheeks.

"Well, here comes the conductor, dearie; suppose you tell him about it and see if he can't straighten things out," her new friend suggested, as the conductor came down the aisle.

"Well, now, if that isn't too bad!" the conductor exclaimed, a moment later when the matter had been laid before him. "Our first stop is Stewartville, and if the east-bound train should be very late you might catch it there. It hasn't gone yet, I believe." But just as he finished speaking there was a sudden roar as the two trains met and passed each other like a flash. "Ah, that was it!" He looked at Eleanor sympathetically. "The only thing left for you to do now, miss, is to get off at Stewartville, and wait for the next east-bound train."

"And how long will I have to wait?" Eleanor asked, tremulously, as she made a desperate effort to look as though she didn't care. "You will have to wait until three-thirty," the conductor replied, as he consulted a time-table. "It is too bad, but you don't seem to have any choice in the matter."

"Thank you," Eleanor said, as she endeavored to call up a faint smile to her assistance. But when she had again seated herself by

the kind-hearted old lady, the smile disappeared, and two big tear drops rolled down her cheeks.

"It is too bad, dearie, too bad," the kindly voice was saying. "It is hard to have our plans go awry, but it may be that it is necessary for them to be overthrown sometimes in order that the Father's greater plan may be carried out. It may be that some golden opportunity will be yours today that you would have missed had you not made this mistake."

"Perhaps" — Eleanor's voice was not at all enthusiastic. "But I didn't want any opportunities today," she murmured, a rebellious light coming into her soft dark eyes. "I just wanted to go to Uncle John's and have a good time — and a good Thanksgiving dinner," she added with a faint smile.

"But perhaps before the day is over you will be glad that God knew better than you," was the gentle answer. "As we near life's sunset, dearie, we see things in their true values."

"Thank you very much for being so kind to me," Eleanor said, rising as the train slowed up for her station. "And now I'll have to say goodbye." And for a moment she pressed her fresh young cheek against the old withered face, and then, picking up her suitcase, quickly left the car. After waving a farewell to her aged friend, who was smiling at her from the window as the train started away, she turned and slowly entered the dreary little station house.

It certainly was not a very pleasant prospect for spending an enjoyable Thanksgiving. The battered-looking old building contained but one waiting room. In the center of the room stood a rusty old stove, in which a smoldering fire burned away drearily, sending out a cloud of smoke every once in a while when a particularly lively gust of wind came down the chimney. The ash pan had evidently not been emptied that morning, as it was heaping full, and some of its contents had spilled out over the floor. Outside, the snowflakes were coming down thickly, covering the earth with a beautiful robe of purest white, which stood out in marked contrast to the dirt and cheerlessness of the little railroad station.

The small village of Stewartville was composed of a half dozen black houses, a blacksmith shop, and a small store, which Eleanor soon visited with the intention of buying a magazine to help pass away the time. But when she made her request to the long, lank-looking individual behind the counter he informed her that they never kept magazines on

hand, as they seldom had a call for them.

More disgusted than ever, Eleanor strode back through the snowdrifts to the dreary little station again. Just as she reached the platform a dingy train from a mining town thirty miles up the valley pulled in, and several passengers alighted, and it seemed that she was to have company in her long vigil, for a queer-looking woman, wearing a shawl over her head, entered the station with several small children.

"Foreigners of some kind or other," Eleanor said to herself, as she took a seat as far away from the offending group as possible and gave a slight upward tilt to her nose. "Delightful people to spend the day with, I am sure."

After a while, however, she found herself smiling at the antics of the two older children, who seemed to be twins. They were dark-eyed little chaps, not over five years old, and decidedly pretty. Really, there was nothing repulsive-looking about any of the family, she concluded, when she had watched them for a while. Their clothes, of course, were strange-looking and made of the coarsest material; but they were spotlessly clean, while their hands and faces had been scrubbed until they fairly shone. There were three other children besides the twins, the youngest one being a six-months' old baby.

When the clock inside the ticket office struck twelve, Eleanor commenced to feel hungry. She had expected to be eating a delicious Thanksgiving dinner at Uncle John's by this time; but instead here she was, stranded at a little way station, with not even a restaurant in sight. The children, too, were getting restless, and hung around their mother crying. The woman appeared to be in great distress at their cries and kept saying, "Nein, nein."

"Have you nothing for them to eat?" Eleanor finally asked her. "Nein, nein. My man he die — we go mine uncle to — we no mun — we only ticks — we no eat till we mine uncle go — we haf no brod."

Eleanor took out her pocket-book. Besides her ticket it contained five dollars. To be sure, she had meant to buy herself a pretty silk waist in the city where Uncle John lived, but what was a silk waist compared to hungry children — and on Thanksgiving Day of all others? If necessary, she could get along without the new waist, but if it were possible to scare up some eatables in that miserable little store, she meant to do it. And quickly slipping into her wraps, which she had removed for comfort, she hurried

out into the storm again, and over to the store for the second time.

After she had made exhaustive inquiries as to just what the store contained in the line of ready prepared edibles, she made her purchases. When she had finished she had a half bushel basket filled to the brim, and the five-dollar bill had dwindled beyond all recognition. However, there were no regrets in Eleanor's heart as she waded back through the snow, the heavy basket on her arm.

The hungry children ceased their crying as Eleanor smilingly re-entered the shabby waiting room and set her basket down. Her first move was to draw a piece of broken bench out into the room just in front of a row of empty seats. Then, taking a clean piece of wrapping paper which she had secured from the grocer, she spread it over the bench. Then, while the hungry children were watching her in round-eyed wonder, she rapidly transferred the edibles from her basket to the improvised table. And when the last package had been emptied the long, narrow table presented quite a festive appearance. In the center stood a great square of soda crackers, flanked on one side by a dish of canned salmon and on the other by a plate of chesee, while a jar of peanut butter, a box of honey, a plate of mixed sweet cakes, and a heaping dish of fruit added much to the little feast.

The astonishment and delight of the poor woman and her children when Eleanor finally made them understand that they were to partake of this wonderful feast was worth a dozen silk waists, she thought, as she merrily seated them in a long row on the bench facing the table; then, turning her suitcase up on end, she sat down opposite them. And, oh, how they did enjoy that dinner! Eleanor enjoyed it, too, but the best part of it to her was the pleasure she got from watching the happy faces across the table.

"The dear old lady was right," she admitted to herself as she boarded the east-bound train at three-thirty that afternoon, and dropping into a seat on the side next the station, waved her handkerchief at the happy little group on the platform, who were smiling and waving at her frantically. "It was an opportunity of pure gold — and to think that I might have missed it!" — The Sunday School Advocate.

#### Marriages.

Hunsberger-Bloom. — At Fricks, Bucks, Co., Pa., on October 25, 1913, Royden L. Hunsberger, of Souderton, and Miss Laura S. Bloom, of Fricks, were married at the home of the bride. The groom is an active and conscientious church worker of the Zion Mennonite church, Souderton. The bride was received by the sacred rite of baptism at the baptismal services on November 1, as a member of the church. The couple have the best wishes of their many friends. The ceremony was performed by the pastor of the church.

Knechel-Baringer. — On Oct. 25, 1913, at the home of the bride's parents, at Quakertown, Pa., at 8 p. m., were united in holy wedlock Asa S. Knechel, of Allentown, Pa., and Mabel Baringer, of Quakertown, Pa., by A. B. Shelly, pastor of the bride.

#### Deaths.

Albright. — Robert M. Albright, infant son of Robert E. and Katie (Frederick) Albright, died Oct. 19, 1913, of acute indigestion and was buried October 22. Services were conducted at their house on Green St., Souderton and in the Zion church. Burial made on Hillside cemetery. Text, Mark 10:14.

Oberholzer. — On November 7, 1913, died at Spinnerstown, Pa., Henry G. Oberholzer, after a few days sickness with paralysis, aged 74 years, 4 months, 3 days. His funeral was held and interment made at the West Swamp Mennonite church, where the deceased was a life-long member, on November 12. Rev. W. U. Kistler spoke at the house of mourning and A. B. Shelly at the church, in German from I Chron. 29:15, and in English from Heb. 13:14. The deceased was the son of Abraham and Anna Oberholzer and a nephew of the late Rev. J. H. Oberholzer. He leaves a wife, one son, one daughter, five grand-children, two brothers and one sister.

Small. — On Nov. 14, 1913, near Latrobe, Pa., Mrs. Elizabeth Small, wife of Josiah Small (deceased). She was born June 13, 1821, and died at the age of 92 years, 5 months, and 1 day. She was the mother of 7 children, two having preceded her to the grave. Those living are Jeremiah E. Small, Abner M. Small, Lydia Sherry and Sara Stauffer. Funeral services were held Sunday, Nov. 16 at the M. B. in Christ church, Jacob Snyder officiating. Text, I Thess. 4:13. Interment was made in Grand View cemetery, near Greensburg, Pa.

#### Contributions.

For Lame Deer, Mont. Anonymous for day laborer, \$10; Mrs. J. W. Wipf, Alsen, N. D. freight on mission box, \$3.

Gratefully acknowledged,  
Alfred Wiebe.

For Janjig, India. Sister Regier at her death bed for school work, \$25; friends at Laird, Sask., \$25 for school work; Bro. Amstutz for orphans, \$25; Pandora S. S. class, for orphans, \$15.

Gratefully acknowledged,  
F. W. Penner.

For Mauhadai, India. Sister Mary and Magdalene von Sien, Beatrice, Neb., for an evangelist here, \$30; Melhorn S. S., Buhler, Kan., for an evangelist at Mauhadai, \$75.

Gratefully acknowledged,  
P. J. Wiens.



## The Mennonite.

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## Editorial.

### HOW SHALL WE CELEBRATE THANKSGIVING DAY?

In many places in the Bible we are told to give thanks; but not only the Bible recommends thanksgiving, even the heathen nations have and had their harvest-home festivals, at which they showed their gratitude to the gods by special sacrifices. By giving thanks we follow a natural impulse.

When we give thanks we have first to think; think of the many-fold reasons for being thankful. We have reason to be thankful for so many things, that we can only mention a few.

In most regions of our vast country the crops have been abundant, there are only few places where the people did not receive enough for themselves and their cattle, while in some regions the harvest was a rich one. Here would be one way of giving thanks, by providing for those who are in need. This applies equally well to the city; for it is a command in the Bible to "send portions unto him for whom nothing is prepared." This may refer to the poor and needy of our own country and to those who are suffering from the famine in China and in India.

Another reason for giving thanks is, that we have had peace and business prosperity, which should make us willing to help less fortunate ones.

We have our schools and churches and we ought to show our gratitude for these by providing for our Christian schools at home and by sending missionaries to bring the gospel to the heathen and to provide schools for them.

If we are thankful that God has

put Christian men at the head of our government, we ought to be willing to do what is in our power to preserve our government, sustain and enforce our laws and be willing to do our share in every respect that we as Christians can.

We ought to obey the government when we are asked to cease from our daily toil and assemble for prayer and praise in the house of God.

Thanksgiving Day is for many a day of feasting if not of glut-tony. It is not wrong at such a time to have an especially good dinner, for the Bible says: "Eat the fat and drink the sweet, for the joy of Jehovah is your strength." But if we make thanksgiving only a feastday without thanksgiving and alms-giving we make a great mistake, we commit sin against God, the giver of all good gifts. The dinner must never be the main feature of the day, but the thanksgiving in word and in deed. By counting our many blessings we will feel thankful, we will express this feeling in prayer and praise and materialize it in bringing the same blessings which we enjoy to others, who lack in this respect the means or the opportunity.

May the Spirit of God teach us, how to celebrate Thanksgiving Day in the right way by sharing what God has given to us with others less fortunate.

## Correspondence.

Schwenksville, Pa. Communion services were held in the Eden Mennonite church Sunday morning, Nov. 9. A heavy rain was falling but the weather conditions did not interfere with the attendance. The church was packed full, chairs had to be carried in the aisles. The oldest members being present. Bro. Jacob Reiff, 91 years old, was the oldest one present. 207 members partook of the Lord's Supper. Ten new members were received, six by baptism, two by letter and two by the right hand of fellowship. Rev. H. G. Allebach assisted the pastor. Bro. Allebach preached the sermon. It was a blessed day and will long be remembered.

Elsie Kremer.

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Mennonite Book Concern,  
Berne, Indiana

## THE MENNONITE

November 20.

### SKETCHES OF MY TRIP TO BERNE AND CONVENTION.

By Rev. H. J. Krehbiel, Reedley, Cal.  
(Concluded.)

In my last instalment I left off at Berne, Ind., with: "Home, sweet home." So lest some think that I remained in that delectable town and community I must continue the sketches of my journey. In making this journey I had a number of objects in view. I wanted to attend the first All-Mennonite Convention; then the Publication Board had a meeting which I was to attend; I wanted to attend the Bible Conference at Winona Lake, which I had not attended for a number of years; I wanted to visit my former church at Trenton, O., and also the home of my childhood in Summerfield, Ill.

The convention at Berne was certainly a large step in the right direction. The keynote of the whole convention in which nine different divisions of the Mennonite church were represented was Psa. 133:1: "Behold, how good and pleasant it is for brethren to dwell together in unity." The beautiful spirit of brotherhood permeated the whole convention and the Christian hospitality of the Berne church made our being together all the more delightful. Just lately three commissioners had a conference with Pres. Wilson in reference to making Washington a model city. If they came to Berne they might obtain some useful hints and they and others might profit by reading the book: "Saloon Fight in Berne, Ind." to be obtained for 50 cents at the Mennonite Book Concern. It relates in a fascinating way how a number of Christian men banded themselves together and notwithstanding assault and dynamiting the leader's home and the threat of mob violence, they succeeded in ousting the saloon and killing all the blind tigers. It reads like a romance, and a friend of mine in Ohio, who had bought a copy, said: "I started to read it one evening and couldn't stop until I had finished the book." Results: paved streets, side-walks, electric light, a \$55,000 church and low tax rates. At the meeting of our publication board we found that our Book Concern was in a condition as orderly and flourishing as the city itself and incidentally I found out another thing which I did not know before viz. that you can order any book or Sunday school supply from our Book Concern and get it as quickly and at the same price as when you order it direct from the publishers.

If there is one place in Indiana that is better than Berne then that place is Winona Lake, where for the last 18 years an interdenominational Bible conference has been held each summer, attended by members of more than 30 denominations. Up to this year all the sessions of the conference have been free and the expenses were supposed to be paid by an offering taken during the conference, but this method left them in debt to the amount of \$27,000. So this year admission was charged at the gates and reserved seats for the ten days were sold at \$2 and \$5. In this manner the expenses for this year were paid and an offering of \$6,000 was taken to reduce the debt of former years. So we hope that the conference will continue and in future years be a blessing to many as it has in the past. The conference is conducted on the principle, that no one shall appear on the platform who does not accept the Bible as the Word of God and believes in Jesus Christ as the Son of God and the Savior of the world. During the conference we had the privilege of listening to G. Campbell Morgan, the greatest expositor of the Bible now living. "Gipsy" Smith, the great evangelist. Dr. Hinson, of Seattle, who preaches in his church to 3,000 people each Sunday. Dan Crawford, of Africa, who went into the dark continent beyond the point to which white men had penetrated, journeying for 20 months at the rate of 2 to 15 miles a day after he left his ship until he reached the place where he established his mission and then lived with these people 23 years before he emerged last spring. He told us of the terrible ignorance, superstition and sin when he came and how the Gospel, the power of God, which he gave the people in their language has wrought a marvelous change. Beside these there were a great number of other speakers, all good, and we had two splendid Mennonite Rallies. At the second rally the subject was "Missions," and I was delighted to see how many young men and women are willing to consecrate their lives to this service. Among them a young Armenian, who is now studying in New York with the intention of going back to work among his people. When they called on me to make a few remarks, I said, If these people are willing to give their lives then we ought to be willing to give our earnest prayers and one-tenth of our income. There was an elderly stranger there who arose and emphasized very much the giving of the tithe unto the Lord and then left. I was anxious to meet the man afterwards but failed to do so. By the

1913.

## THE MENNONITE.

remark he made, that he had been tithing since he was 17 years old, I judge, he is the same man who sent me a book in which to keep my tithing account, for in the dedication he makes that same statement. Of the whole conference we can certainly say, as did Peter: "It is good for us to be here," but like the disciples of old, we had to come down from the mount and at Fort Wayne, after sweltering in the heat, waiting in the throng for a train, which was late, when it finally came I crowded in like the rest in order to get a seat. But I still had enough of the Winona spirit left in me to give up that seat to an old lady who was standing.

It was a great joy to me to be once again among the people at Trenton, Ohio, to whom, for 17 years I preached the gospel. Those people are very dear to my heart and I considered it a great privilege to preach to them again. The Presbyterians showed us the kindness to dismiss their service and come over, so the church was crowded both morning and evening. Bro. Kennel took me down to the old church in the country surrounded by the cemetery (Greek-Sleeping Place), where we worshipped for 15 years. How many of those who more than 20 years ago worshipped with us are now sleeping in that cemetery to ward the resurrection morning. Among them also Uncle John Augspurger, who during my ministry was assistant pastor and who two years ago, when I visited there accompanied me as I called on a number of the old friends. What a pleasure to see how the trees which I planted at the parsonage have grown and are bearing fruit and a greater pleasure to find the parsonage occupied by the new pastor, Brother W. Grubb. We hope he may have many years of usefulness among these people.

After these days, which were all too brief, I must hurry on, for already the three Sundays have passed for which I have engaged a substitute at Reedley and I must see the home of my childhood, dear old Summerfield, before I go back to California. For there I could stand on the bridge near the old church site and, like Longfellow, have a flood of thoughts come o'er me that would fill my eyes with tears, or say with Wordsworth: "How dear to my heart are the scenes of my childhood, when fond recollection presents them to view." But they are much dearer when you are permitted to see them again with eyes that have grown 28 years older and reflect upon them in the light of the varied experiences which these years have brought.

Everything is subject to dissolution: Babylon is buried in the dust, the temple at Karnak in Egypt has fallen, the Coliseum at Rome is in ruins, the Alhambra in Spain is disintegrated and so too the "Little church in the dale" at Summerfield, where the congregation worshipped for more than fifty years, is no more. Two years ago mother and I visited it in its pewless solitude and we worshipped there, I am sure. But now it is gone and the place thereof shall know it no more. But being dead it yet speaketh, for the brick thereof were used in building the tower of the new church and from its height the bell still sounds out the sweet invitation of salvation. Like the "Little Church", so the pillars of the spiritual temple have fallen and of all those to whom I looked up for example and guidance more than thirty years ago I found only two remaining and they were weakly tottering onward to the end of the journey. When I passed the school house I thought of the following poem I once read:

"I've wondered to the village, Tom,  
I've sat beneath the tree,  
Upon the schoolhouse play ground,  
That sheltered you and me.  
But none were left to greet me, Tom,  
And few were left to know,  
Who played with me upon the green  
Just 40 years ago."

It closes with this thought:  
"And soon our time will come, dear Tom,  
And when we're called to go,  
I hope we'll meet with those we loved  
Just forty years ago."

This, too, is my hope and confirmed and strengthened in this hope I journey joyfully on toward the reunion in heaven.

**The Praying Heart Answers God.**  
As for me, I will call upon God: and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice.—Ps. 55:16,17.

I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined, His ear unto me, therefore will I call upon Him as long as I live.—Ps. 116:1,2.—The Evangelical.

We hear of all kinds of trusts now-a-days but who ever heard of a "clairvoyant trust"? Such a one has recently been unearthed and, perhaps to our amazement, it has been shown that this trust swindled the superstitious out of \$1,000,000 a year. This is how it operated:

A man called Bertsche, formerly a saloonkeeper, was the "clairvoyant trust." Swindlers

who wanted to set up business as "prophets" and "seers" or engage in the humbler fraud of ordinary fortune telling, could not open their establishments until Bertsche gave his permission.

This audacious grafter went so far as to settle the location of the "book store" or "library" under cover of which the smooth-tongued "professor" or "Mahatma" carried on his predatory operations. Bertsche collected very large sums of money from the "spook syndicate." He represented that it was to be paid to politicians and police for protection. An elaborate system of card indexes was kept to identify the victims who were enmeshed in the toils of the swindlers in any part of the country. Wealthy widows were their especial prey.

When a victim complained at a police station and a warrant was issued the "professor" would be found a different man. This was due to a regular system of changing the "professors" from place to place and from city to city when any alarm was given or danger anticipated. There were even secret passages leading from the "parlors" to allow them to escape when the police appeared or the victim came back to complain. Philadelphia got its own share of the "professors," who were sent on from Chicago. It is somewhat significant to learn that the code word for Philadelphia was "pumpkin."

Bertsche and one of his "professors" are now on trial charged with swindling a widow out of \$15,000. She gave it to the "professor" to invest for her because he told her several times that she was followed by a "bad influence" in making her investments. He and Bertsche simply divided the plunder between them.

How it happens that people in our day still run after fortune tellers, palmists and other humbugs is one of the mysteries of the age. So much is said of the unbelief so common in our day that the foolish belief of some others gets little notice.

It is an evidence that the ignorant need the enlightening influences of the gospel as much as they ever did and that ignorance still exists to an alarming degree. With our efforts as Christians to enlighten the heathen abroad we show a singular inconsistency in permitting superstition to flourish at our very door.

America is still a promising mission field. To be sure there are out-of-the-way places in this country where belief in spooks and lucky charms is rather common, but these out-of-the-way places are exceptional. The field of operation that offers the great-

est opportunity to the rascals who rob the superstitious are not in out-of-the-way places but in great cities where culture, education and religion flourish. Recently we saw the sign of a fortune-teller over the door of a house not a half mile from one of our country's largest universities and almost within the shadow of a half dozen great churches. It was but an indication that a Christian land is not a land in which all are acquainted with the true religion of Jesus Christ. It seems to us that ministers of the gospel would not be taking an unnecessary task upon themselves were they to devote some of their energies to exposing these frauds and stirring up public sentiment against them.

One of the strange things coming to the reading public today is the account of a ritual murder trial in Russia. Every now and then for generations the ignorant and superstitious Russians have been incited by their bigoted and equally ignorant priesthood into awful frenzy by charges that the Jews secretly practice ritual murder in which the blood of Christians, generally children, is shed. Rumors of this kind were at the bottom of recent massacres and the case in question has stirred up so much bigotry and race hatred that the whole world looks on with horror. Of course there can be no truth in this ancient slander and the present case presents one of those unjust situations in which the prejudice of the masses gets more attention than questions of fact. America, always ready to help the distressed and speaking a word for the oppressed, can not find anywhere one who would raise his voice in sympathy with the Russian persecutors. Enlightenment, liberty of conscience, and a sense of man's brotherhood make it impossible for one in our land to believe the possibility of such a thing as ritual murder existing among the Jews anywhere. In society, in business and in industry the Jew has his grave faults, but he has preserved his religion in purity in the face of every kind of persecution and temptations. It is against the verdict of history that Russian bigotry insists that such a thing as human sacrifice prevails among the Jews.

A paper was recently presented to the State department of our government to be forwarded to the Czar of Russia which contained a protest against this type of bigotry and persecution. It was signed by the most prominent clergymen in both the Protestant and Catholic churches. But there are doubts as to the probability of the paper ever getting to the

notice of the Czar, because the Russian government is not likely to accept the service of this paper. The one wonderful thing about it is the fact that churchmen have been found who are willing to ignore their differences, in untidily raising their voices in the interest of mercy. Perhaps we may never see real denominational unity. But will we need such a union very badly if Christians find a way to speak unitedly in the interest of mercy and humanity? It seems to us that such a unity will so far place denominational differences into the background that they will be altogether lost sight of in the efforts to do good to all men. However, the paper is such an unusual one that the secular press has given it considerable notice. The following from the "New York World" is a fair sample of the kind of notice it has received:

"It is wholly improbable that the protest of American religious leaders against the threatened injustice to the Jewish people in the matter of the Beiliss 'ritual-murder' case, will have any effect on Russian policy. It is not even certain that the paper will reach the Czar, to whom it is addressed."

"But it is none the less a document of the highest significance. When Protestant and Catholic clergymen, priests and prelates unite in an appeal to a powerful government for justice to Jews and in defense of the Jewish religion against an ancient slander, the fact gives proof of the obliteration of sectarian lines and the decay of bigotry. This is the Christian spirit in its best exemplification. It shows that behind differences of creed and ritual the churches are at one on the essential doctrine of human justice, and it reveals a tolerance which affords rare evidence of the extinction of old animosities."

"The appeal of American churchmen to the Czar may do nothing for Beiliss and nothing directly for the Jews in Russia. But it does a great deal for the Christian religion. It shows how its principles transcend its outward forms, and reveals the ability of its professors to rise above doctrinal differences to intercede jointly for the relief of the oppressed of another faith."

The situation in Mexico is just now looked upon with considerable regard. Since President Wilson has insisted that a murderer shall not receive recognition from the United States as president of Mexico and informed the dictator of that country that the United States demands his immediate withdrawal in the political affairs of his nation, some are inclined to

think that war is the only logical and consistent resort of the present administration in Washington. It is a source of gratification to us that neither former President Taft nor President Wilson rushed into a needless war. President Taft is a much bigger man than he would have been had he taken the advantage of appealing to the support of the unthinking, who clamor for war on any kind of an excuse, and making war and thus insure himself of the popularity a war president gets and secure the presidency which he must have known could not have come to him in any other way. President Wilson has also hitherto proved himself to be a man who is not seeking glory at the cost of lives and misery. We hope he will not allow himself to be drawn into the use of force just now. There are other ways by which Mexico may be brought to its senses; diplomacy has not yet by any means been exhausted and arbitration has not yet been suggested. Then there are great possibilities in the financial club. To shut off every channel, by which American dollars can be secured into Mexico and to make the investor know that American protection of American dollars does not extend to shedding the blood of American citizens would soon compel every party in Mexico to straighten up its affairs and institute a policy of order and safety. But should the worst come to American honor and Mexico refuse to regard the claims of our government there come the great opportunity of letting even the foolish false honor, which leads nations to war, go. We are certain that war with Mexico just now would be as brutal and un-Christian as anything could be.

The victory of patience to be won in this situation is worth a thousand victories in which the only thing accomplished would be the blowing out of the brains of a few thousand fellow men to whom the enlightenment and wealth we enjoy has hitherto been denied.

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#### NOTES ON THE SUNDAY SCHOOL LESSON.

Nov. 30.  
Crossing the Jordan.  
Josh. 3:7-17.

Golden Text—Fear not, for I am with thee. Isa. 41:10.

This was the great day in Israel's history. The hopes and promises of forty years were to be realized. Our wilderness wanderings may lead us to the brink of the Jordan of death. Should we despair? We are then about to step into the realization of our hopes, and heavenly Canaan will be ours.

The Lord assured Joshua that

as He had been with Moses so He would be with him. It is not one saintly life, but many, which we are allowed to look back upon as an assurance that, as God had been with them, so He will be with us. God was to magnify Joshua because Joshua magnified God by doing His will. The only earthly distinction worth while is the distinction one is sure to get who obeys God. When Joshua received God's message he immediately brought it to the people. The messages God reveals to us are not to be hidden in a napkin, but declared to all men. We may not be called to lead multitudes, as was Joshua, but all who are numbered with Christ's people are called to bring the messages of hope and salvation they have received from Him, to men in the places and under the conditions that Providence has placed them in.

Notice that they were not in ignorance of what was before them. The catalog of nations was a terrible one. Once it had frightened them, but now they had learned to believe that by God's help they could easily master them. A perfect faith must always be one without fear, for faith casteth out fear.

They did not see the waters part, nor were they to do so until they proved their faith by going into the flood. We walk by faith and not by sight, if we are walking rightly before God. Take faith away and victories of any kind are impossible, but faith is "the victory that overcomes the world."

The ark had a conspicuous place in the procession. It represented the presence of God. It contained the tables of his law and evidences of His might. By giving it an honored place, as He commanded, they honored God. The ark is a type of Christ in the midst of the people of God. In their journey from the Egypt of sin to the Canaan of holiness, from the Egypt of bondage to the Canaan of freedom, the people of God can not go on without the presence of Christ. In this lesson we then see illustrated obedience, faith and the presence of Christ. What of all the earth's terrors can bother us if these three are ours?

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#### NOTES ON THE C. E. TOPIC

Nov. 30.  
Our Church At Work for Our Country.  
Deut. 8:1-20.

It is well to be so disposed that one habitually looks upon the bright side of things. There is no reason to be everlastingly discouraged with visions of dark outlooks. If it be true, as scientists declare, that in the course of a

million years the sun will be burnt out and all life will perish from the earth there is still no reason for worrying about it. We have plenty to get and enjoy before that happens, if indeed it will ever happen. Our country has a bright future, there are indications that might show that something terrible may happen some time in the distance but now it is our opportunity to make the best of things rather than the worst. When the captain discovers a leak in his ship there are two things he may do. He may get discouraged and think the ship will sink. And it certainly will, if he doesn't do anything else but get discouraged. Or, the captain may stop the leak and make his ship good as ever. Any one who don't do that is either a fool or a knave, or both.

The future of our country may present a terrible aspect. We are become a materialistic people and measure things by the standard of dollars and are in danger of making money the only God we know. Greed, unbelief, immorality and crime are as common as they ever were in the world, perhaps more so, but we will not insist upon that point since the newspaper press makes us more familiar with wicked happenings than our fathers were ever in position of knowing. Now will we stop the leak and give up the ship or will we set about correcting the evil and go on doing our duty? Religion is the only thing that will correct evil in our day or in any other period of time. It is the mission of the church to bring religion to the masses. The future of our country depends upon what the church is doing for righteousness, and the usefulness of the church is conditioned altogether by the attitude of the individual church member toward evil. Responsibility is a very personal matter. Whenever all the Christians have a keen understanding that the salvation or damnation of their country depends upon their individual efforts the cause of righteousness will be established.

Our own church's part in the work of home missions is not a small one. We are as near to big cities as any other class of citizens. What are we doing for Christ in the city slums. We have the foreign-bred population at our very door with its strange mixture of tongues, habits and religions. Have we realized that the spirit of the gospel would tell us that they are our neighbors? Negroes, Indians, poor mountaineers, friendless prisoners, poverty-stricken masses, all these are sending the Macedonian call to their nearest neighbors. Have we heard them?

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## News of the Week.

### MAY BLAME WEATHER BUREAU FOR LOSS OF LIFE IN STORM

Cleveland, O., Nov. 16.—Congressman Gordon Wilson asking him to direct an investigation of the weather bureau to ascertain if it was responsible for the loss of 254 lives in the storm which broke over the great lakes last Sunday. The chief aim of the investigation, Congressman Gordon says, will be to learn if inadequate and improper signals were displayed. He desires a presidential inquiry in preference to a congressional investigation. The congressman says he will go to Washington soon to give the investigation personal attention.

### Bureau Declares Storm Warnings Were Adequate.

Washington, Nov. 17.—In reply to published charges that the weather bureau had given inadequate warning to shipping on the Great lakes the approach of last week's terrific storm resulting in a known loss of 254 lives and to the announcement by Representative Gordon, of Ohio that he would seek an investigation of the matter, the bureau tonight issued a statement declaring that "the storm throughout its course was heralded in as complete manner as possible." Full responsibility for the forecasts was taken by the bureau, the local broadcaster at Cleveland being absolved from any possible blame.

### RAUS MIT TANGO SAYS KAISER

Berlin, Nov. 17.—Emperor William has forbidden officers of the German army and navy while in uniform to dance the tango, the one-step and the two-step, according to the newspaper, the Salon. His majesty also instructed the officers to avoid visiting families where these dances are favored.

An actress of the Royal theater in Berlin was advised today by Count Georg von Huelssen-Haesler, the imperial director of theaters, not to participate in a tango tournament.

### 285 LIVES LOST IN GALE.

Port Huron, Mich., Nov. 14.—For the first time since Sunday, a day has passed without revealing more lives lost in the storm which overwhelmed the Great Lakes the early part of the week. Only one additional boat disaster developed today and that was the wrecking of the steamer Major off Whitefish point in Lake Superior. She was abandoned by her crew last night after a futile effort had been made to weather the second storm of the week. The crew was picked up by a passing steamer.

Tonight the life losses among sailors is estimated at approximately 256 and the property loss is figured at more than \$5,000,000. The property loss includes the score or more of vessels driven on the rocks or shore, and partially or totally destroyed. One hundred and ninety-five lives were taken on Lake Huron if the approximate figures are correct: 45 lives were lost in Lake Superior, seven on Lake Michigan and six in Lake Erie. (Still later figures are 285 lives and \$10,000,000 property.)

### TOYS WORTH MILLIONS RECEIVED FROM ABROAD

Washington, Nov. 17.—Nearly \$2,000,000 worth of toys were imported into the United States during September, and for the full calendar year 1913 the total value of toys imported will approximate \$9,000,000. The domestic manufacture of toys is considerably greater than the imports and will probably approximate \$11,000,000 for the current year, bringing the total year's toy supply up to about \$20,000,000. This valuation of \$20,000,000 worth of toys supplied for consumption in the United States during the calendar year 1913 is based, in the case of imports, on the stated wholesale value in the countries from which imported, and in the case of the domestic product, on the stated value at the factory in which manufactured, and, therefore, does not represent the value at which they will be sold.

### Many Dolls Imported.

The consumption of toys in the United States has grown with remarkable rapidity. Importations in the fiscal year 1893 were less than \$3,000,000; in 1903, \$4,250,000; in the fiscal year 1913, practically \$8,000,000, and for the calendar year seem likely to approximate \$9,000,000. Domestic manufactures of the group designated as "toys and games" have increased from \$400,900 in 1893 to \$5,500,000 in 1904, and \$8,250,000 in 1909, and for 1913 the total is estimated at something more than \$11,000,000, and adding this to the estimated \$9,000,000 of imports brings the total year's toy supply up to \$20,000,000, against about \$10,000,000 in 1905.

Dolls alone form nearly one-fourth of the total value of the toys imported, amounting to the single month of September to \$383,466 out of a total of \$1,817,553 worth of toys imported. The total value of dolls imported in the fiscal year 1913, was \$1,500,000 and the indications are that the importations during the calendar year 1913 will approximate \$2,000,000.

### HUERTA READY TO RESIST.

Mexico City, Nov. 17.—Organization of President Huerta's new congress was completed late today when enough senators were gathered to form a quorum in the upper house. There is nothing to indicate that the formal opening of the chamber next Tuesday will be prevented. President Huerta talked tonight informally to the members of his staff and a few personal friends regarding the possibility of intervention by the United States. He intimated that he would be ready to resist such a step. The opinion is expressed in various circles here that the United States will soon inaugurate a blockade of Mexican ports. Rumor has it that President Wilson would be content with such an action and might even permit the embassy to remain in Mexico City until an open rupture occurred.

### INQUIRY INTO HARD COAL LINES.

Philadelphia, Nov. 17.—The ground work of the investigation of the interstate commerce commission into the anthracite coal roads to determine whether their rates are reasonable and whether they are observing in the interstate commerce laws, was laid today with the calling of witnesses before Commissioner John H. Marble to testify as to the facilities of the roads for handling coal.

### HUERTA FIRES MINISTER WHO ADVISED HIM TO STEP DOWN

Mexico City, Nov. 16.—What doubt remained regarding General Huerta's intention with respect to compliance with the American demands for his own elimination was removed from the minds of most Mexicans and foreign residents by his peremptory dismissal today of Manuel Garza Aldape, the minister of the interior, who was looked upon as the head of Huerta's cabinet. Manuel Garza Aldape led that group of the cabinet which held the conviction that it would be best to accede to that portion at least of Washington's demands which mean the total abandonment of power by the provisional president, and he is said to have been the only one with sufficient courage to discuss the international situation frankly with his chief.

It was he who called at the American embassy recently and induced Nelson O'Shaughnessy, the charge d'affaires, to send to Washington his appeal for the reopening of the negotiations. Senator Aldape's resignation was demanded at a cabinet meeting at President Huerta's house early this morning. Huerta is said to have reiterated at this meeting the statement that he would not resign, that with him it was a case of life or death and he was disposed to play out the game.

### JUAREZ CAPTURED BY REBELS

El Paso, Texas, Nov. 15.—For the sixth time in the last three years Ciudad Juarez changed governments when 2,000 rebels led by General Pancho Villa attacked and captured the town between 2:30 and 5 o'clock this morning. Taken by surprise the federal garrison of about 400 men put up a weak resistance. So unprepared for battle were the federal defenders that Villa's troops actually reached the center of the town before a single shot was fired. Although an accurate count has not been completed it is estimated that forty persons were killed in the fighting. The rebels lost five men and the federal dead are estimated at thirty and four or five non-combatants were killed. Among them was Charles Segerson, El Paso automobile driver, who was on the main street in Juarez in his automobile.

### MANKIND SLIGHTLY OLDER THAN APE

New York, Nov. 14.—Dr. J. Leon Williams, of London, an eminent authority on anthropology and geology arrived today from Liverpool with the skulls of prehistoric man, one of which he estimated to be 500,000 years old. This skull was found by workmen near Folkestone prior to the Pleistocene era and its existence and discovery have confirmed Dr. Williams in the belief that mankind is at least half a million years. Dr. Williams said that the finding of these ancient skulls and other human bones did not disprove, in his opinion the popular theory of evolution but altered it in some degree. Instead of man being a descendant of the ape, Dr. Williams said, these skulls tend to confirm the belief that the anthropoid ape was an off-shoot of primitive man. One of the chief distinctions between these skulls and those of apes, he said, was to be found in the tooth.

### TWO AMERICAN CROOKS ARE HELD IN MUNICH

New York, Nov. 14.—Two veteran American crooks, white haired, but still active, are under arrest, the police announced today, in Munich, Germany. The Munich authorities wrote that these men, known there as James Harrison Morton and Horace Bell, were caught in an attempt to rob a bank cashier of \$10,000. Their long criminal record in America will be sent to Munich.

The New York police say that Morton's real name is Rice and that he is known as Big Ed. He is seventy-two years old. The man who described himself as Horace Bell, they say, is Horace Hoven, sixty-four. The pair's record of evil-doing dates back to 1870. They were arrested for bank robberies, swindles and forgeries in Halifax, Cambridge, Mass., Charleston, S. C., Detroit, Indianapolis, Philadelphia and Rochester, N. Y., and both have served terms in prison.

### BURNING STEAMER AND CREW SAVED BY WIRELESS

Hamilton, Bermuda, Nov. 16.—The Spanish steamer Balme, with her cotton cargo on fire, was towed into St. George's harbor this morning by the tugs Gladfish and Powerful, conveyed by the Cunard liner Pannania. The Cunarder had on board 103 passengers of the Balme, taken off the burning ship Friday morning in mid-ocean while heavy seas were running, after a race to the rescue in answer to wireless calls for help. When the Balme came to anchor in the harbor, her hatches were lifted. Great clouds of smoke belched forth, but powerful pumps soon sent tons of water into her hold and drowned out the fire. The steamer is in good condition except for the damage done by the water and the fire in her cargo.

### TOM TAGGART DECLINES OFFER OF \$3,500,000

French Lick, Ind., Nov. 15.—Thomas Taggart last night refused an offer of \$3,500,000 for his French Lick Springs property. The offer came from a New York syndicate that has had a representative here for several days. Three millions was to be in cash and the remainder, \$500,000, in gilt-edged interest-bearing paper. The syndicate was formed by wealthy New Yorkers who have visited the place and who sent an agent here to negotiate with Mr. Taggart for the property.

### ISLANDS ADAPT LAW TO PREVENT SLAVE HOLDING

Manila, Nov. 15.—An anti-slavery law was passed today by the Philippine national assembly after a heated debate. The measure, which was framed by William H. Phipps, the insular auditor, reaffirms the old Spanish statutes against slavery and incorporates the American laws.

The vote in opposition to the enactment of the measure was small, in spite of the warmth of the discussion.

### OHIO RIVER RISING.

Wheeling, W. Va., Nov. 15.—With a flood stage of 30 feet in the Ohio river predicted for tomorrow, this city is preparing today for the first November flood since 1810. Wheeling has not yet recovered from the two floods earlier in the season.



## The Scripture Text Calendar

### Thoughts For Daily Meditation

Here is a Calendar for which you may have been looking for a long time. It will surely please you, for in it there have been combined many helpful and instructive features. It contains a Bible picture and design for each month, giving you a new calendar every time the sheet is turned, the



International Sunday School Lesson references each Sunday and a Scripture promise to cheer one along in their daily Christian walk.

This calendar makes an excellent Christmas or birthday gift and is something nearly everyone will appreciate and make constant use of.

The cover design is printed in three colors and is itself worth a considerable part of the price of the calendar.

Printed on a fine quality glazed paper, size 10 1/2 x 15 1/2 inches, mailed to your home for 25 cents each, 2 for 45 cents, 5 for \$1.00, one dozen for \$2.25.

### Christmas Services for the Sunday School

|                            |                           |                            |
|----------------------------|---------------------------|----------------------------|
| The Guiding Star (R)       | The King of the World (L) | Christmas Hosannas (R)     |
| Echoes of Bethlehem (R)    | Christmas Angels (L)      | Bethlehem Chimes (R)       |
| Joyful Tidings (R)         | Christmas (R)             | Christmas Carols No. 4 (R) |
| Glad Tidings (R)           | Message of Joy (R)        | The Morning Star (L)       |
| Christmas Bells (R)        | Christmas Bells (R)       | The Gift Divine (L)        |
| Christmas Carols No. 3 (R) |                           |                            |

The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; \$4.40 per hundred; by express, not prepaid, \$4.00 per hundred.

### Sunday School Recitations for Christmas

|                                                                                                                                                                                                                                                                                                                                            |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Excelsior Recitations and Exercises for Christmas. Rosche. This is a collection of select Christmas recitations and dialogues, nearly all of which are published for the first time in this collection. Schools desiring additional recitations, etc., will find this collection to be just what they want. Price, per copy, postpaid..... | \$1.15 |
| The best way to use this publication is to order at least three copies, two to cut up and one to be marked for the person in charge of the service.                                                                                                                                                                                        |        |
| Christmas Treasury. Lorenz.—(New). Per copy, postpaid.....                                                                                                                                                                                                                                                                                 | .15    |
| Christmas Chimes. Lorenz. Christmas recitations, exercises, etc. Per copy, postpaid.....                                                                                                                                                                                                                                                   | .25    |
| Christmas Recitations and Dialogues No. 11. Fillmore.—(New). By Chas. M. Fillmore. Pieces suitable for opening and closing; verses for little folks; some Christmas classics; dialogues, short orations. Also some fine Christmas songs. Price.....                                                                                        | .10    |
| Sunday School Recitations for Christmas, No. 1.—(C. P. H.) Contains 38 different numbers with sufficient material for a large Sunday school. Price.....                                                                                                                                                                                    | .50    |
| Sunday School Recitations for Christmas, No. 2.—(C. P. H.) Contains 37 different numbers of recitations and dialogues. Price.....                                                                                                                                                                                                          | .50    |

## Octavo Anthems for Christmas

| I. Simple.                                                                                                                                                        | II. Medium.                                                                                                                                          | III. Difficult.                                                                                                                                 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|
| 1—Hallelujah Chorus. From "The Messiah" (III). Handel. Simplified so as to be available for the average church choir.....                                         | 126—The Angel's Song. "I Came Upon the Midnight Clear." Chorus, trio for soprano, alto and tenor; bass solo; soprano solo, chorus (II). Gabriel..... | 196—We Have Seen His Star. Soprano solo, chorus (II). Fearis.....                                                                               |
| 39—Fear Not. Solo, soprano; duet, soprano and tenor, chorus (II). From the cantata "The Shepherd King." Gabriel.....                                              | 127—All Hail the Morn. Full chorus (II). Sanford.....                                                                                                | 271—Hail to the King. Chorus, soprano and alto duet, soprano solo. (III). Beirly.....                                                           |
| 40—Sing, O Heavens. Solo, soprano or tenor, chorus (II). L. O. Emerson.....                                                                                       | 153—The Star and the Wise Men. Male quartet with alto obligato (I). From the cantata "Jerusalem" (I). Gabriel.....                                   | 280—The Birth of Christ. Chorus, soprano and alto duet. (II). Hughes.....                                                                       |
| 72—Sing, O Heavens. Chorus, soprano or tenor solo. Obligato solo for soprano or tenor and chorus (II). Closing with "O Come, All Ye Faithful." L. O. Emerson..... | 154—Glory in the Highest. Chorus from the cantata "Jerusalem" (I). Gabriel.....                                                                      | 281—While Shepherds Watched their Flocks. Soprano or tenor solo, chorus (II). Solly.....                                                        |
| 74—O Little Town of Bethlehem. Chorus, duet for soprano and alto (II). Evans.....                                                                                 | 164—The New-Born King. Chorus, solo for soprano, duet for soprano and alto; bass solo (I). From the cantata "The Eternal City." Gabriel.....         | 282—The Joyful Morn is Breaking. Chorus (II). Evans.....                                                                                        |
| 98—The Birth of Our Savior. Full chorus throughout (III). Colson Rich.....                                                                                        | 194—O Thou that Teldest Good Tidings. From Handel's "Messiah." Simplified. Bass solo, chorus. (III). Handel.....                                     | 284—The Seraph Band. Chorus (III). Beirly.....                                                                                                  |
| 125—Christmas Anthem. Duet, alto and tenor; unison chorus; full chorus (II). Davis.....                                                                           | 195—Messiah is King. Duet for soprano and alto; trio, soprano, alto and tenor, chorus. (II). Ashford.....                                            | 289—(a) The Midnight Song. Soprano and alto duet, chorus, soprano, alto and tenor, trio. (III). Davis. (b) Christmas Bella. Chorus. Beirly..... |
|                                                                                                                                                                   |                                                                                                                                                      | 290—Angel Voices. Chorus. (I). Fearis.....                                                                                                      |
|                                                                                                                                                                   |                                                                                                                                                      | 329—Hark! What Mean Those Holy Voices. Chorus. (II). Westhoff.....                                                                              |

MENNONITE BOOK CONCERN BERNE, INDIANA

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, NOVEMBER 27, 1913.

No. 47.

### GROWING OLDER.

A little more tired at close of day;  
A little less anxious to have our way;  
A little less ready to scold and blame,  
A little more care for a brother's name;  
And so we are nearing our journey's end,  
Where time and eternity meet and blend.

A little less care for bonds and gold;  
A little more zest for the days of old;  
A broader view and saner mind,  
And a little more love for all mankind!  
And so we are faring a-down the way  
That leads to the gates of a better day.

A little more love for the friends of youth,  
A little less zeal for established truth,  
A little more charity in our views,  
A little less thirst for the daily news;  
And so we are folding our tents away  
And passing in silence at close of day.

A little more leisure to sit and dream,  
A little more real the things unseen,  
A little nearer to those ahead,  
With visions of those long loved and dead;  
And so we are going where all must go,  
To the place the living may never know.

A little more laughter, a few more tears,  
And we shall have told our increasing years,  
The book is closed, and the prayers are said,  
And we are part of the countless dead.  
Thrice happy, then, if some soul can say:  
"I live because he has passed my way."

### NEWS AND COMMENTS.

Bro P. A. Penner writes from Champa, India: "Providence willing, the church will be completed in one month. It has been hard work, but now we will have a nice church and the nice thing about it is that it has not cost near as much as a good auto. We hope the bell will be here before Christmas."

### Anniversary Sermon.

The large auditorium at the First Mennonite church was packed Sunday evening to hear the pastor, Rev. Gottshall, preach his annual anniversary sermon. The subject of his discourse was "Sacred Memories," taking for his text, Jer. 50:51, "Let Jerusalem

come into your mind." The pastor preached a very able discourse and gave a very interesting rehearsal of the year's work. His labors have been very successful and a very congenial spirit prevails between the pastor and his flock. During the year Rev. Gottshall preached 103 sermons, conducted 17 funerals, officiated at 13 weddings and visited 240 of the 292 homes in his congregation. He added 80 members to his flock, 288 in four years, which now numbers 881. During the four years Rev. Gottshall has been pastor of the churches, about \$20,000 were raised, of which amount between \$4,000 and \$5,000 was for missions. The above certainly is an excellent record for pastor and congregation.—Bluffton News.

The tomb of Aaron on the summit of Mount Hor is covered by a Moslem mosque, and no Christian or Jew is allowed to enter. This feat—worthy of Richard Burton himself—has, however, been performed by Mr. Julian Grande, who has reported on his adventure before the London Camera Club and shown various remarkable photographs taken on the spot. Mr. Grande was astonished to find inside Hebrew inscriptions as well as Arabic, cut into the wall, and believes them very ancient, as Moslems have debarred the entrance of Jews for nearly 1300 years.—Rec. of Chr. Work.

order to be well-pleasing to God, must keep His commandments.

M.: So think I. By the beard of the prophet you are a Mohammedan! But do you believe that Jesus was born of the Virgin Mary?

L. T.: I must deny it.

M.: Do you believe that Jesus has passed to heaven?

L. T.: I can not.

M.: Has Jesus performed miracles?

L. T.: No.

M.: Do you believe that Jesus will come again to judge the world?

L. T.: That, too, I must deny.

M.: Then by the beard of the prophet you are less than a Mohammedan

—Rec. of Chr. Work.

### The Public School Question

is receiving no inconsiderable notice at the hands of Roman Catholics.

Some years ago when these expressions began to gain publicity we took them no more serious than the boasts of over-fed prelates and priests, but what was said then seems to have been but the earnest of what is going on nowadays in papal circles.

The following quotations will serve to illustrate what we mean, and they are certainly sufficiently treasonable against the very cornerstones of our Republic to cause any blue-blooded American to take notice.

Some months ago Priest M. J. Foley, the editor of "Western Catholic," Quincy, Ill., likens our public schools to moral pesthouses where infidels very often do the demon's work of educating the mental faculties.

Read the records—the hideous records—records of divorce courts.

Scan the daily papers. What an appalling spectacle.

Murder! Robberies! Divorce! Free-love infamies! Shame unspeakable! Neither life, limb or property is secure. WHY? Because we are surrounded by moral monsters—products of a godless system of education.

Pope Pius IX., who is said to have possessed infallibility and an

unmentionable disease, was of like opinion as expressed in these words:

"Education outside of the Catholic Church is a damnation here-sy."

Catching the echo of its master's voice the "Catholic World" remarks, "Education must be controlled by Catholic authorities, even to war and bloodshed."

Priest Schaner grows bold by the anathemas emanating from the Vatican and publicly declares that "The public schools have produced nothing but a godless generation of thieves and blackguards."

"The Chicago Tablet," the mouthpiece of the priests says of our schools: "The common schools of this country are sinks of moral pollution and nurseries of hell."

Following its esteemed contemporary the "Catholic Telegraph" goes one better, using these words: "It will be a glorious day in this country when, under the laws, the school system will be shivered to pieces." It remains for the Priest Capal to let us into the inner circle of Popery's aim when he says, "The time is not far away when the Roman Catholic Church of the Republic of the United States at the order of the Pope, will refuse to pay its school tax, and will send bullets to the breasts of government agents rather than to pay it. It will come as quick as the click of a trigger, and will be obeyed, of course. It will be remembered, papists are sworn to give allegiance first to the pope and then to the government, as coming from God Himself."

These be fruitful thoughts for Americans to consider. The public school system is the proud boast of all real true Americans, when assailed by men who have taken an ironclad oath of allegiance to a foreign ruler, is it any wonder some are waking up to hear the rumblings of an impending storm?

What do you think of electing the following of such leaders as members of our school boards? We have the right to inquire, IS IT SAFE TO DO SO?—Patriotic Press Bureau.

## UNIVERSAL BIBLE SUNDAY

The idea of a universal Bible Sunday is that on one and the same day throughout the whole Christian world the Holy Scriptures shall be the subject of special consideration, not only in the Churches and Sunday Schools and wherever people congregate, but in the press, and that each recurring anniversary shall be the occasion of reviewing the position of the Bible in the world, the progress of its circulation and translation into the various languages and its relation to all conditions of national and individual life. In such an annual review the discoveries which are every year throwing some new light on the records of Holy Writ can be laid before the people so that the Word of God may be more deeply studied as its truth is more clearly attested to the intelligence of mankind.

The observance of a Bible Sunday has already made substantial progress in various parts of the world. It has been observed for some years sporadically in Great Britain, the United States, Canada, Australasia, South Africa and in the mission churches of North Africa. It has been established in places in China, while in Korea it is celebrated on a national scale, and was last year made the occasion of general thanksgiving to commemorate the completion of the Bible in the Korean language. In parts of India it has become an important annual event, and in a number of cases the Hindus and Mohammedans join the Christians in paying honor to the Bible and its teachings.

These observances have taken place in various times of the year, and what is now wanted is to co-ordinate them into a common date, so that Christians everywhere may be one in this as they are one in the celebration of Christmas. The churches in New York have for some years had a Bible Day on the first Sunday in December. In a cycle of seven years this would fall four times on the second Sunday in Advent (the third Sunday before Christmas), on which the Episcopal Church of the United States, and the Anglican Church throughout the British Empire, specially refer to the Holy Scriptures. Such a conjunction with an already widely recognized anniversary seems to make this an appropriate time for the annual review of the Bible, and this date does not conflict with any general established anniversary of other bodies of Christians.

The third Sunday before Christmas falls this year on the 7th of

December. Let us therefore join on that date in exalting the Word of God.

## IN WHAT WAY CAN THE Y. P. S. HELP PREPARE WORKERS FOR THE CHURCH?

(Published at the request of the Middle Dist. S. S. Convention, by J. Schneck, Pandora, O.)

When speaking of the Young People's Society we must not look at the society as a separate body of the church, but always knowing that the Young People's society belongs to the church.

The word "Christian Endeavor" alone wants to say that the Christian Endeavorers are after more strict conformity to the example of Christ. Therefore we can hardly think of an earnest devoted C. E. zealous in his work, and at the same time being careless in other church work. Show me an earnest, devoted C. E. worker and I will show you an active church worker. True enough, in every Y. P. society you will find young people lacking the true zeal and earnest desire to come up to the requirements of their society. But listen, how many fathers and mothers neglect their duties towards the young people, how many never make an attempt to attend a single meeting of the young people's Sunday evening meeting, and never will you hear them speak a word of encouragement. What else can you expect when older church members are cold and indifferent and oftentimes refuse to offer as much as a sentence prayer.

When Christ left His disciples on the Mount of Olives, He commanded them to wait at Jerusalem. How we need waiting on the Lord for His power. How many talk about foreign missions which is indeed very necessary, but never forget to begin at home and wait at Jerusalem. There is indeed a great field at home among our young people.

Spurgeon at one time was asked, How early must we begin in training the young? His answer was: "Twenty years before they are born." If twenty years ago all the fathers and mothers of the Summerfield church or any other church would have felt like John Knox, when he said, "Give me souls or I'll die," our churches would be filled with earnest church workers. Asking how or in what way the Y. P. S. can help to prepare workers for the church, we must never forget that we are responsible for what the society is doing.

If our young people feel that

we take an interest in their work and visit the society as often as possible, they will feel that they are not apart from the church, but a part of the church. Especially is it necessary that the pastor is visiting the Y. P. meeting regularly, and giving his kind advice, his helpful hints, words of encouragement, and this is surely enough inspiration to the young people to plant a love for more active church work. No pastor can help the young people more than by giving them some definite work to do, to help the church. When pastor and Sunday school teachers work together in harmony in the Y. P. meeting, little trouble will be found to win the young people for other church work. In connection with this I would advise all those who have Sunday School Times to read the article written by Dr. William Eyans, of Chicago on the theme, "When the Whole Church Is After Souls."

Next we must place ourselves upon a level with the young people. Let them know that you can sympathize with them, and it will make a lasting impression upon the hearts of the young people. How many a young soul was burdened and heavy, when only a cheering word at the right moment brought peace to the hungry soul.

When our young people see that the Christian religion is lived by older members and not only professed, little urging is required to win the young for church workers. Let us learn of Christ's plan. He comes with cheer for the despondent, with proof for the doubting, with sight for the blind, with bread for the hungry, with healing for the sick, with peace for the troubled, with courage for the fearful, with joy for the mourning, a father to the fatherless, a Savior to the dying. Thus He, the great Teacher, finds the way to the hearts of men. Too often we remain strangers to our young people, we should visit them in their homes, become interested in their work, in their pastimes, and in their friends. Jesus went home and dined with Zaccheus, and his conversion is noteworthy enough to find a place in that blessed book of books. Philip rode a little distance with the Eunuch in his chariot, and left him rejoicing in a sufficient Savior.

If they are sick, visit and comfort them; if in trouble, befriend them; if hungry, feed them; if naked, clothe them; if fortune favors them, rejoice with them. In order to do it, do it with pleasure. Let them feel that your heart goes with all you do. Find your

highest joy in being an instrument in God's hand in bringing happiness to others, and in all our work we must not forget the value of true consecration.

Someone has said, some societies die because the older Christians, the church officers and the pastor do not encourage them. Other societies die because the older members leave without having trained the younger members to carry the responsibilities of the conduct of the society. Therefore we are responsible not only because young people are not won as church workers, but also because societies are dying.

In so many societies so few young men, compared with the young women, enter church work of any kind. Have a young Christian man as president, one acting as vice-president; get the young men to lead in the meetings; get them to take the missionary offerings. If you have good Christian musicians, organize an orchestra. Such young men will soon be in demand as prayer meeting leaders because they are alert and business-like; they are in demand as committee chairmen; they are in demand as choir leaders and chorister, because they use all their lungs and their hearts. Give the boys work or the devil will give them work.

In short, they are in demand everywhere, because they are bright and brotherly, and a true Christian Endeavorer that loves his God will soon see the needs of the church. Then is the time when his heart's desires go out for it. Then he will work for it. Moody said, I have little sympathy with the idea that Christian men and women have to live for years before they can have the privilege of leading anyone out of the darkness of this world into the kingdom of God. I do not believe either that all of God's work is going to be done by ministers and other officers of the churches. The lost world will never be reached and brought back to loyalty to God until the children of God wake up to the fact that they have a mission in the world. If we are true Christians we shall all be missionaries. Christ came down from heaven on a mission, and if we have His Spirit in us we will be missionaries also. If we have no desire to see the world disciplined, to see man brought back to God, there is something very wrong in our religion. In conclusion I would close with the poem, written by Ralph Munson.

O Sunday school worker, you boast that your school Has maintained its own standard, has followed the rule;

You are happy, contented, your work God has blest; You are "holding your own," who's holding the rest?

Who's holding the rest of the brawn and brain And the slumbering talents Christ's longing to train In service for Him? Let these be your quest

If you're "holding your own," who's holding the rest?

Who's holding the rest of the lives that, when waked To a knowledge of Christ, will soothe hearts that have ached That will strike off the shackles where sin has oppressed?

You are "holding your own"; Who's holding the rest?

Who's holding the rest of the girls and the boys In sin, from glad service, in sorrow from joys?

Who threatens our nation from the East to the West? We are "holding our own," who's holding the rest?

We are holding our own, simply holding our own, No broader, no deeper is life or work grown.

By growing still better we come to our best, We're not holding our own, if He holds not the rest.

### Our New Book Catalog for 1913-14

is now ready, will mail it free to anyone who will ask for it.

Mennonite Book Concern, Berne, Indiana

## Home Circle.

### A HAPPY THANKSGIVING.

By Mary Helm.

Thanksgiving Day found gathered at Aunt Jenny's large country home her six nephews and nieces—a jolly set between the ages of ten and fourteen. This visit had been anticipated with pleasure for weeks, for dear Aunt Jenny understood what children liked and always gave them a good time. There were two gentle ponies, a rowboat on the river, an apple orchard, hickory nut trees, and a hayloft—all offering delightful entertainment to city boys and girls. But, alas! soon after their arrival a heavy rain began to fall which spoiled all their plans.

The boys, with their hands in their pockets, stood looking gloomily out of the windows, and the girls sat around the fire with gloomy faces.

"It is just dreadful!" said Kate,

"We can't have any fun at all."

"I wish I had brought my dolls," said little Maggie, who always tried to make the best of everything.

"I wouldn't mind it so much if it wasn't Thanksgiving Day, and we won't have another holiday till Christmas," sighed Blanche.

"I don't see much to be thankful for," growled Raymond, and was echoed by Ben's "Neither do I."

"Well, I'm thankful that we got here 'fore it it rained," said little Bobby.

"Something that doesn't happen is nothing to be thankful for," said Raymond, crossly.

Aunt Jenny had entered the room unseen and heard their conversation. She was sorry for their disappointment, but she spoke so cheerfully and looked so bright that she seemed to carry some sunshine of her own.

"It is too bad that it should rain, but we will have a good time in the house."

"What can we do?" all six cried in chorus.

She looked thoughtful for a moment, then said with a merry smile: "I have a plan that will make you say this is a real Thanksgiving Day. There will be an entertainment in the long parlor and you must all promise to do just what I tell you and not ask questions."

"We will," they all said, excited with curiosity and a sense of mystery.

Aunt Jenny left them a while to their guesses. When she returned she led them into the darkened and seated them in a row across the room. Then she tied their hands behind them, and, much to their surprise, she put a thick package over the eyes of Raymond and Blanche, stopped the ears of Kate

and Ben with cotton and tied a heavy cloth over them, while Bobby and Maggie had a large piece of sticking plaster put over their close shut mouths. For five minutes they were left in darkness and silence to wonder what these strange doings of Aunt Jenny meant. Suddenly a bright light flashed on a large screen and a beautiful picture appeared. Kate and Ben cried out, "Oh how lovely!" while Bobby and Maggie made grunting sounds like delighted pigs. Raymond and Blanche begged to have the bandages taken from their eyes, but received no answer save roars of laughter from Kate and Ben with cries of, "Isn't that the funniest thing?" and gurgling sounds from the other two.

For ten minutes beautiful and amusing pictures followed each other, then came darkness again, and presently sweet strains of

music from an unseen instrument.

"Ah!" exclaimed Blanche. "I am glad my ears are not tied up, for the music is lovely."

"Yes, I am glad to get something that is going," said Raymond, settling down to enjoy the music.

Only the faintest sounds came to Ben and Kate—the two music lovers.

"Aunt Jennie, please, please let us hear the music!" they begged, but had to be content with deafness while another ten minutes of pleasure for the other children passed. Then the hands of all were untied, but they were told not to take off their bandages. Curtains were lifted and shutters opened, and with the light came a servant with a tray of fruit, candy, and cake. The deaf children helped themselves, the blind were helped, but while these ate the dainties Bobbie and Maggie could only look on without being able even to ask for any.

The mysterious entertainment closed with all the bandages being removed, whereupon Bobby and Maggie made up for lost time in eating. In response to Ben's plea for some more music, a wonderful new music box was started and the once closed ears were delighted with its sweet tones.

"Now Aunt Jenny, can't Kate and I see the pictures? It was awful not to see what pleased the others so much," said Raymond, who hoped some day to be an artist.

"It wasn't any worse than seeing you eating when my mouth was shut up so I couldn't eat or speak either," said Bobby.

Aunt Jenny laughed, but had the windows darkened again and gave them a longer picture show, even more interesting than the other.

The dinner was so delicious that no one could wish for anything more, and when it was over Aunt Jenny handed each child a sheet of paper and a pencil, saying: "I want you to write a list of the things you are most thankful for." They looked at one another and bit their pencils and Raymond remembered that he had said he had not much for which to be thankful. They began to write slowly, and this is the list each wrote and read:

Raymond. "I am thankful that I can see and that there are so many things worth while seeing; also that I can hear, and for the many good things to eat, and that it does not rain every day, and for father and mother and the children and Aunt Jenny."

Ben. "I am thankful I can see, hear, taste, smell, especially music and cake, and that I have hands to play ball with."

Kate. "I thank God I'm not sure-enough blind, for I couldn't stand it not to see mother or anybody or anything for ever and ever. I thank Aunt Jenny for the nice time we had."

Blanche. "I certainly am thankful I am not deaf. It is awful to listen to just stillness, but it helps some to see and I thank for that and that I am not dumb. I believe I am thankful for everything."

Maggie. "I am thankful my mouth is loose and I can talk and eat and laugh, too, without making just grunts and squeaks. Now I know how to be sorry for the children who look into the windows at cake and candy and never get any."

Bobby. "I thank for my tongue, that I can open my mouth to talk and eat, and that I've got ten fingers so as to help me count and untie strings, and for Aunt Jenny's house to come to, and that I see blue in the sky this minute. 'It be more thankful when the sun shines."

The sun did shine out all the afternoon and they had all the outdoor fun they had planned, and when they kissed Aunt Jenny good-by they told her it was the happiest Thanksgiving Day in the world.—The Friend for Boys and Girls.

## THE ONLY WAY.

The Calvary route is the only way to heaven. Yet, strange to say, nearly everybody shuns it and seeks a more pleasing road. Scarcely anyone has made up his mind to pay the price and let the world and its vanities go. People expect to reach heaven by some other route than that which is marked out by the New Testament, and spent days, months and years trying to bring the Almighty to their terms. While they are hesitating and finding fault they are often cut down in their sins and thus their damnation is sealed.

Friends, wake up! Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap.

Emma Burket.

## Contributions.

For Champa, India.

A sister for the church, £3; friends from Kansas for the lepers' Christmas \$20; D. D. Schulz, Retab, Mont., for church, \$1.

Gratefully acknowledged.

P. A. Penner.

For Busby, Mont.

Mission society Christian church, Moundridge, Kan., \$5.15; sisters of the Beatrice church, \$3.60.

Gratefully acknowledged.

G. A. Linscheid.



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## Editorial.

### WHAT ABOUT SANTA CLAUS?

Who was Santa Claus, or who is he? Santa Claus, or St. Nicholas, or St. Nikolaus, was a bishop of Myra, in Lycia, Asia Minor, who lived about 300 A. D. Who is he now? An invention of the devil to estrange the children from Christ and make them believe in an imaginary friend of children. Because naturally Christmas would make the children think of Christ and His love to us, the devil invented the Santa Claus mania. His picture or representation is found in the newspapers, in advertisements, in storewindows and in homes, even in some churches.

How the good old saint came to be thus used by the devil is not quite clear, since the only connection between Santa Claus and Christmas is, that in England in Catholic times the boy bishop elected on St. Nicholas day was allowed to do all the priestly functions except reading mass until the 28th of December, the day of the innocent children. There may be another connection. St. Nikolaus was originally pictured as bishop with the three golden balls as his emblem; but in Germany, in some regions, he was called "Pelznickel". St. Nicholas in furs, and conjoined with "Knecht Rupert", a reminiscence of the old German god "Wotan", who, as "Servant Rupert", has to serve the Christchild and prepare his way by asking whether the children have been good during the year, so that the Christchild can bring presents to them on Christmas. St. Nicholas appears on his day, the 6th of December, or the evening before, in furs and furcap with a bundle of switches and a sack. If the parents tell him, that the children have been good during the year and deserve Christmas presents he will throw apples and nuts for the children into the room and disappears while they

are busy picking them up.

The name of St. Nicholas (we used to say "Sunnerclaas") is a sweet remembrance of childhood for me, for on December 5, in the evening, the stores had their nicest display and a kind of game which enabled some to gain a small piece of money to gain a ticket, which entitled them to buy something in that store. Far nicer was the remembrance of December 6, for on that day an old wealthy friend of our family, elder of our church, gave beautiful presents to his grandchildren and us minister's children, in remembrance of his childhood days in Holland.

During the time, that we are in America, nearly 40 years, the abuse of Santa Claus has grown to such an extent, that we consider this bad custom a real invention of the devil and we believe it is a sin for any Christian parents to speak to the children as if Santa Claus could or would bring them any Christmas presents, instead of telling them the truth, that they and friends give the presents in order to remind them of God's love revealed to us in Christ Jesus.

Even the missionaries from heathen countries sent last year earnest warnings against this use or abuse of Santa Claus, pointing out the danger in it.

### THE GREAT AWAKENING.

That a great awakening is taking place among the Protestant majority is every day becoming more and more evident. The vital question is, has this awakening come in time to save us from a struggle almost if not altogether revolutionary in its character? The Roman Catholic hierarchy has become already possessed of such control at Washington through the pro-Romish administration of Taft, that great vigilance and patient perseverance will be required to dislodge her. It is evident that we have put off the evil day too long, and must therefore pay the penalty of our overconfidence. In many of the large cities she claims that she has nothing to fear in an open contest. This is likewise true of one or two states.

European nations, that have learned what it means to be under her domination, by bitter experience, and which have cast her out, are watching the struggle in this country. To them it is a matter of great surprise that we, a people who have boasted of our liberal institutions, should allow the world-wide enemy to liberty and enlightenment to get control of our government. How is it that we have ignored the object lesson presented to us by every nation

in the old world, where the papal hierarchy has been in control? The history of their struggles to regain liberty, has been the news of every day, for the past decade. There can be only one answer to this question and that is the sin of covetousness. The business world has been the wild race after the almighty dollar, while politicians have only thought of gratifying their ambition, and society of the gratification of divers lusts while the masses of the people have been quietly looking on. Our literary lights have patted each other on the back with the thought that never again can the history of the dark ages be repeated.

Rome has been permitted, through our negligent indifference, to drive the Bible out of our public schools, as well as all books that gave a true history of the great Reformation. We have suffered her insolent slanders against the schools from which she has driven out the Bible — the key to knowledge — and all authentic histories. Her foreign priests are bold in declaring that these schools are "Godless," and corrupters of youth. She has boldly denounced our public schools and built with our money and approval her parochial schools, while European nations have denounced her parochial schools and have legislated them out of business as being corrupters of morals and national patriotism; and worse than useless as educators in anything but the catechism, and the fabled lives of her army of saints.

The price of liberty is eternal vigilance, is the trite saying of one of the forefathers and lovers of that liberty. We are away in arrears in our payment of the price, and by our neglect, have come to the place where it becomes a vital question. Shall we be able to make up the payments and save that liberty of which we have so long boasted? Without divine help it is a grave question if we will. By God's help united with an effort to help ourselves we still believe it is possible. — The Christian.

### SIN AND REPENTANCE.

By Mrs. Henry Kline.

"Repent, for the kingdom of heaven is at hand."

Repentance lies at the threshold of the kingdom. There is no way around it, neither is it possible to climb over the wall and thus get into the kingdom. Every sinner that is redeemed has gone through the process of repentance. This consists (1) of knowledge of sin. Adam and Eve did not know evil before they sinned. Now they discovered their nakedness and they

were afraid of God and hid themselves among the trees. Knowledge of sin brought conviction; conviction discovered guilt. Where there is guilt there is sin, whether it is felt or not. Every sinner is guilty. Rom. 3:19: "Now we know that whatsoever the law saith, it saith to them that are under the law; that every mouth may be stopped and all the world may become guilty before God." Guilt is an awful word. It brings condemnation, and condemnation brings sentence for the punishment of sin. This brings us to feel our sins as a heavy burden.

2. Sorrow for sin. If the fallow ground of the heart is properly broken up so that we can say with David, "The gates of hell have gotten hold of me," there will be sorrow. There is a sorrow of the world that worketh death. Sinners get themselves into trouble; they feel sorry because of the trouble that they have brought on themselves. The drunkard feels sorry because he has brought want and disgrace upon himself and family, but he goes on in his evil ways. The criminal falls into the clutches of the law; he is sorry he is caught, but remains the same guilty sinner. Judas Ischariot betrayed the Master, but when he realized the enormity of his crime, he committed suicide. All these are sorrows of the world and in the case of Judas worked death. Peter sinned, he repented, weeping bitterly. Here was godly sorrow because he had sinned against God. For godly sorrow worketh repentance unto salvation, not to be repented of, but the sorrow of the world worketh death. II Cor. 7:10. David, with godly sorrow, said: "All the night make I my bed to swim, I water my couch with my tears." Ps. 6:6. "I will not fail thee nor forsake thee."

Remission of sin is obtained through a living faith in the Lord Jesus Christ. Acts 10:43: "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16: "Therefore, if any man be in Christ, he is a new creature." Dear reader, this may be yours, have you the experience of repentance and remission of sins? Without it you are forever undone.

Confession of sin. "He that covereth his sins shall not prosper; but who so confesseth and forsaketh them, shall have mercy." Prov. 28:13. Sins committed against God must be confessed to God; sins committed against our fellow men must be confessed to them and God. Dear reader, be careful how you deal with your fellow men, the crooked must be made straight.

November 27.

1912.

## Editorial.

### AN ACCOUNT OF THE ZURICH CONVENTION.

(By One Who Was There.)

In making a report of the World's Sunday School Congress, one is at a loss to know just what things to mention and emphasize, and what to omit. For in a convention of this size, whose proceedings cover a period of one week, where so many topics were discussed, and where numerous noteworthy incidents took place, it is impossible in the time which we have at our disposal, to do more than merely touch upon some of the things which pertain to this convention. Also please bear in mind that I did not attend the entire time of the congress, it being impossible for me to do so, but was in Zurich only the last three days, that is July 13, 14 and 15. During these three days I attended most of the meetings which were held in the Ton-halle. This was the principle meeting place, but at most times, in addition to the meetings being held in the Ton-halle, simultaneous meetings were being held in various churches throughout the city. The Ton-halle is a large, handsome building, situated in a beautiful part of the city near the Zurich Lake. It contains a good pipe-organ and was admirably adapted for the purpose of the congress. Zurich is a beautiful city with surrounding country of the same description. It is very historic, especially as regards church history. It was the scene of the labors of Zwingli, the great Swiss reformer and contemporary of Luther, Menno Simons, and Melancthon. It contains a great many historic buildings, the principal one being the Protestant Cathedral, called the Gross-Muenster, which was erected by Charlemagne in the ninth century. Zwingli preached in this church.

This World's Sunday School Congress, which was the seventh World's Sunday School convention, was distinctly a missionary one. Missions formed the keynote of the congress. In order to make as complete a report as is possible, in the short time we have at our disposal, I will mention the meetings which I attended, giving briefly some of the ideas brought out by the speakers and calling attention to some of the noteworthy incidents that took place. The first meeting I attended, was the Children's service, held Sunday morning, July 13. This service was given by the Sunday schools of Zurich and was in two meetings. One in the Tonhalle and another in the Fraumuenster

church. I attended the one in the Tonhalle, in fact to avoid repetition, please bear in mind that all the meetings which I attended were in the Tonhalle. The principal address of this children's service was by Mrs. W. F. Crafts, of Washington, D. C. This address was in English but for the benefit of the children, most of whom could understand only German, it was translated sentence for sentence by Rev. Wm. Esslinger of Zurich. Mrs. Crafts has the reputation of being an able worker in primary school work and her address showed that she knew how to talk to children and make an impression on their minds. The music at this service deserves special mention, the singing by the children being very impressive. Also it was noteworthy that the two thousand children which were assembled, preserved perfect order. To our discredit, it must be said that these two thousand German-Swiss Sunday school children were much more orderly than any two thousand Sunday school children which would go to make up a similar audience at a children's service in America. At the conclusion of the service, the children marched to a public square near the Tonhalle and sang several of the hymns which they had rendered in the hall, accompanied by a band. This open-air song service was also very impressive.

At the Sunday evening service there were three noteworthy addresses. One by Rev. David Reid, of Leith, Scotland, on "Sunday Schools and the Home." Another by Madame Charles Bieler, of Montreal, Canada, on "International Lights on Religious Education," and one by Rev. J. C. Robertson, D.D., of Toronto, Canada, on "The Source of Power." Would like to give some of the principal points that were brought out by these speakers but time will not permit.

The service Monday morning, July 14, was in charge of our distinguished fellow townsman, Rev. Dr. Floyd W. Tomkins, pastor of Holy Trinity. The sermon was preached by Rev. F. B. Meyer, D.D., of London, followed by an address by Rev. Wm. Esslinger on "Sunday School Work in Switzerland." The next number in the program was a very interesting one, The Roll Call of Nations, consisting of short addresses from delegates from various foreign countries. I will mention a few of these. Mr. Cymn, of Korea, gave a very interesting talk as to conditions in his country. He spoke of the difficulty found in persuading people who are so conservative as the Koreans, to change the habits and cus-

## THE MENNONITE.

oms and religious observances which have remained among them undisturbed for so many centuries. Nevertheless, Christianity has made progress and the Christians in Korea have now advanced so far that they are sending missionaries to Manchuria. A very stirring address was made by Rev. Gerard A. Bailly, missionary in Venezuela. He graphically described the deplorable conditions obtaining in that benighted country which is nominally Christian but actually far from it. Morality is at a very low ebb and the people are badly in need of the gospel. Mr. Bailly mentioned the appalling fact that at least 60 per cent. of the births in Venezuela are illegitimate which shows conclusively what the moral conditions in this country are. The speaker made an eloquent appeal to the congress, that something should be done for his country. This appeal was not in vain for at a subsequent meeting of the executive committee it was decided to send extra missionaries to Venezuela, who were to work especially along the lines of Sunday school work. Rev. J. L. McLoughlin, missionary in the Philippines, gave an interesting account of conditions there. He made very gratifying comparison between the deplorable conditions under Spanish rule and the greatly improved state of affairs which has been brought about since the islands came under the stars and stripes. Public education has made tremendous strides and the percentage of illiteracy has been much reduced. At present there are six hundred thousand children attending the public schools and there are about sixty thousand Sunday school scholars.

At the meeting Monday evening, July 14, very interesting reports were presented by the secretaries of the British and American sections of the World's Sunday School association. Acknowledgment was made by the British delegates of the valuable co-operation of Marion Lawrence, the American secretary. Mr. Lawrence, in expressing his appreciation, also called attention to the great value of the Around the World Tour which was made by H. J. Heinz and party in the interests of Sunday school work. At this point attention was called to the Bulgarian delegates as well as the delegates from the other Balkan States, especially on account of the deplorable condition of their countries because of the war with Turkey. The sympathy of the congress was extended to these people. At this time it was announced that Mr. H. J. Heinz had accepted the chairmanship of the executive committee and Mr.

Heinz made a speech of acceptance. He called attention to the important work which falls to the lot of the chairman of the executive committee and requested the hearty co-operation of all so that he could perform his duties with good results. After this, Rev. F. B. Meyer, D.D., of London, called attention to the financial needs of the World's Sunday School association and made an eloquent appeal for funds. At this meeting very instructive addresses on "Pestalozzi, the Educator", were made, one in German by Rev. Arnold Reugg and one in English by Rev. Carey Bonner.

In conclusion will say a few words regarding the final meeting held Tuesday evening, July 15. Following an anthem by the choir Rev. John Hillman, of England, conducted devotional exercises. The committee on resolutions made their reports, proposing votes of thanks to various persons connected with the convention. Among these, two brought particularly hearty response. A vote of thanks for Prof. Luerig, the official interpreter of the convention and another for Miss Esslinger, the organist of the convention. Rev. Dr. K. Ihuka, of Tokio, Japan, at this point, expressed the appreciation of the Christians in Japan for the convention having chosen Tokio for the holding of the next Sunday School congress in 1916. He spoke of the great help to the work of the church in Japan, the gathering of the Sunday school workers in Tokio would be. He said that there were great problems to be solved between the East and the West and the teachings of Christ would help more than anything else in the adjustment of difficulties. The retiring president, Rev. George W. Bailly, at this time introduced the new president, Sir. Robert Laidlaw, who in a few words thanked the convention for the honor bestowed upon him. The Rev. Dr. F. B. Meyer conducted the closing exercises and the convention closed with the benediction and singing of the hymn, "God be with you till we meet again."

F. W. Aszman.

### THE SIN OF MAKING EXCUSES.

"When Jesus revealed His scheme for making right the things which make earth miserable and unfit for the fellowship with God, he presented it in the picture of a kingdom. It was not to be a kingdom such as men knew and such as the earthly kings regarded their own personal property to use for their own benefit and gratification. The kingdom of Christ was to be reg-

ulated with the view of giving the subjects who made it up the greatest benefit. God the King would regard His greatest glory to consist in making His subjects happy. Hitherto a King's aim was to seek his own happiness, but this kingdom was to be different.

That the kingdom was to be vastly different from earthly kingdoms, we need only turn to the Sermon on the Mount to see, for this sermon laid down the laws by which the kingdom was to be ruled. Men in it were to love others as themselves, they were to be happy under conditions where others are miserable; they were to be ruled by the law of ought rather than the law of must. It was a great disappointment to the Savior, to see the men, whom He had so unselfishly come to save, turn away from His kingdom. They thought they would be happier out of it.

When we see men wasting their precious moments in running after the foolish and often silly pleasures of this world we can only explain their conduct by supposing that they think they are making themselves happy. When we see men wearing out their energy, shortening their lives and ruining their health in the greedy struggle after more dollars we must conclude that they regard the possession of money their highest good. When we see the miserable physical wreck brought to despair and uselessness by immoral or intemperate living there is but one reason to give why he is so, he thought that there was real pleasure in these things. Foolish pleasure seeker! Greedy money getter! Poor drunk! Pathetic wreck. You know now that all is vanity, but how terrible was the price you paid for your lesson. "What shall a man give in exchange for his soul?" you have often heard, but the words fell wasted, may one say, like hail on the house-top. Sadler still must be your own lament, "The harvest is past, the summer is ended and I am not saved." Thank God, even for the miserable, useless, worn-out wreck on life's strand there is mercy if but that one will cry for mercy while opportunity yet remains.

Jesus illustrated the development of the kingdom He came to establish by a number of significant parables. In one respect it is like seed in various kinds of ground, in another it is like the little mustard seed growing into a great nesting place for a variety of birds; in still another respect it is like the working of leaven, and so on. In the parable of the great supper we find that the good things of the kingdom are spread and men are bidden to come. A

feast is intended to provide the opportunity for social intercourse, people who participate are to be made happy. It is the purpose of our great King to make all his creatures happy. When we think of the forces of nature, the fruits of the earth, the rain and the sunshine, all conspiring to make the earth a good place to be in, we can have no other thought of our Creator but that He is kind and that He gives with a luxuriant hand. One of the evidences of man's unappreciativeness of his Creator's goodness is to be found in the wicked lives of men who enjoy the prodigal luxuries of nature where "every prospect pleases and only man is vile."

But a better feast than good things to eat and drink and wear is prepared for those who respond to the invitation, "Come unto Me." In God's Word one may sit down to a feast prepared by the wisest sages of all time; the greatest poets, the most profound philosophers, the greatest orators, the noblest rulers and the purest lives contribute to the pleasures of that feast. In fellowship of God's people there is a feast with the sweetest, the most pious and the most inspiring of characters. It is a feast over which presides the Christ, who is the best of men in every sense that we may regard Him. The feast in the kingdom upon earth is but a foretaste of the eternal feast awaiting the faithful on the other side of the veil that separates time from eternity. The eating of pleasing foods is the one physical sensation of pleasure possible for all kinds and conditions to enjoy and so it is made a figure of speech to represent the highest delights possible to all who enter the blessed eternity.

(To be concluded.)

#### NOTES ON THE SUNDAY SCHOOL LESSON.

December 7.

The Fall of Jericho.

Josh. 6:8-11.

Golden Text—Mark. 9:23.

Jericho must at first have been terrible disappointment to Israel. They came to take possession of the promised land, and there, between them and their hope, stood Jericho. Mighty walls, an army of soldiers and wealthy enough to buy other enemies against them were the discouraging things between them and their hopes. We often find that just when the realization of our greatest hopes lies within our grasp some great influence turns up to dispute our right to them. At the very moment of success, life's turns seem to spring up out of the ground to defeat us. We must learn the lessons that Israel had to learn,

that we are to walk by faith and not by sight and that the most powerful influences for evil that seem to oppose us are, after all, weak things when God comes to deal with them and their very might is used to show us how much more powerful are those who are on the Lord's side.

The whole matter hinged upon obedience. They were to do as God directed and without question. It is easy to obey when we understand the things to be accomplished. Six days they were to march silently around the city. Did there appear to be any earthly reason why they should do this? If we were truly moved by faith in our lives we would, too, obey in the cases we do not understand, and, like Israel of old, we would see the walls of opposition fall before us.

Notice the emphasis given in the procession to the religious things of Israel, the priests, the trumpets and the ark and not the people or the soldiers were the important things. Our Jericho must fall by such means or not at all. The priests represent the ministry; the trumpets the gospel message, and the ark the presence of the Lord in the midst of his people.

The seventh day was the severest test of the faith of the people because it was to see faith's greatest triumph. After all it was not the priests, nor the long procession of people, nor, even, the shout, nor was it the soldiers who gained the victory. The walls fell because God threw them down. Whatever stands in our way calls for exercise of faith in God. It is faith alone that wins for us. God attends to the power of the enemy and makes it nothing. Amid the awful scene of destruction that follows the fall of the walls, which we in this distance sometimes find so hard to understand we still see an exhibition of grace in the mercy shown to the house of Rahab. If she, a harlot and a traitor to her people, was the best, the only one worth saving, what must the worst have been? No wonder God exterminated the Jerichoites.

#### NOTES ON THE C. E. TOPIC

December 7.

The Ideal Christian. XII. His Rewards.

Psa. 1:1-6.

Both in the Old Testament and in the New we have presented to us beautiful ideals of the kind of reward the one who is right with God should seek. I refer to the first Psalm and the Sermon on the Mount. Both begin with "Blessed." Blessedness we understand to mean the highest good. The Christian who repre-

sents the highest ideals upon earth also has the highest ideal of what he expects will be his reward for faithfulness to those ideals.

Everything brings its reward. One sows to the winds and reaps the whirlwind. Bread cast upon the water returns after many days. Seed thrown into the earth comes forth a harvest. Whatever is sown is the thing one reaps, only in greater abundance. Our life here is like labor in the harvest field. We look forward to reaping the eternal reward of our earthly efforts. What will it be?

The Christian hopes that his reward will be eternal blessedness, that is, that he shall everlastingly have a part in the highest good. This will include freedom from evils of all kind, a happiness that shall be without end or discord, a fellowship with the good of all ages as well as an unbroken union with dear ones who have gone before, but, best of all, the eternal reward will mean an unending existence in the presence of our Lord.

There is a principle in Scripture which asserts that to him who hath shall be given. We may apply it so in regard to our own rewards; he who has found the highest good upon earth shall receive the highest reward in eternity.

In regard to rewards, it is well to note that we only get those we go after. The prize is for the one who struggles and wins. When reward for good is concerned it is not for one alone, but for all who have faithfully endeavored, to enjoy. Our earthly rewards then are for those who go after them and, having obtained them, the door is opened for better and more enduring rewards.

Money results, worldly advancement, success in material things may, or may not, be proper earthly rewards for the Christian to hope for! Generally they are not. The highest good, and therefore the highest rewards the Christian should endeavor to secure are, first, the highest good to fellow man, the care for his body and soul; he who knows he has contributed to the good of this kind is already rewarded in the satisfaction he enjoys in having done his duty. Secondly, the highest good in this life consists in making the world better. Whatever one has contributed to the sum of righteousness here will be so much more brightness added to the crown he shall wear hereafter! Thirdly, the very highest good, and the most enduring is the eternal life awaiting those who by faith enter the kingdom of God and observe its laws.

## News of the Week.

### BRITAIN CANCELS RIGHT TO FORTIFY THE CANAL ZONE

Washington, Nov. 23. — In connection with discussion of the declaration a few days ago by Charles Stuart Naime in an address in London before the Royal United Service Institution, that "despite the Hay-Pauncefote treaty the world is now faced by a fortified Panama canal," it was pointed out here today by officials interested that while the treaty itself did not specifically give the United States the right to fortify the canal, the correspondence which passed on the subject at the time between the British and American negotiators showed most unmistakably that Great Britain conceded the right.

As originally drafted the treaty contained the definite statement that "no fortifications shall be erected commanding the canal or the waters adjacent." This omitted from the final draft, however, "purposely left out," Senator Lodge declared, in discussing the matter. "The omission of the prohibition of fortifications in the second treaty," he said, "was considered all sufficient."

The fact that the United States under the treaty is called upon to maintain the neutrality of the canal in time of war as in time of peace and furthermore, the specific language of the treaty "that the United States shall be at liberty to maintain such military police along the canal as may be necessary to protect it against lawlessness and disorder," it is claimed here, makes the right to fortify clear.

As to large fortifications with big modern guns constituting "policing," it is argued that there can be no other proper interpretation. The "policing" could not be done without force equal to the task of maintaining neutrality against any odds.

"Now that the United States has become the practical sovereign of the canal," said Secretary Edward Grey in a communication he submitted to the American government on the canal tolls question, "his majesty's government does not question its title to exercise belligerent rights for its protection."

To date \$300,000 has been appropriated for defense of the canal against naval attack and \$200,000 for inland defenses.

### WILSON SHATTERS AN OLD PRECEDENT

Washington, Nov. 21. — President Wilson shattered a precedent of more than one hundred years' standing today. He announced that there would be no public reception at the White House on New Year's Day. For many years it has been customary for the president to stand in the Blue room from two to five hours and shake hands with all who come along. This will not be done this year. Instead, the president will go away from Washington for a "brief holiday vacation" and will not be in the White House on New Year's Day.

### ADMIT THEY PAID MONEY TO TAMMANY BAGMAN

New York, Nov. 21. — Four upstate contractors told John K. Clark, assistant district attorney, today, that each had contributed \$250 to the fund collected by Everett P. Fowler, the alleged Tammany "bagman," who is now under indictment for extortion.

## THE MRNNONITE.

### COME TO TEACH US FROM ABROAD.

New York, Nov. 23. — England, Holland and Switzerland are among the foreign governments that will show progress in accident prevention and sanitation at the First International Exposition of Safety and Sanitation in New York City, December 11 to 20.

The British home office and board of trade will illustrate the governmental activities as they touch the lives and labor of the people, demonstrating how English factories and work shops are being made healthier and safer.

Switzerland will give full details of the Swiss method of stamping out white slavery. The exhibit from Switzerland also covers every form of industrial activity of that country including the famous labor colonies, accident prevention, workmen's insurance, first aid to the injured, war hospitals, the work of the Swiss Red Cross, home industries and school hygiene.

The Holland government is sending to the exposition a model wood working factory showing how the workmen are protected against the dangerous machinery and fatal dusts. There will also be a model Holland laundry with guarded machinery. In addition there will be charts which will show the geographical distribution of the Dutch industries. The exhibit would not be complete unless it contained something about diamond cutting which is one of the chief industries of Holland, so there will be photographs and inspectors' reports from diamond cutting factories. Holland boasts of the first museum of safety. It was founded in Amsterdam in 1888 and is now located in a well appointed new home given by the government opposite the famous Rykjs museum in Amsterdam.

### HUERTA WILL NOT GIVE UP UNTIL HE IS SOUNDLY LICKED

Mexico City, Nov. 23. — Resigned apparently to those conditions which make it necessary to carry on a dilatory campaign against his enemies, President Huerta and his official dependents appeared serene today, convinced that the United States will not take more drastic measures toward the Mexican government than those already taken. It has been rumored that congress would not continue to meet; that it would be automatically dissolved and that General Huerta was about to quit office. All these have been disproved by congress launching itself into what promises to be a prolonged session. It is expected that tomorrow congress will take up the ratification or nullification of the presidential elections and it is understood that these will be annulled, that new elections will be called and that President Huerta will remain at the head of affairs.

According to his intimates no one realizes more fully than General Huerta the desperate straits of his government, but he has reiterated his intention of pounding away at his enemies until he or they have won. At the national palace, the idea of intervention is scoffed at, and the suggestion of a blockade is received with skepticism. General Huerta, himself, is credited with having said that while his ports might be easily taken, it would be impossible for invaders to get as far as the capital.

### TELEPHONE MESSAGE ACROSS ATLANTIC

Berlin, Nov. 21. — The transmission of a wireless telephone communication over a distance of nearly four thousand miles, from Neustadt-Am-Ruebenberge, Hanover, to New Jersey, was accomplished on October 27, by a German wireless company. A report of the feat was submitted today by Admiral George August Emsmann to the German Shipbuilding Society. The message was sent and received in the middle of the afternoon, although the daytime is unfavorable for wireless communication. The two stations are eight hundred feet high. Earlier attempts had proved that clearly emitted tones were audible and finally a spoken message was transmitted and distinctly received. Emperor William and Prince Henry of Prussia, have taken a great personal interest in the experiments.

**Hear Clock Beats Across Atlantic.**  
Washington, Nov. 21. — Three weeks of patient experimentation culminated in success last night when the United States naval observatory here heard the beats of the Paris observatory clock as transmitted by radio signals from the Eiffel tower to the great naval radio station at Arlington. The "beats" were compared with those of the Washington clock for some minutes by the method of "coincidences."

### WOULD PUNISH PARENTS MORE, CHILDREN LESS

St. Louis, Nov. 22. — Uniform marriage and divorce laws, uniform compulsory education and child labor laws and an adequate mothers' pension law were advocated in resolutions adopted by the National League of Compulsory Education Officials during the second session of their annual convention here today. Truant officers of sixty of the largest cities in the country comprise the league.

Another resolution deplored the failure to enforce the birth registration laws and blamed parents for the prevalence of truancy and many other deficiencies characteristic to the "small boy." The resolution declared children were being punished too much and parents too little.

**Trial of Parents.**  
To remedy this the organization proposed the establishment of courts of domestic relations, where parents are to be tried for the offenses of their children when the parents contribute to causes making these offenses possible.

A resolution was adopted urging mothers and fathers to protect their children by teaching them sex hygiene.

### WAR FOR CHEAPER EGGS.

Chicago, Nov. 22. — In an effort to reduce the price of eggs from 47 cents to 32 cents a dozen, members of the Chicago Clean Food Club today began a two weeks' boycott of egg dealers. The crusade against the high price of eggs was ordered by a vote of the club.

Representatives of the club have been named to attend meetings of whist clubs, afternoon teas, suffragette clubs and bridge parties to enlist the aid of housewives.

"Last year, when the price of eggs soared, we held an egg sale," said Mrs. Caroline R. Bley, president of the club. "This year we can not do it because the wholesaler is at fault, and not the retailer."

### COLOMBIA PRESSES FOR A SETTLEMENT

Washington, Nov. 21. — The "taking of Panama" by the United States during the administration of Theodore Roosevelt is now receiving thoughtful consideration by the Wilson administration. The Colombian government is pressing for a settlement. Negotiations are being carried on between Secretary of State Bryan, John Bassett Moore, counselor for the state department, and Roberto Ancizar, special agent for the Colombian government.

As a basis for negotiations the Colombian government, through its special agent, has expressed the hope that the United States will repudiate the recognition of the independence of Panama and allow Colombia to force that country back to its old position as a province of Colombia.

The Colombian government, in return for this concession on the part of the United States, would give the United States a title to the canal zone, and at the same time assure this government that the hostility of Colombia against the United States will be ended. While the details of the Colombian proposition are withheld for the present, it is understood that that government would expect the United States to pay a handsome sum for the canal zone.

### DRAUGHT STRIKES OHIO CITIES

Columbus, O., Nov. 22. — Proprietors of more than 3,300 saloons in Ohio closed their places of business at midnight tonight in accordance with the provisions of the state liquor license law, which limits the number of saloons in "wet" territory to one for each 500 population.

The saloon-keepers who quit business tonight had been refused licenses by county license boards. The majority of the saloons which will not be permitted to reopen are located in Cleveland, Cincinnati, Columbus and Toledo.

The license law has been attacked as unconstitutional by the rejected liquor men and arrangements have been made to carry a test case to the supreme court.

Many saloon-keepers disposed of their goods tonight at "bargain counter" sales. In some places the cries of auctioneers were heard. Several well known wine rooms celebrated the closing of their doors with balls, special music and other attractions.

### MILITANT FINED ONE DOLLAR

Washington, Nov. 1. — Miss Lucy Burns, the capital's first militant suffragette, paid a fine of \$1 in police court today for chalking the White House sidewalks with "votes for women." The judge proposed to release Miss Burns on her personal bond not to repeat the offense, which is a violation of a city ordinance.

"I want this thing settled and over with," said Miss Burns, so the court made it a dollar, and she left, the center of admiration of her sisters.

Mrs. Lawrence Lewis, Jr., of Philadelphia, who will be chairman of the coming suffrage convention here next month, headed a delegation of suffragists which packed the court. Several sympathizers pleaded for the privilege of paying the fine, but Miss Burns insisted on having the distinction for herself.



# The Scripture Text Calendar

## Thoughts For Daily Meditation

Here is a Calendar for which you may have been looking for a long time. It will surely please you, for in it there have been combined many helpful and instructive features. It contains a Bible picture and design for each month, giving you a new calendar every time the sheet is turned, the



International Sunday School Lesson references each Sunday and a Scripture promise to cheer one along in their daily Christian walk.

This calendar makes an excellent Christmas or birthday gift and is something nearly everyone will appreciate and make constant use of.

The cover design is printed in three colors and is itself worth a considerable part of the price of the calendar.

Printed on a fine quality glazed paper, size 10 1/2 x 15 1/2 inches, mailed to your home for 25 cents each, 2 for 45 cents, 5 for \$1.00, one dozen for \$2.25.

## Christmas Services for the Sunday School

|                            |                           |                            |
|----------------------------|---------------------------|----------------------------|
| The Guiding Star (R)       | The King of the World (L) | Christmas Hosannas (R)     |
| Echoes of Bethlehem (R)    | Christmas Angels (L)      | Bethlehem Chimes (R)       |
| Joyful Tidings (R)         | Christmas (R)             | Christmas Carols No. 4 (R) |
| Glad Tidings (R)           | Message of Joy (R)        | The Morning Star (L)       |
| Christmas Bells (R)        | Christmas Bells (R)       | The Gift Divine (L)        |
| Christmas Carols No. 3 (R) |                           |                            |

The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; \$4.40 per hundred; by express, not prepaid, \$4.00 per hundred.

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Excelsior Recitations and Exercises for Christmas. Rosche. This is a collection of select Christmas recitations and dialogues, nearly all of which are published for the first time in this collection. Schools desiring additional recitations, etc., will find this collection to be just what they want. Price, per copy, postpaid..... \$ .15

The best way to use this publication is to order at least three copies, two to cut up and one to be marked for the person in charge of the service.

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Sunday School Recitations for Christmas, No. 1.—(C. P. H.) Contains 38 different numbers with sufficient material for a large Sunday school. Price..... \$ .50

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## Octavo Anthems for Christmas

| Grades of Difficulty.                                                                                                                                                                |                                                                                                                                                                          |                                                                                                                                                                      |
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| I. Simple.                                                                                                                                                                           | II. Medium.                                                                                                                                                              | III. Difficult.                                                                                                                                                      |
| 1—Hallelujah Chorus.<br>From "The Messiah" (III). Handel.<br>Simplified so as to be available for the<br>average church choir..... \$ .06                                            | 126—The Angel's Song.<br>"It Came Upon the Midnight Clear."<br>Chorus, trio for soprano, alto and tenor;<br>bass solo; soprano solo, chorus (II).<br>Gabriel..... \$ .12 | 196—We Have Seen His Star.<br>Soprano solo, chorus. (II). Fearis..... \$ .15                                                                                         |
| 39—Fear Not.<br>Solo, soprano; duet, soprano and tenor,<br>chorus (II). From the cantata "The<br>Shepherd King" Gabriel..... \$ .12                                                  | 127—All Hail the Morn.<br>Full chorus (III). Sanford..... \$ .10                                                                                                         | 271—Hail to the King.<br>Chorus, soprano and alto duet, soprano<br>solo, (III). Beirly..... \$ .12                                                                   |
| 40—Sing, O Heavens.<br>Solo, soprano or tenor, chorus (II). L.<br>O. Emerson..... \$ .10                                                                                             | 153—The Star and the Wise Men.<br>Male quartet with alto obligato (I).<br>From the cantata "Jerusalem" (I). Ga-<br>briel..... \$ .06                                     | 280—The Birth of Christ.<br>Chorus, soprano and alto duet. (II).<br>Hughes..... \$ .12                                                                               |
| 72—Sing, O Heavens.<br>Chorus, soprano or tenor solo. Obligato<br>solo for soprano or tenor and chorus<br>(II). Closing with "O Come, All Ye<br>Faithful". L. O. Emerson..... \$ .15 | 154—Glory in the Highest.<br>Chorus from the cantata "Jerusalem"<br>(I). Gabriel..... \$ .06                                                                             | 281—While Shepherds Watched their Flocks.<br>Soprano or tenor solo, chorus (II).<br>Solly..... \$ .06                                                                |
| 74—O, Little Town of Bethlehem.<br>Chorus, duet for soprano and alto (II).<br>Evans..... \$ .10                                                                                      | 164—The New-Born King.<br>Soprano and alto; bass solo (II). From the<br>cantata "The Eternal City" Gabriel..... \$ .12                                                   | 282—The Joyful Morn is Breaking.<br>Chorus (III). Evans..... \$ .12                                                                                                  |
| 96—The Birth of Our Savior.<br>Full chorus throughout (III). Colson<br>Rich..... \$ .08                                                                                              | 194—O Thou that Tellest Good Tidings.<br>From Handel's "Messiah". Simplified.<br>Bass solo, chorus. (III). Handel..... \$ .15                                            | 284—The Seraph Band.<br>Chorus (III). Beirly..... \$ .12                                                                                                             |
| 125—Christmas Anthem.<br>Duet, alto and tenor; unison chorus; full<br>chorus (II). Davis..... \$ .10                                                                                 | 195—Messiah is King.<br>Chorus for soprano and alto; trio, sop-<br>rano, alto and tenor, chorus. (II).<br>Ashford..... \$ .15                                            | 289—(a) The Midnight Song.<br>Soprano and alto duet, chorus, sop-<br>rano, alto and tenor, trio, (III). Davis.<br>(b) Christmas Bells.<br>Chorus. Beirly..... \$ .18 |
|                                                                                                                                                                                      |                                                                                                                                                                          | 290—Angel Voices.<br>Chorus. (I). Fearis..... \$ .06                                                                                                                 |
|                                                                                                                                                                                      |                                                                                                                                                                          | 329—Hark! What Mean Those Holy Voices.<br>Chorus. (II). Westhoff..... \$ .08                                                                                         |

MENNONITE BOOK CONCERN BERNE, INDIANA

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, DECEMBER 4, 1913.

No. 48.

## O WONDROUS LOVE.

By J. B. Neff.  
My heart that long ignored  
The Saviour's royal name,  
The name has He restored  
To life, from death and shame;  
O wondrous love, that interposed,  
And brought the life I needed most!

Degraded, down in sin,  
Unworthy of such love;  
Yet should He strive to win  
My heart to things above.  
O wondrous love that cares for me,  
And would my constant solace be!

Abundant life to me  
My Savor would impart;  
He reigns to make me free—  
To purify my heart.  
O wondrous love, that would bestow  
Itself upon a thing so low!

O love that knows no bounds  
To rescue fallen man;  
Thy greatness all surmounts—  
Immortal Thy plan.  
O wondrous love that suffered all,  
To rescue man from deepest fall!  
—The Ev. Messenger.

## NEWS AND COMMENTS.

Pastor A. M. Fretz observed the Lord's Supper with the Pottstown congregation on Sunday, Nov. 23. An increased interest is manifest in the church and Sunday school in this place.

Bishop Tucker resigned his see in 1911. In twenty-one years of service he saw the Uganda church grow from 200 to 70,000 members.—Record of Chr. Work.

The Second Church in Boston, a historic Puritan congregation, which passed into Unitarianism in the defection of the early nineteenth century, has given up its building on Copley Square to make place for the new Methodist Headquarters Building for New England. The pastor of this church for many years was the Rev. Mr. van Ness who wrote a book on "The Religion of the Future." The history of Boston Unitarianism constitutes a grim commentary on the title. James Freeman Clarke's old church is now occupied by Presbyterians, Dr. Hale's first church building is a Jewish synagogue, Dr. Bartol's a branch of the Public Library, the Hollis St. (Unitarian) church a theater, and the Second church

now gives way to Methodism. The remaining Unitarian congregations in Boston shrink slowly but surely.—Rec. of Chr. Work.

From the "Bethel College Monthly" we take the following: There are 200 students enrolled, 57 in the college and 144 in the academy. There are 13 regular teachers and 6 teachers for extra branches. The students take much interest in religious work. 187 of the 200 students are church members and the 13 who do not belong to any church and a few others take catechumenal instruction from Prof. J. W. Kiewer.

Two years ago the necessity of electric lights, water, a gymnasium and better transportation facilities was emphasized. Now they have all these things, the street car running out to the college every two hours.

## Catholicism Our National Peril.

The trouble with the Roman Catholic church is that it seeks to be both a church and a political party. Its arrogant claims of being the only true Christian church, intolerant as they are, might be treated with indifference; but when for its head it asserts temporal power and civil authority, intruding itself by logical consequence into the political affairs of every country which it enters, a position is assumed which cannot be allowed any church whatsoever. If it must assume such a position, its members must not complain if it is met with political opposition not offered to any other church. This is why such great men as Gladstone, Bismarck, Juarez, Diaz, Garibaldi, and the ruling statesmen in France have resisted its pretensions.

Since the Spanish-American War and the acquisition by the United States of colonies where Romanism has been the established religion, it has been more aggressive than ever in our political affairs. The peril of Romanism to our institutions is not an imaginary danger, conceived by the heated brains of fanatics; it is a real and constant menace. It must be resisted in our country, as it has been resisted in England, Ger-

many, France, Italy, Mexico, Portugal—as it has been resisted in every country where it has secured any considerable following. If it were willing to take its place as a church along with all the other churches it would be improper to meet it with any other attitude than that in which we meet all the other churches; but it is not willing to be only a church. Putting itself in a class to itself by its political animus, it must take all that such an improper position makes inevitable; it can not claim the political exemptions of a church while it asserts political claims as well as churchly prerogatives.—Warren A. Chandler, Bishop M. E. Church, Atlanta, Ga.

## A LETTER FROM PAKAWI, ARIZONA.

Oraibi, Ariz., Nov. 17, 1913.

Dear Readers of the Mennonite:—This is a beautiful day. It is so quiet here today. We had quite a heavy rain yesterday and also last night and the Arizona weather on such a day seems nearly perfect, when the air is pure and the sun shining and there comes upon one a longing for the promised day, where there will be perfect peace and where the light will never fade, where there will be no weeping any more and no homesickness, where the center and sum of all is Christ. And our prayer is that many of the Hopis who are in darkness and unrest and fear today may rejoice with us and all of God's children when the promised day comes. I hardly know how to express the feeling of joy that sometimes comes to my heart when I think of the privilege that I have as one of His own to be an instrument in God's hand to bring others who are in darkness and on the road to hell into His presence where the darkness is dispelled, the load is lifted and the child of sin becomes a child of God. Or in the words of Paul, I Cor. 6:11: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God." And: "It doth not yet appear what we shall be; but when He shall appear we shall be

like Him, for we shall see Him as He is." And then all other promises which He has given us, how they encourage us to go on with the blessed work. Sometimes people tell us: you have given up so much here below and your reward will be great in heaven. I say no, and no again, not in heaven. No, it's here upon earth that our reward begins. Not a heavenly reward is what gives God's children a passion for souls, but it's the soul itself in distress that we want to see saved, and oh, the joy. I say, the joy that comes, when he is permitted to bring some other sinner to the feet of Jesus in tears and repentance. Oh if we would but understand the full meaning of the cry of our Lord Jesus on the Cross: "My God, my God, why hast thou forsaken me?"—We would think different about the lost as we are very apt to do. I have heard some shrieks and cries of the dying heathen, who had nothing before him but the eternal darkness without any relief, forsaken—and it rent my soul. I could not sleep at nights but I had to cry to God for mercy for the rest of the heathen who know not God. And to cry to God that He might wake up the sleeping Christian to his duty of intercession. Now I thereby do not mean to say that there is no reward to be expected in heaven and that the heavenly reward should not encourage us to go on. Yes indeed there is and the Bible teaches it very clearly. But what I want to say is that the reward begins right here on earth. And if the few that have become Christians from among the Hopis and the other tribes have encouraged us so much, what will it be when God once will begin to answer your prayers openly and your gifts by sending great revivals among the heathen. We all want to see signs of progress and results on the mission field and if they do not come in the expected way a great many of God's children feel discouraged about the work. But the signs often disappear again and if we have built too much upon these, we do get discouraged. I for myself am

just as courageous without the signs of progress, because I have something much safer to go by and that is the promises of God, who can not lie. At Moen Copi once we built somewhat upon signs of progress, as it seemed to us there was a wakening among the people as they were enquiring about the way of salvation. And then in less than two weeks a change came. The Hopis fearing a loss from their ranks arranged for a dance and feast and got all who seemed interested in God's word into it and even one of the Christians joined the ceremony. And instead of having as was expected, a big gathering we had the barest few. And although we felt that Satan had gotten some advantage over us in getting the people to his gathering and there was fear in us yet we encouraged our hearts with such words as, "The gates of hell shall not prevail against it" and "Unto me is given all power in heaven and on earth," and "my word shall not return void." And we were sure that the Lord would bring order out of chaos. After the meeting I went out of the house singing: "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent word." And outside I met two other missionaries and they said, What makes you so happy today? you must have had a very successful meeting. I said no, that it was just the opposite, but I had some blessed promises from God and God always kept His promises. They said, We know something about that, too. We did not believe God in vain. Shortly after that the Christian confessed her sins and repented, and wept about her sins and asked God's forgiveness and one of the women came out for Christ. So the great question is, has God's Word been preached and have missionary and mission supporter watered the same by their prayers in faith? And the result is insured. Let me ask one question here: How often has your soul been deeply exercised about the salvation of the Hopis? And what result do you expect from it? How much does God's word justify you to expect from God? Let us be up and doing that the Harvest spoil not and that God may have where to shower down His blessings. He wants all of us to have part in bringing in the sheaves. And what rejoicing there will be.

Now you want to know what the condition on the field is now. To say the battle is on, would express the whole thing. The native Christians see it plainly, and they speak of it and wonder what will come out of the conflict. Unrest is the word that characterizes the Hopi life of today. There

is a pressure of the unseen forces brought to bear upon Hopi life that is due to the prayers of God's people, who intercede in their behalf, and on the other side by the hosts of darkness who know their time is limited. Oh if God could only get His people to earnestly pray for the salvation of a lost world, to have a passion for souls, how that would come back to the home Church in revival and spiritual life. (I do not say anything about giving for mission work, because any one that exercises his soul about the salvation of the lost will have no trouble to decide how much to give). And again prayer becomes real prayer when based upon some promise of God and our prayers and our faith will be weak unless we diligently study God's word and take God at His Word.

Unrest, as I said before, characterizes Hopi life today. They are dissatisfied with themselves and with their dances. Some of the dances that they did not have for many years they are having again and they are dancing most all the time as one of the Hopis put it. After they have had one dance they are not satisfied and get up another dance and so it goes on, and on account of the many dances there is an increase of immorality. One man said, that with the Hopis sin is no more sin. And the only thing they looked upon as real sin was that if any one wished it should not rain. Some say they used to think that the dances really meant something good, but now they find out that the worst people are the ones that are most active in the dances. And they wonder why it is that the widowers must go to all dances. So in the eyes of a great many the dance has become a sin with them.

And they say they feel very bad after the dance and their conscience pricks them. We had a long talk with an old man today who told us that all the Hopis were bad but he only was good. And before he went away he said he would say that no more, for if God's Word was true they all were bad. The story of the cross seemed to affect him some. He is an old man, very deaf and we have to speak so loud and close to his ear to make him understand, that it almost becomes painful. There are a number of these old deaf men that are close to the grave and one or two instruments for these deaf people would be very helpful for both listener and preacher.

We are very thankful for all the prayers made in behalf of our Hopis and ourselves. Keep on praying, that God may endow the missionaries with powers from on high and bring conviction of sin

to the Hopis' hearts and that there may be some real seeking after the Lord. Yours in His service,  
J. B. Frey.

#### LESSONS OF THE MILAN ANTI-ALCOHOL CONGRESS

By William E. Johnson, in New Republic.

Milan, Italy, October 1. — The Twenty-Eighth International Anti-Alcohol Congress having closed its session in this city, the time is at hand to take some account of stock in its result and in its achievements.

Twenty-eight years ago, a devoted, scholarly and energetic woman, Charlotte A. Gray, began to promote the idea of the biennial gatherings which have developed into what is now known as these biennial congresses. She nursed it in its infancy. She poured out her time, her strength and her life into the scheme and it now stands as a monument to her devotion and to her activity. It is well said that it stands as her monument because she passed over the river to the other side during the past year. But like John Brown, her soul still marches on.

In the beginning, the gatherings were merely assembled to discuss the "abuse" of alcohol but the study of the "abuse" soon led to the conclusion that drinking the stuff was an "abuse" and the congress came to be known as the International Congress "Against Alcohol." But while this is true, it is also true that the doors were by no means closed to those who believed in the moderate use of alcohol and these were properly admitted to the councils on precisely the same footing as the ardent Prohibitionist like myself.

And this very policy bore abundant fruit for the discussions from year to year led the moderates into becoming abstainers and even Prohibitionists. A marked example of this is Dr. John Genser, of Berlin, the head and leading spirit of the German organization of moderates gathered into the society against the misuse of alcohol and which has much strength in the Kaiser's domain. Prof. Genser not only became a total abstainer but he is in real danger of becoming a Prohibitionist. "I want to come to America and study your laws. I may yet become converted by doing so," he said to me. It is immensely to the credit of himself and his associates that he confines his efforts to urging heavy drinkers to become moderates and never makes the mistake of urging abstainers to become moderates. And he

has set the example of teetotalism to his moderate friends in his own life.

#### Some Landmarks of the Reform.

Purely through the natural advance in the reform, the advocate of moderation have become vastly in the minority. This has come to pass simply through the earnest study that the habitues of the congress have given to the question from year to year. Those who insisted upon urging the beneficent character of wine, when taken in moderation, are now enormously in the minority. One person tried hard to get a paper before the late congress advocating the necessity of the use of wine in moderate quantities. So persistently did she labor in this direction that she aroused the general suspicion that she was working in the interest of the wine growers. Failing to get her paper before the congress, she tried to get a resolution to the same effect but was compelled to subside because of the sheer opposition of the delegates who would not listen to her. Her treatment was very significant as marking the progress of the reform from its primitive days.

Those interested in pushing such schemes as the Gothenburg plan, disinterested management and kindred nostrums as a cure for the evil of alcohol met with similar fate. These cohorts were led by Dr. Eggers, a splendid, scholarly German, a keen debater and one of the most powerful men on the floor of the congress. He dragged out the skeleton at every opportunity and was always ready to leap to his feet with an answer whenever his pet ideas were attacked and they were assailed again and again.

Yet while these things were defended and promoted by a master

(Continued on page 4.)

#### Home Circle.

#### A CHRISTMAS STRATEGEM

By Laura Milburn Cobb.

"I had the most delightful caller this afternoon, Ralph," announced the little bride to her husband as they sat at dinner at the close of a day in early autumn. "Your callers are always delightful," rejoined Ralph Marsden, who adored his pretty young wife but could not resist laughing at her impulsive ways and sudden enthusiasms.

He had married Clarissa after a brief courtship, and brought her to an old-fashioned Indiana town. She was an orphan heiress, and he was much relieved to find her happy and contented in the quiet

surroundings of her new home. Clarissa was only nineteen and was untrained in many ways, but she overflowed with generosity, and was loved by all who came under the charm of her beauty and friendly disposition. "But really, Ralph," persisted Clarissa as she toyed with a dainty custard, her brown eyes glowing and her clear skin flushing under his banter, "my caller today was exceptionally interesting. She was a handsome lady with snow-white hair and deep black eyes and so aristocratic and queenly looking. Everything she wore was in perfect taste, and she was dressed all in lavender. She had charming manners and reminded me very much in looks and ways to one of mamma's school friends who lived in New York, and used to visit us in Denver occasionally."

"It must have been Miss Eugenia Grandison," remarked her husband, leaning back in his chair, as Clarissa rang the bell for coffee.

"Yes," returned the little bride, "it was Miss Grandison. She stayed nearly an hour and we had a long talk about our favorite flowers. She invited me to come up soon and see her winter garden. Miss Grandison has some rare orchids, and her fernery is doing unusually well this year, she tells me. But, Ralph, dear," continued his wife as she sipped her coffee, her big brown eyes growing soft with sympathy, "why does Miss Grandison look so sad? When her face is in repose, she looks borne down by grief."

Ralph Marsden waited until they had left the table and were cosily seated before the open fire in their spacious living room before he replied to her question.

"Miss Grandison is a lonely, disappointed, broken-hearted woman, my dear," he began slowly. "Her parents died years ago, leaving two children, Eugenia, then eighteen, and George, a boy of ten years. Their aunt, Mrs. Fenton, acted as housekeeper, and took care of the children until her death a few years later. Eugenia simply idolized her little brother. He was one of the handsomest boys I ever saw. He had chestnut hair and big blue eyes, and was one of those sunny, happy children who love everybody and whom everybody loves in turn. The Grandison family was one of the richest and proudest families in the whole country. Their home is about a couple of miles from town on the Chester Pike, and is an old colonial mansion with large grounds, and has always been considered the finest country place in the State."

"I remember that you pointed out the house to me as we went to Chester several weeks ago," interrupted Clarissa as she listened with eager interest.

"Miss Grandison attended Wellesley College and used to have school friends and relatives stay with her for weeks at a time," continued her husband. "She frequently went to New York for long visits, while Mrs. Fenton lived. George had tutors here, and then went to Princeton and graduated with honors. Miss Grandison knew very few people here in town. The Grandisons came to the Episcopal Church, and sometimes did a little shopping at the store, and took the train at the railroad station, but Miss Eugenia was not really acquainted with the town or the people. George knew everybody and was a great favorite in all classes of society, but unfortunately he fell in love with the daughter of the French baker Blondon; I mean the owner of the little bakery shop on Second Street."

"What a romance!" cried Clarissa breathlessly.

"George ought to have been prepared for his sister's opposition and anger, but it seems he was not," went on Ralph. "When he announced his intention of marrying the girl there was a terrible scene. He left the old home in a rage, and he eloped with Marie Blondon that night. George was only twenty-two years of age, but he had come into his share the year before, so he had plenty of money. He and his wife went to Texas, and I understand that George lost all his money in oil speculations, and died there several months ago. Miss Grandison has never mentioned George's name since the day of his marriage. His rooms are locked up and never opened, and of late years his sister has stayed alone in the old home and nursed her anger and grief."

"What a sad, sad story!" gently commented the little wife as her husband finished his explanation. "I am so sorry for proud, unhappy Miss Grandison."

"Do go to see her soon, Clarissa," urged her husband earnestly. "Father and Mr. Grandison were very close friends, and I am glad she came to see you. It will be a real charity for you to talk to her about flowers, which are her hobby; and you are such a sunbeam that you will surely cheer her lonely life," and the young husband cast a loving glance at the dainty little creature who looked distractingly pretty in her pink dress of clinging silk crepe that admirably set off her

#### THE MENNONITE.

dark brown eyes and clear complexion.  
(To be continued.)

"The Mennonite" to a new subscriber from now until January 1919 for \$1.50.  
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#### Marriages.

Geiger-Suter.—On Thursday, Nov. 27, 1913, at the home of the bride near Pandora, O., Grover Geiger and Corinna L. Suter, their pastor officiating.

Bauman-Clymer.—On November 15, 1913, Jacob W. Bauman, of Congo, Montgomery Co., Pa., and Adeline C. Clymer, of Millford, Bucks Co., Pa., were married by A. B. Shelly, at his home at Quakertown, Pa.

Mohr-Moyer.—William H. Mohr and Pearl F. Moyer, both of Quakertown, Pa., were married by A. B. Shelly at his home at Quakertown on Saturday morning, November 23, 1913.

#### Deaths.

Leidy.—Oliver Leidy died suddenly of heart disease, at Perkasie, Pa., on Nov. 21, 1913. Funeral services were held at the Flatland Mennonite church by A. B. Shelly, and interment made in the adjacent graveyard by the side of his in 1900 deceased wife. The deceased was a soldier in the civil war and has been an inmate of the Soldier's Home at Dayton, O., for a number of years.

Lehman.—David Lehman was born in Putnam County, Ohio, Nov. 27, 1850 and died November 24, 1913, thus lacking three days of being 63 years of age. He was married to Elizabeth Moser of Wayne Co., Ohio, April 1, 1876, and then lived on his farm in French township close to the Wabash river until 1904, when the family moved to Berne; in whom 9 are living. The children, 11 grandchildren with the mother (now an invalid for the past 20 months) mourn the loss of a loving husband, father and grandfather. Funeral services were conducted at the house by Rev. P. R. Schroeder, at the church by Rev. S. F. Sprunger in German and by Rev. P. R. Schroeder in English.

Fretz.—On November 18, 1913, in Hathersboro, Pa., Elliot Butterworth Fretz, widow of the late Reuben L. Fretz, aged 69 years, 2 months and 14 days. Funeral services were conducted by Revs. —, and A. M. Fretz on the 22nd, and interment in the Hathersboro cemetery.

Dahlem.—Jacob Dahlem was born July 19, 1848, in Bavaria, Germany and died November 16, 1913, in Ioamosa, near Upland, Calif., at the age of 65 years, 3 months and 26 days. In the year 1856 he emigrated with his parents to America and lived at Sumnerfield, Ill. On Sept. 14, 1861, he was baptized and remained true to his Master to the end. On October 27, 1872, he was married to Maria Schmidt who now mourns his death. In 1905 he moved with his family to California. For about 15 years he suffered

from a sickness, which prepared him for his heavenly home. He leaves his widow, 5 children and two grandchildren. Bro. M. Horsch preached a German funeral sermon on II Cor. 4: 17, and Bro. J. C. Mehl in English on Job 5:26.

#### Contributions.

##### FOREIGN MISSION

##### General Treasury.

Mrs. August Leisy, Wisner, Nebr., \$0; sewing society of Bergal church, Korn, Okla., \$35; collection from Gretina, Man., \$12.10; collection from Edenburg, Man., \$13.75; Jacob Heinrichs, Bergfeld, Man., \$1; Menn. sewing society, Gretina, Man., \$50; Alexanderwohl church, Goessel, Kans., \$27.46; S. S. festival, Goessel, Kans., \$3.20; 1. Menn. church, Reedley Cal., \$22.30; West Zion church, Moundridge, Kans., \$33.87; S. S. Garden Tp. church, \$33.87; S. S. Garden Township church, Moundridge, Kans., \$40.80; Hillsboro church, Kans., \$23.63; Bethel church, Mountain Lake, Minn., \$50; J. J. S. Brunswick, Nebr., \$50; S. S. Deer Creek church, Okla., \$2.58; S. S. Friedensberg church, Avon, S. Dak., \$100; Deep Run church, Souderton, Pa., \$23.75; Menn. church near Beatrice, Nebr., \$160.09; S. S. ditto, \$143.82; Alexanderwohl church, Goessel, Kans., \$16; S. S. Brudertal church, Hillsboro, Kans., \$28.70; Halsestead church, Kans., \$45.21; Y. P. S. of the Hoffungsfeld and Hoffungsfeld-Eden church, Moundridge, Kans., \$9; Christ church, Noble, Iowa, \$160; S. S. Halsestead church, Kans., \$11.99; Herman Janzen, Elbing, Kans., \$100; Tabor church, Goessel, Kans., \$31.91; Gnadenberg church, Whitewater, Kans., \$26.41; Upper Millford church, Zionsville, Pa., \$90; Hoffungsfeld-Eden church, Moundridge, Kans., \$40; Y. P. S. Halsestead, Kans., \$10; Bethlehem church, Bloomfield, Mont., \$70.75; sewing society, Neu Hoffungsfeld church, Meno, Okla., \$21.89; S. S. Bergal church, Pawnee Rock, Kans., \$50.5; Bergal church, ditto, \$10; A. S. Suderman, Winkler, Man., \$20; D. Driedger, Winkler, Man., \$200; Salsens Zions church, Marion, S. Dak., \$45.95; Roseort church, Eigenheim, Sask., \$48.90; thankoffering at a silver wedding, Goessel, Kans., \$25; mission-friend, Los Angeles, California, \$50; Salsens church, Dalton, Ohio, \$96.91; Hoffungsfeld church, Buhler, Kans., \$28.37; Alexanderwohl church, Kans., \$411.47; children's collection, ditto, \$189.04; Menn. church, Herbillville, France \$28.71; Hoffungsfeld church, Moundridge, Kans., \$70; Johannese church, Hillsboro, Kans., \$61.70; Menn. church, Arlington, Kans., \$19.

##### Treasury for Special Gifts.

Tabes sec. sec. Ringwood, Okla., for the Hopis, \$14.17; friend of mission, Cleveland, O., for A. C. Funk Memorial, \$500; scholars of the S. S. of the Brudertal church Hillsboro, Kans., for Orphan in Janigir, \$25.

##### Treasury for Christmas.

Emmanuel church of Noble, Iowa, for Champa, \$15; Mrs. Krebbles S. S. class for Champa, \$6.

Gratefully acknowledged,

Gustav Harder, Treasurer.

J. G. Regier, Ass. Treas.

For Birney, Mont.

From a friend, \$5; at a meeting of white people here, collection \$4.90.

Gratefully acknowledged,

P. A. Kiewer.



## The Mennonite.

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## Editorial.

### THE PREPARATION FOR CHRISTMAS

How was the first Christmas prepared? The Lord God Himself prepared humanity for the coming of Christ.

In the Garden of Eden God promised a deliverer. One who would bruise the head of the serpent, but whose heel would be bruised. From that time on God let men go their own way. From time to time God would try to arrest man's sinful, mad career by exhortation or punishment.

God selected Abraham and in his seed He promised to bless all nations. He guided the descendants of Abraham in wondrous ways, trying to train in them a pious, religious people.

God's work was not all in vain; at the time of the coming of Jesus there were many in Israel who were waiting for the coming of the promised Messiah, and who gladly accepted the Gospel, the good news of Christ's coming.

Even the heathen world, which had no such revelation as Israel, having not received the law as Israel had received the law at Mt. Sinai, "were the law unto themselves; in that they show the works of the law written in their hearts, their conscience bearing witness therewith and their thoughts one with another accusing or else excusing them."

There was a deep longing permeating all humanity. The law having become the tutor to bring the Jews unto Christ, that they might be justified by faith, and the heathen wisdom having gone bankrupt, being unable to satisfy the longing of the heart, or the desire for truth in the mind.

Thus God had prepared mankind for the coming of His only begotten Son, the Savior of mankind.

But Christ did not only come once. He is coming now, will come into every heart. How are

## THE MENNONITE

(Continued from page 2.)

we preparing our hearts for His coming? Have we received Him into our hearts? Are we willing and desirous to receive Him again? Receive Him more fully?

How do we prepare the hearts of others to receive Him? Have we brought the glad tidings to any heart?

Much preparation is made for the outward coming of Christmas, presents are bought and sent. Loving hearts and hands are busy trying to make Christmas a time of joy.

And Christ will come. As He has come, so He will be the king and judge of the world.

Are we prepared to meet Him as our judge and king?

If we believe that Christ came once, if we know, that Christ is coming in our hearts now, and that Christmas, glad Christmas, has come to our hearts, then we need not be afraid, we will gladly greet Him as our redeemer and our king as His own people never fearing Him as our judge.

Let us prepare in time for Christmas, so that it is and ever will be a day of gladness and rejoicing, because Jesus came, He comes and He will come.

v. d. S.

### YOUNG PEOPLE'S ANNIVERSARY.

The Young People's Christian Association of the West Swamp Mennonite church celebrated its twenty-third anniversary on Sunday evening, November 23. The exercises consisted in singing, recitations, select readings, essays and an address by Prof. William Melchor, principal of the Richmond public schools. The attendance was good and the exercises throughout interesting and enlivening. This Young People's Association is one of the earliest organized societies of the kind in our Eastern Conference, and by the grace of God the interest in the work has not abated but increased during the period of its existence. It now has enrolled upwards of fifty members. Besides recitations, essays, etc., the C. E. topics are discussed at these regular meetings, held fortnightly on Sunday evenings. S.

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mind, one of the very best advocates on the floor of the congress, they made no headway against the overwhelming sentiment of the body. Dr. Eggers was always respectfully heard but a wooden man with his eyes shut could see that he got nowhere. The delegates were thoroughly convinced that it was the drink that made a man drunk and that the effect of liquor was the same no matter whether it was sold by a deacon or a horse thief.

Another phenomenon that apparently marks an epoch in the reform was the attitude of the Catholic church. The congress being held in a Catholic country, the attitude of the church became a matter of prime interest and importance. The situation was complicated by the peculiar relationship existing between the Vatican and the Quirinal. Because of this strained relationship, and because the congress was held under the invitation and under the guidance of the Italian government, the church could not be expected to take any official action regarding the congress.

Yet there was plenty of unofficial co-operation and support. The Archbishop of Milan entertained the Catholic delegates at his place, and privately commended their work. Cardinal Ferrari, who is unofficially slated as the next Pope, celebrated a special High Mass for the Catholic delegates and gave them a special blessing.

More than a score of priests were prominent participants in the congress and at times the corridors looked like a Catholic function of some kind, so many priests were fitting about in their official robes.

All this is immensely important and gratifying for it indicates the coming into the reform of one of the greatest social and religious powers of the whole world. The Catholic church on account of its great size and varied interests as well as on account of its history and traditions moves exceedingly slow in respect to matters of social progress, and its great activity in the Milan congress therefore becomes epochal as well as significant.

### A Broad Gauge Reform.

The curse of alcohol is so universal, showing itself in so many ways and developing in so many places and under such diverse circumstances that it of necessity must be combatted in many different ways.

The members of the congress were all broad between the eyes and could see this fact. There were big men who could welcome

as a friend and an ally any man who was earnestly trying to combat the evil no matter what his methods were and no matter at what point lay his attack. And so the moderates, the Gothenburgers, the disinterested management men, the high license men and the prohibitionists fraternized on equal terms, differing among themselves, arguing, comparing notes, all earnestly seeking a solution of the colossal burden of the Age.

The man of small calibre, suffocated in his own importance and worshipping his own shadow, impugning the motives of reformers who did not agree with him was not present. He knew it all and there was therefore no use of his coming to the congress.

It is another significant fact that the congress was held in a wine country, where light wines are drunk in large quantities, and where certain American wine bibbers insist that there is no temperance question because of the free use of wine. The Italian government, practically the whole ministry of which was on the honorary committee of the congress, and under the auspices of which the congress was held, would be glad to know that it was all a mistake and that there was no temperance question in Italy. The five or six hundred Italian nobles, priests, doctors, economists, lawyers and scholars who participated in the congress with their voice, their money and their time would be glad to know that it was all a hallucination and that after all, there is no temperance problem in Italy.

Three-fourths of the speakers and the members of the congress came from Italy, France, Germany, Austria and Switzerland, the very countries where there is supposed to be no temperance question on account of the widespread use of wine and beer. It immensely adds to the interest of the congress and of the movement to write big in the record this fact so that all may see.

## Editorial.

December 9 is to become a day of greatest import to the welfare of the American people. On that day one thousand delegates from every portion of the United States will visit Washington to urge upon congress the passage of the Hobson constitutional amendment. It would be a trite thing if we but said that the people who are insisting that the saloon must forever be abolished are in dead earnest. The monster who would feed on blood, who would doom

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innocent ones to torture, who would blight the happiness of millions and place people after people under a curse, certainly must stir up thinking and honest people to put it out of the way as quickly and as effectively as possible. Such a monster is the demon Rum. It is encouraging to know that the fight is on and victory is encouraging the fighters. The movement to abolish the saloon is in the air everywhere, and the world can no more go back to things as they were ten years ago than it could go back to slavery or witchcraft or burning people for their religious opinions.

While we are as certain of the final doom of the saloon as we are that the sun shines, there are, however, two ways by which it may go, the slow and the immediate way. Local efforts, education of public sentiment, state laws, etc., are all excellent in their way and in the end will produce the same results, but an amendment to the Constitution will do the work all at once. What is the purpose of putting the monster out of the way by a slow process during which time he is still free to hurt and kill when a single blow may end it all? Let every lover of righteousness work and pray that the 9th of December may mean all that the friends of humanity hope from it. Mr. Clinton M. Howard of Rochester, N. Y., in a speech at Columbus, O., eloquently presented the gist of the whole matter so:

"Only one thing can save us from a fearful reaction; we must capture the administration of the law, we must possess the power of the government to enforce the verdict recorded in the constitution: we must make our rulers a terror to evil doers, who bear not the sword in vain; an avenger to execute the wrath of God upon them that do evil."

"We must capture this government from the hands of the rum power wherever it is entrenched; we must strike at the root, at the brewery, and distillery, intrastate and interstate transportation and foreign importation, and at the domestic manufacture for exportation, as well as at the sale; let us have no constitutional amendment, through which an army of nullifiers can pass, and which will keep its meaning a matter for eternal dispute before the courts. Let our prohibition conversation be yea, yea and nay, for whatsoever is more than these cometh of the devil."

### THE SIN OF MAKING EXCUSES.

(Concluded.)

But with a ready feast here and another infinitely better awaiting

## THE MENNONITE.

men in eternity, how is it that the invitation to free participation in them is so recklessly disregarded?

The parable gives the answer, "they all with one consent began to make excuses." Reasons there are none, but excuses there are plenty. We must learn to distinguish between a reason and an excuse in all things. Because it rains today, may be a splendid excuse why a healthy, able-bodied church-member should remain away from divine service, but as a reason, the fact that we have a little rain, which sometimes people pray for, falls flat. Because someone might hate or even make it uncomfortable for the one who confesses Christ as his Savior, may be and often is an excuse for some to ignore Christ, but it is no reason and it is selling an eternal happiness at an absurdly cheap price.

Our Master is not severe, indeed He makes salvation possible by the easy way of faith. If there is a real reason why duties cannot be performed, it is satisfying to know that we have a reasonable Master. God never demands that men should do impossible things. A good earthly master will always be ready to overlook a failing for which there is a sufficient reason, but when excuses, which are nothing but excuses, are brought to him, he must become stern. It is an insult to God to bring an excuse to Him. He has opened the door of His house, He has made His mercy to the undeserving possible to all who will have it. No wonder then that even a patient long-suffering God cannot be patient with the one who would explain his being away from Him, with a flimsy excuse.

The parable of the supper classifies excuses. There are three kinds, property, business and family. Men are occupied with these things. The possession of property, when rightly used, may make it possible for the individual to multiply the ways he has for doing good. It makes him feel that he is here for a purpose and that that purpose is to care for the things which God has entrusted to him as a steward. The occupations of business are not inconsistent with the godly life, indeed the lack of occupation is likely to become a curse, for "Satan finds some mischief still for idle hands to do." Family cares and interests are the normal ties of human society. Marriage was instituted of God and is blessed of Him. The family is the unit of society and society rises and falls as it is properly appreciated or disregarded. These three perfectly legitimate institutions are used in the parable to illustrate the ends to which men go in order to

disregard God. In the parable they were degraded into excuses for not obeying a liberal master.

In examining the excuses given we notice that the property excuse is placed first. The man had bought a piece of ground and must go to see it. What a fool, that he should want to look at the property after he had paid for it! Evidently he had made a bad bargain and now he would add to his folly by offending his master. People will foolishly go into bad bargains with their eyes open and then expect the world to be patient with them in other things instead of their learning by past experiences going to seek after wisdom. Men do foolish things, they even build their cities over volcanoes and their houses in the paths of floods and then think that the whole machinery of Providence ought be changed for their particular benefit. When one is overtaken in his folly he ought to learn the lesson well and thereafter fit himself to the requirements of God's law.

The property excuse fits many people. They are willing to go along in the work of God so long as none of their possessions are affected. When it costs a man his farm, or his home, or even his hard-earned and well hoarded dollars to make a confession, or to be on God's side, the chances are that he will decide in favor of the farm, house or dollar. "What will a man give in exchange for his soul?" puts the soul by itself on one side of the scale and it keeps it down, not all the wealth of the world has sufficient weight to raise the other side of the scale. In its relation to the value of a soul property vanishes into airy nothingness. When the steamer LaGascone out of Philadelphia sank some years ago then there perished the world-renowned athlete Yousoff. Help was near and he was a strong swimmer, but he carried his winnings in gold in a belt about his waist. The gold dragged him down. He was not the first man whom gold dragged down.

The business excuse was as shallow as the property excuse. "I have bought a yoke of oxen and cannot come." Why should a new yoke of oxen keep him at home? Evidently he, too, foolishly invested his money and then, because his bargain did not turn out right he was disagreeable. Did you ever meet those who, when their own plans went wrong, made other people suffer for it? Much of the business misery and distress comes from just such things. Here is a man who buys stock in some "wild-cat" proposition and his investment vanishes. What does he do? He tries to

make up his loss in some way. If he employs labor, the chances are that he will be thinking of reducing somebody's wages. If he rents houses to poor people, he will raise their rent. If there is a chance to shave something, put in an inferior article, adulterate his goods or make his measure smaller to get square for the loss of his foolish bargain for which he has no one to blame but himself. Business folly is the secret of most strikes, and very often the cause of dishonorable failures.

The man who refused his lord's favor for business reasons is not an isolated example. Not so long ago a man rose in an evangelic meeting and said, "I know that your message has the ring of truth, I am convinced that it would be to my advantage to make a profession of religion, but I cannot do it, I am a liquor dealer and all that I have is tied up in that business." Lot's wife looked back with longing eyes to the wealth she was leaving in the doomed city of Sodom. It proved her damnation. The appeal to those who hear the truth says, "Take up the cross," and cross-bearing always leads away from cherished possessions and worldly comforts.

A young man held a responsible position in a very large commercial concern. He devoted his evenings to running another little concern. One day the firm heard of it; he was called into the office. "We are running too big a business to allow you to do such a thing. Either give up your business or give up your position. We hire men to get the benefit of all that is in them." So, too, the Master reminds us that we cannot serve two masters. If business is such that it unfits one for true Christian service, if it interferes with religious duties, or is inconsistent with Christian profession, we are brought to decide between Christ or business. It must be one or the other, it cannot be both.

A business that profanes the Lord's day, that gets rich on dishonesty and that prospers by oppression, is certainly not the business that Christ could approve and the Christian whose business as well as his profession lacks the blessing of his Lord, is not by any means entitled to a place in the kingdom. Peter, James and John were fishermen, theirs was an innocent vocation, but the time came for them to choose between fishing and following Jesus. Paul, Aquila and Priscilla were tent makers, a harmless, useful trade, but it came to be either Christ or the loom. Peter's boat rotted on the shore of Galilee, Paul's loom

fell to pieces in Tarsus, but the task they took upon themselves opened the gate of heaven to millions and millions. Even an innocent and useful occupation may stand in the way of one's obeying the Lord. The papers say a great deal about the scarcity of ministers and the unwillingness of young men to enter the ministry and they partly give the true reason for it when they point to the materialism with which the present age is affected. There is not enough in it. Young men want to be out making money. If anyone rejects the service of the Lord because it doesn't appear profitable enough to him, he has already proved his unfitness for the service of the Lord.

The most cowardly of the three was the man who blamed his wife for his absence from the supper. It was a mean excuse but one as old as the race. Remember Adam began his weak excuse with "The woman which Thou gavest me," when God called him to account. Woman is sometimes spoken of as the frail creature. Isn't it remarkable how much she has had to bear? A bad woman may be the ruin of a good man, but observation shows us that in most instances the rule works backward, a bad man is the ruin of a good woman. Society wraps its cloak about itself and shuns the fallen creature of the streets. But the ways of society are the ways of the Pharisee. Why not shun the fallen man? For every fallen woman there is a fallen man. Immorality is the open sore of the age. Police authorities and sociologists are bothering themselves with all kinds of theories for regulating and abolishing the social evil. Why don't they mean business and put the brand of shame and iniquity where it belongs—upon the men who are responsible for the social evil and keep it alive?

It seems to me that the wrath of the giver of the feast only reached its climax when he heard from the man who could not come "because he had married a wife." Perhaps no one could have felt more flattered than the wife when she knew that the great lord had honored her husband with an invitation to the great supper. No one takes greater pleasure in a man's progress and honors than the devoted wives who very often are perfectly satisfied to remain in the back-ground and do humanity its greatest service in raising a clean, pious and honorable family. Yet, how seldom do men appreciate the worth of a good wife, a devoted mother, and a contented housekeeper? It is one of the weaknesses of the sterner sex to take refuge behind the wife. A man is asked to do

something he don't want to do and he lacks the courage to say no, so he squirms out of it by saying, "I'll see what my wife has to say about it first." Such a man don't deserve a good wife if he makes her the reason for his disagreeable tasks.

The domestic reason that seemed to keep the married man from the feast is but a type of excuses that men make who don't want religion and then blame their families for it. It is right to be at home with the family at times but why stay away from church because of your family? Why not bring them along? It is right to provide well for the family. To say, "I have a family to support" may be an excuse for not giving to the Lord's cause, but it is not a reason. Suppose that one who says so cuts out baseball, cigars, and even beer, won't there be something on hand then to support the Lord's service? Again we emphasize the fact that we have a reasonable Master, but He is as impatient of unreasonable excuses as any other master.

#### NOTES ON THE SUNDAY SCHOOL LESSON

Dec. 14.

##### The Sin of Achan.

Josh. 7:1-15.

**Golden Text**—Numbers 32:23. Israel had suddenly awakened from elation that the victory before Jericho gave them to the humiliation of defeat at Ai. Defeat came because there was something the matter with Israel. God was the same but Israel was not. They had become corrupted by a disobedient, dishonest and untruthful man in their midst. The strength of a chain depends upon the strength of the individual links composing that chain. When one of them breaks disaster is certain. When a single individual is untrue or becomes tainted with iniquity he brings ruin upon all of his associates. The sleeping sentinel endangers the whole army. The consistent Christian brings the whole church into disrepute.

Israel did right in turning to the Lord. When troubles come upon us the only place to turn is to the Lord. If we in our troubles only offend through turning to the Lord we would be helped out of our miseries instead of being doomed to helpless struggle. But the attitude of Joshua and the elders of Israel was not right. They put the blame at the wrong place. One would suppose that a man of such faith as Joshua would have learned by the wilderness experiences and would not have given way to the dissatisfaction which led him to wish himself back in the wilderness.

When God leads out of our bondage and troubles it is a sin of rebellion to wish ourselves back again.

After all, the defeat of Israel had some good in it. God has a way of overruling evil for good. Bunker Hill was a defeat, but it was the beginning of victory, too. Defeat brings us to a sense of earnestness and greater effort. It is not right that we should waste our time in brooding over losses when God gives us opportunities to go forward to better opportunities. Israel was in the beginning of its career in the promised land and by the calamity they were brought to a realization of the necessity of keeping themselves free from sin. Because in later times Israel was not so zealous in keeping itself pure it did not realize that that Canaan might have meant to them.

The command of God was that there be a searching for the "accursed thing." As the house needs a continual cleansing so our spiritual house needs to be gone over and over again to free it from the evils that are sure to usher in defeat. It seemed severe that all Israel was to be punished for the sin of one man but no man can do wrong without injuring others by his sin. When Achan was detected he confessed. Who can tell how different might have been the story had he confessed earlier and pled for mercy? The punishment included both him and his children. It was the visiting of the sins of the parent upon the children. The moral and physical sins of parents even in our day bring bitter suffering to their children. On the other hand, his children living in the same tent where the stuff was hidden, must have had some guilty knowledge and therefore suffered justly.

#### NOTES ON THE C. E. TOPIC

Dec. 14.

##### Lessons from the Men and Women of the Bible.

Heb. 11:1-40.

Bible characters are real persons. They are not perfect. The only perfect person is Jesus. They fall into error, they make mistakes and often they deliberately choose to do evil. But the good characters of the Bible are portrayed to us for our edification. Whatever there is of righteousness or faith in them is for our inspiration, whatever there is in them that is unworthy is presented so that we, in our walks of life, may avoid falling into the same wrongdoings. As we study their lives we see illustrated the certainty of punishment for sin and the benefits the unworthy may enjoy through the grace of Jesus, which is nothing less than God's

mercy to the undeserving and unworthy.

The good Bible characters, though not blameless in some of the details of their lives, are men and women whose interests are in things higher than the affairs of the world and this life. For example, Jacob was not a better man than Esau, in some respects he was worse, when we examine the two characters in the light of human standards, but Jacob showed an appreciation for higher things that was wholly lacking in his brother. Great Bible characters are great because they possess a sense of the things that are truly great, the things that pertain to God, to salvation and immortal life.

In our study of Bible characters we discover that they were men and women who could be brave for God. It required bravery on the part of Abraham to leave all and set his face toward an unknown country. It was like going into the lion's den for Moses to return to Egypt and demand the freedom of his people, etc. But God takes care of those who will face even the fire for Him. The greatest need at all times is for men who attempt great things for God and expect great things from God.

Again, as we examine the lives of those whom God has brought to our notice in order to prompt us to live right and be right with Him we notice that they were a separated people. The true saint is not necessarily a sinless character, but he always is one separated to God. The whole story of God's people from the very beginning is one of separation. Abel, Noah, Abraham, Jacob, Israel and so on, though in the world were not of the world. The true man of God has come out of the world. The Christian's citizenship is in heaven and the church upon earth is not an earthly institution, but the kingdom of God upon earth.

In all times the duty of the one who would stand right in the sight of God is to "come out from among them and be a separate people."

The secret of the lives of the good characters that the Bible portrays to us is faith. They believed God and acted in accord with that belief taking Him at His word and obeying Him. It is the only method by which we may get the approval of God. Faith is the victory that overcomes the world.

God does not forget His people. They receive the reward of faith. Our reward, if we exercise it, will be sins forgiven, the possession of the indwelling power of God and eternal life in bliss with the Savior in the next world.

## News of the Week.

### CONGRESS CLOSED SPECIAL SESSION

Washington, Nov. 29. — The longest continuous extraordinary session in the history of congress practically ended tonight and the regular session will begin at noon next Monday.

Democratic leaders acting in concert with President Wilson would not permit an actual finish to be written to the special session although the house adjourned finally. The senate will meet again at 10 o'clock Monday, and adjournment will not formally come until a few minutes before the time for the regular session to convene.

Two great projects have held the attention of congress and the country throughout the unprecedented work of the year. One of these, tariff revision, crystallized into law in September. The other, currency reform, still is the chief subject of legislative interest and will remain so until disposed of in the regular session.

The special session opening a month after the democratic forces took complete control of the government, began with a reorganization of party leadership in the senate which overthrew precedent and brought the so-called progressive forces into control and throughout the contests on tariff and currency, the session has been marked by solidification of the democratic ranks. Demand of the democratic leaders that the currency bill be passed at once brings the extra session to a close, day and night sessions of the democratic currency conference having marked the last week and day and night sessions of the senate are promised for the new session until currency legislation is concluded.

**What Was Accomplished.** Although President Wilson urged the congress just closing to hold itself to the two chief projects, tariff and currency, several other matters of general importance have been considered. One important legislative act was the so-called Newlands law for mediation and conciliation in labor disputes. Under the enactment federal arbitrators were able to avert the threatened strike of trainmen on eastern railroads last summer which threatened to tie up American commerce and industry for an unlimited time.

The abolishment of the United States commerce court also was accomplished through an amendment to the deficiency appropriation bill. An other bill "fidei" took out of the classified civil service most of the deputy United States marshals and deputy collectors of internal revenue. Exemption of labor unions from prosecution under the anti-trust laws so far as certain funds were concerned, also was accomplished.

Many important legislative acts were embraced in the tariff bill, in the prohibitions against the importation of feathers of birds, a step long demanded by bird protection societies and a special rebate on goods brought in American ships, an act designed to encourage American ship-building and to strengthen the American merchant marine.

Many bills which underwent preliminary preparation in the committee rooms will be pushed to conclusion in the new congress. These include the

"seamens servitude bill" which passed the senate; the Heitch Hetchy bill to grant San Francisco water supply rights in that valley; which passed the house and is to be voted on by the senate December 6, and the Alaskan railroad bill which the senate has agreed to take up in December. The Alaskan measure would provide for government railroads that would more adequately open Alaska's resources.

The investigating activity of the special session were confined chiefly to the probing of lobbying activities and to the inquiry into causes and conduct of the strike in the western coal fields. The special committees that conducted these investigations have not completed their work and will not report until early next year.

### COUNCIL OF ONE HUNDRED.

#### The Clearing House of All Temperance Organizations Unites Nearly One Hundred Bodies.

Berne, Indiana, December 2. — There could be no more graphic evidence of the breadth of scope and interest which has developed in the program of the Council of One Hundred than the roll of organizations, churches, papers, etc., represented by prominent delegates and members in the Columbus Conference Friday, November 14. Here is the roster:

1. Woman's Christian Temperance Union.
2. Prohibition Party.
3. Anti-Saloon League.
4. National Temperance Society.
5. Connecticut Temperance Union.
6. Sons of Temperance.
7. Denmark Woman's Christian Temperance Union.
8. Methodist Church Temperance Society.
9. Catholic Total Abstinence Union.
10. Asian-Armenian Dry Forces.
11. National Good Citizenship Movement.
12. City of Auburn Temperance Association.
13. Woman's Temperance League of America.
14. Intercollegiate Prohibition Association.
15. American Temperance Board of Christian Churches.
16. Temperance Society of all Churches of Utah.
17. Lincoln Chautauqua.
18. Voters' Information Bureau.
19. American Christian Convention.
20. Friends Church Temperance Society.
21. Five County No-License Leagues of Pennsylvania.
22. Ten Million Welfare League.
23. Civic Federation of Iowa.
24. Good Templars.
25. Twentieth Century Pledging Signing Association.
26. Presbyterian Temperance Board.
27. Friends Church Temperance Association.
28. Temperance and Purity Department of Kentucky Sunday School Association.
29. Kansas State Temperance Union.
30. North Dakota Law Enforcement League.
31. Scientific Temperance Federation.
32. Ohio Senior L. T. L.
33. Woman's Christian Union.
34. Polish Catholic Total Abstinence Union.
35. Civic League of Indiana.
36. International Reform Bureau.
37. National Reform Association.
38. West Virginia Ratification Association.
39. Evangelical Lutheran Temperance Committee.
40. National Temperance Bureau.
41. International Church Temperance Federation.
42. Dominion Temperance Alliance (45 Tent Societies).
43. Catholic Church.
44. Methodist Episcopal Church.
45. Methodist Episcopal Church South.
46. Presbyterian Church.
47. Disciples Church.
48. United Presbyterian Church.
49. Friends Church.
50. Brethren Church.
51. Baptist Church.
52. Congregational Church.
53. Church of Jesus Christ of Latter Day Saints.
54. Lutheran Church.
55. Evangelical Lutheran Church.
56. Salvation Army.
57. Lincoln-Lee League.
58. Catholic Woman's Auxiliary.
59. United Evangelical Church.
60. Moravian Church.
61. International Sunday School Association and individual representatives.
62. Young Men's Baraca Movement.
63. Ohio Sunday School Association.
64. German Temperance Society of Mennonite Church.
65. Epworth League.
66. Young People's Alliance of Evangelical Churches.
67. Railroad Y. M. C. A.
68. Young People's Civic League.
69. Gideons.
70. Clean Politics.
71. Pittsburg Christian Advocate.
72. Youth's Instructor.
73. Christian Union Herald.
74. Personal Friends of Abraham Lincoln and Henry W. Grady.
75. Ohio State Federation of Colored Women's Clubs.
76. Republican Party (unofficial).
77. Universalist Church.
78. Evangelical Association.
79. Reformed Church.
80. Methodist Protestant (20 churches).
81. Bible Class Department of Methodist Episcopal Church, South.
82. Catch-My-Pal Movement.
83. Presbyterian Brotherhood.
84. Christian Endeavor Society.
85. International Young Men's Christian Ass'n.
86. Methodist Home Missionary Society.
87. Union Club of Greater Cincinnati.
88. Keystone League of Christian Endeavor.
89. American Advance.
90. The Continent.
91. Express-Advertiser, Portland.
92. United States House of Representatives.
93. Christian Instructor.
94. Young People's Christian Union of United Presbyterian Church.

### \$1,086,681,777 TO

#### RUN GOVERNMENT

Washington, Dec. 1.—Congress is asked to appropriate just \$1,086,681,777 to operate the government of the United States during the fiscal year 1919, according to the estimates prepared by each department and sent to the house today by Secretary McAdoo of the treasury. With this vast sum the government will maintain the battleships and forts and the armies in the states and in the countries that border the seven seas. It will keep the scales of justice balanced; endeavor to detain the friendship of foreign nations, look after domestic prosperity, and seek at intervals to discover new ways in which to better

investigate the merits of the thousand health, improve living conditions and new things in industry and commerce that come to its attention.

The estimates submitted today are \$22,864,067, in excess of the appropriations for the last fiscal year, but their total falls \$392,555,066 below the estimates for that year.

The estimates are as follows:

Legislative establishment, \$7,533,331; postoffice department, including parcel post, \$806,953,117; executive establishment, \$30,809,208; judicial establishment, \$1,242,110; department of agriculture, \$19,061,332; foreign intercourse, \$4,447,042; military establishment, \$105,937,544; naval establishment, \$139,831,953; Indian affairs \$10,208,865; pensions, \$169,150,000; public works, \$97,917,592; miscellaneous, \$84,393,213; and permanent annual appropriations, \$131,496,407.

For the preservation and completion of vessels already in commission or authorized the navy department wishes \$8,250,000; for the hulls and machinery of the two battleships and eight torpedo-boat destroyers which Secretary Daniels wishes to build in the fiscal year 1914-1915, \$7,800,000; for armor and armament of vessels authorized, \$10,091,000.

### DEAD HUNTERS NUMEROUS

Milwaukee, Wis., Dec. 1.—The frightful casualty list of the northern woods during the deer season now closing bids fair to result in stringent laws governing the use of firearms in the forests. So far legislation has had little effect.

The terrible toll of the high power rifle, in measurement of human life, for the season, which closed Sunday night, is as follows:

Upper Michigan—Nine dead and 12 wounded.

Wisconsin—Twenty-one dead and 23 wounded.

Three more deaths were added today, when a lower Michigan man was killed in the upper peninsula by mistake for a deer, and when two Wisconsin hunters were killed by the carelessness of others. In most of the fatalities reported, death has been due to carelessness with firearms, but there has been a terrifying total of hunters shot by mistake for deer. Of the total of thirty killed in the two states, ten have been hunters shot by mistake by other hunters.

### MORMONS OPPOSE AMEND-

#### MENT AGAINST POLYGAMY

Pittsburgh, Pa., Dec. 1.—The fifth annual convention of the National Reform association convened here today and the first session in which "Mormonism" was the subject occasioned a very lively debate. Prof. O. F. Davis, of New Richmond, Wis., chairman of the world commission on Mormonism, offered a resolution which was adopted calling upon congress to prohibit polygamy and polygamous cohabitation in all the states of America, territories and dependencies. R. M. Stewart, of Ambridge, Pa., a missionary of the Church of Christ of the latter day saints, immediately objected. "Such an amendment is not necessary to laws of our country," he said, "for polygamy is not and has not been practiced in Utah or any other state since 1890. I defy any one to state or prove that polygamy is still practiced in Utah. Our churches there or anywhere else are open to investigation at any time and by any one."



## New Christmas and New Year Post Cards

### With Scripture Texts.

- 588.—12 Christmas Cards.—Winter landscapes on tinted background, pine branches, Scripture texts ..... 25  
 17X.—10 Christmas Cards.—Beautifully decorated imprint "Blessed Christmas and Merry Christmas." ..... 10  
 935.—12 Christmas Post Cards.—Winter sceneries, bells and fir branches ..... 25  
 905.—12 Christmas Post Cards.—Landscapes with holly decorations, very beautiful ..... 25  
 906.—Christmas Post Cards.—Winter scenes with holly decorations ..... 25  
 944.—12 Christmas Post Cards.—Sceneries and fir tree branches ..... 25  
 217.—12 Christmas Post Cards.—A very beautiful embossed card with bells and holly decoration ..... 25  
 941.—12 Christmas Post Cards.—Landscapes in winter ..... 25  
 933.—12 Christmas Post Cards.—Pictures of the manger, fir tree branches ..... 25  
 936.—12 Christmas Post Cards.—Winter scenes and other decorations ..... 25  
 918.—12 Christmas Post Cards.—Landscapes in winter, bells, and fir tree branches ..... 25  
 219.—12 embossed cards with winter scenes and holly decorations ..... 25

## Assortment "H" Special.

Post Cards with Christmas Greetings. 30 different designs. 100 in a box ..... 75  
 Postage 10 cents extra.

- 899.—New Year Post Cards.—Sceneries and flowers ..... 25  
 879.—12 New Year Post Cards.—Birds and holly decorations ..... 25  
 890.—12 New Year Post Cards.—Bells and holly decorations ..... 25  
 900.—12 New Year Post Cards.—Winter scenes and fir tree branches ..... 25  
 570.—12 New Year Post Cards.—Bells, winter scenes and floral studies ..... 25

## Christmas Post Cards With Combined Greetings:

"A Merry Christmas and A Happy New Year," and with Bible Verses.

- 566.—12 beautiful cards with birds and holly decorations ..... 25  
 957.—12 beautiful cards with landscape winter scenes, pine branches and star ..... 25

## VELVET MOTTO-TEXT CALENDAR

For 1914. Beautiful, Rich, Inexpensive

THE MOUNT is made of imported velvet board, with beautifully embossed border. Has a rural scene set in, with hand colored floral sprays, 5 1/2 x 7 1/2 inches.

The pad has 24 leaves, one half month to the page, is printed in two colors and contains the following:

A Daily Calendar.

A Daily Scripture Text in Plain Type.

The International S. S. Lessons and Golden Texts.

The Moon's Phases.

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MENNONITE BOOK CONCERN BERNE, INDIANA

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, DECEMBER 11, 1913.

No. 49.

## NEWS AND COMMENTS.

The Board of Home Mission of the General Conference is making arrangements to begin a city mission in Wichita, Kans.

## Purpose of the Committee of One Thousand.

This committee of one thousand men, coming as they do from every state of the Union, represents a vast multitude of men and women in every walk of life.

As American citizens they appear at the doors of the capital of this great republic in harmony with the spirit of Article I of the amendments to the federal constitution, which guarantees "the right of the people peaceably to assemble and petition the government for a redress of grievances."

The gentlemen composing this committee are here in no spirit of bombast or parade, but on serious business. They are not fanatics who have narrowed their thought and vision to a single propaganda, but thoughtful, patriotic men who realize that there is more than one question before the public and more than one problem for society to solve.

They are a part of the incorporate body politic which you represent. They are stockholders in the great institutions of American society, whose legal destinies, for the time being, rest in your hands.

They do not expect or desire the representatives of the people in this great federal legislative body to be alone concerned with the particular needs of the temperance reform. They recognize and are intensely interested in the questions of the hour, with which their representatives in congress must grapple—the tariff, the currency question, the vital issues of war and peace, the imminent industrial problems of taxation and revenue, and other important issues.

Because they are thus seriously interested in these vital questions which touch the very heart of the nation by touching the well-being of American men and women, in the home, in the shop, in the business enterprise and in the moral and religious institutions, they

are, therefore, all the more intensely interested in the varied and important issues involved in the proposed legislation which is hereby committed to your care.

## Plans for the Future of Bluffton College.

These are significant days for Bluffton College. The management has been busy planning for the future growth of the institution. The plan for an all-Mennonite College and Seminary open to all branches of the church, with representatives of each on the board of trustees, on the faculty and in the student body has met with such hearty response during the past few months that large plans are being laid which in a few years it is hoped will give the Mennonite people a seminary and college second to none in the land.

In order that all future buildings may be built according to a common design and in harmony with a general plan a firm of architects has been employed by the college to draw up a plan for the proposed buildings. The buildings are to be plain but neat and serviceable, and in order that they may be put up without unnecessary expense, they are to be planned carefully beforehand. The proposed buildings are nine in number, — the two present buildings, Main Hall and Ladies' Dormitory, and in addition a Science Hall and Ladies' Dormitory, Central Heating plant, Gymnasium, Library, Seminary building and Boys' Dormitory. The present Ladies' Dormitory will be converted into a Music Hall. Two of these new buildings will go up next year, — a new Science Hall and Ladies' Dormitory, and it is hoped that all the others may be erected within five years.

An endowment fund of \$250,000, will be raised. The management is certain that this amount can be raised in less than five years. A good beginning has already been made. The college, in addition to its campus of twenty-seven acres and college building has a good foundation for an endowment in real estate and notes of various kinds. The remainder should not be difficult to secure within a short time. About \$30,

000 have been secured with but slight effort since school opened in September.

The faculty has been increased by several men this year of excellent training and experience, and next year at least two and perhaps three new men will be added to the staff. It is the aim of the management to secure the very best men in their different lines that can be found with the means at command. Not only the church at large but the local community as well is taking great interest in the school. The work of collecting the funds for the new Science hall is well under way and from present indications the sum needed will be easily raised in a short time.

The future for the college looks bright and it is hoped that every friend of the institution will do all he can to make Bluffton College a blessing to the church and the community.

The total enrollment now including the new students in the course of agriculture is 152. Several others are coming a little later.

The Y. M. C. A. and Y. W. C. A. are now both in good working order. The state secretaries, Mr. Liechty and Miss Stone, gave very helpful assistance to the officers and cabinets, in starting the various departments of work and in their public addresses gave the inspiration needed to interest the student body. The officers are taking hold of their duties in an enthusiastic manner that promises a good year's work. The weekly meetings held on Friday, 4 p. m. are attended by about seventy-five members each week. The social committee of the Y. M. are arranged for a social to greet the young men who recently started in the agriculture course. The Y. W. observed the week of prayer and held daily prayer meetings that were well attended. Bible and mission study classes will soon be organized and plans are being made to send delegates to the Student Volunteer convention at Kansas City.

THE MENNONITE and the CHRISTIAN HERALD together to one address for \$2.75.

## WHAT HAPPENED AT COLUMBUS.

There was held at Columbus, Ohio, from Nov. 10 to 13, a convention, that stands alone among its kind. Although it had been planned by the Anti-Saloon League, there were gathered to take part in its deliberations, both men and women of practically every temperance organization in the land. The delegates, which numbered possibly 5000 or more, represented all classes of people. There were governors, congressmen, judges, legislators, ministers, temperance officials and laymen.

Gathered in the large Memorial Hall, which has a seating capacity of 5000, these friends of humanity formed an unbroken breastwork against the destructive traffic in alcoholic beverages. They came from communities that had seen the ravages of this deadly enemy; they came from such sections that still suffer the rumrunner's presence; they came from places that are clean after long, weary fighting; they came for a cause and were filled with a purpose.

When occasionally the words of the orators struck deeper than usual and the assembly's enthusiasm brought cheers almost unending, one could not refrain from breathing a prayer of thanksgiving for the wonderful strength of God's army. It seemed to the listener as if it were a repetition of that experience of Elisha's servant whose eyes had been opened to see before him the host on the Lord's side.

When the black man, the red man and the white man stand united against a common foe, as was here the case, then surely the bulwarks of Satan are threatened with quick destruction. And even now it is being observed that the liquor-men's papers are throwing out warning to the effect that such a thing is possible as "A Saloonless Nation by 1920."

The keynote of the convention was the utter annihilation of the liquor traffic in this land; and this reached its climax when in one of the closing sessions the committee that had been appointed for that purpose presented a resolution that called for National Con-

stitutional Prohibition of all alcoholic beverages. This received the unanimous vote of the assembly, and was followed by an overwhelming cheer that lasted five minutes or more.

The rich program fully prepared each delegate to return home with a great vision and a great assurance of victory. The pledges that statesmen and others gave in their speeches in regard to this national combat are surely for the support that is needed in bringing about the change of the voting sentiment throughout the land.

Excepting the question of slavery, it is certain that this question of national prohibition has received more fervent support than any other national moral question.

To bring the work of the convention to a nucleus, a so-called "Committee of One Hundred", representing ninety-four American temperance organizations, had extended a call for a meeting on Friday, the day following the close of the convention. From here has been sent forth the battle cry "On to Washington" and the plan is that on Wednesday, the 10th of December, a committee of 1,000 shall appear in the national congress and before President Wilson and Secretary Bryan to advocate the above mentioned Constitutional Amendment for National Prohibition.

If the outcome is to be measured by the Columbus convention and by the promises of God, upon which all the workers so strongly rely, we can see in the not distant future the ban that the liquor traffic had placed on the manhood of this country, raised and pushed aside for all time.

(Complete reports of the convention can be obtained at 50 cts. by addressing the American Issue Publishing Company, Westerville, Ohio. Besides this the speeches of the convention, as printed in a special number of the American Patriot, can be obtained from the same address at \$10 a hundred or \$11.50 by mail, prepaid.)

P. R. Schroeder.

#### LETTER FROM HAMMON, OKLA.

Hammon, Okla., Dec. 1, 1913. Dear Readers of the Mennonite: It is difficult to write anything of interest from a lonely mission station, where but very few of the readers have ever been and where the work seems to go on with almost no change from year to year. We are glad to know that we are not alone in this work, but that many, though far away, work and pray with us for the salvation of our dear Indians. — Since the

Indian fair at Weatherford, about the middle of September, our Indians have stayed at home quite well. The gathering of their feed crops gave them very little work this year, as there was very little to gather after the severe drought last summer. Several of these Indians have this fall for the first time sown some wheat which will give them good pasture for their stock through the winter. But many of the ponies will perhaps have to starve before the grass comes in spring. We are having many cloudy and damp days this fall—ideal weather for the wheat. For the building of our small addition to the Mission house the damp weather is not so suitable, especially for the painting. If the weather is favorable this week, we hope to have all work completed. We find that not only living, but also building, comes very high these days. Owing to the crop failures in some of our conference districts, the mission treasury has been very low this fall and we perhaps should not have built just now and would not have done so, if it had not been absolutely necessary. Besides, the preparations for the building were made before we knew anything of the drought. Since my dear wife spends most of her time in camp work, it is necessary for us to hire good help for the house work and therefore we need more room, especially since we were very much crowded for room before.

Perhaps it will interest the Mission friends to read about our Thanksgiving service this year. We had told our Indians all to bring something to contribute to a common dinner after the morning service. Nearly all who came complied with this request. If the Indians were as ready to do their part in other useful things as they are to help in the giving of a feast, they would certainly be a very active and useful people. We had the Thanksgiving services at two different places—some over one hundred had come to the church here and about thirty were invited to the house of Bro. Kaovess, who had already in summer planned to have a Thanksgiving dinner with some of their friends at their new house. We were really invited there too, but could not be present at both places. It had been previously agreed that at each of these two feasts opportunity be given for contributions toward the camp-meeting to be held here next summer. So after the service and before the eating we had a short business meeting. No cash was paid in, but about \$20 were subscribed for here and \$30 at the other meeting. All who promised to give seemed to

do it gladly. Would they only be as willing to give themselves to Christ as they are to give of their substance! — The weather being ideal, we had the dinner outside. The victuals were all put on a large table and after the meat and bread was cut, the many tin cans opened, etc., all was set in order on the long table, while the Indians were "setting" their tables before them on the ground. Usually the chiefs appoint some of the younger men to distribute the food, but sometimes some of these men are rather partial to certain friends of theirs and that causes those who receive less to be dissatisfied. So we had suggested that we and the employees from the school give out the food to the Indians as they passed the table with their dishes in hands. As they seemed to favor this new plan, we tried it. With those who had sufficient dishes it worked very nicely. The "ladies" were served first. Some put all the different kinds of fruit into one dish, the coffee was put into a small bowl and all the dry things were snugly wrapped into the corner of a shawl or blanket, or even in the wide dress-sleeve, which always comes very handy. The men and boys not being so fortunately attired for the occasion had to sit down without receiving their fruit and it was dishied out to them afterwards. We were glad to notice that this year there were more things prepared by the Indians themselves and less bought things than in former years. Though the Supt. of the school had furnished some beef, some of the Indians brought some fried chicken, others had baked bread, etc., and a young girl had even baked a pie—the first that we had seen baked by an Indian alone and it was good, too. All went home, not only well filled and happy, but most of the families took one or two days' provisions home with them. May this festival help our Indians and us, to be more grateful for God's temporal and spiritual gifts and to use them more and more to His glory!

Asking the dear Mission friends for their continued prayer for this and all other Mission work, we remain with kind greetings to all, H. J. and C. Kiewer.

#### THE PRESENT STATUS AND THE FUTURE OUTLOOK OF EDUCATION

#### Among the Mennonites of North America.

If all the various branches of Mennonites were one united body, we could speak in terms of one of

the fair-sized denominations instead of one of the smaller bodies. The numerical strength of all these bodies may be given in round numbers as 75,000 at least. If such a body could move as a unit in any great undertaking the result would be much larger than we can now speak of in any enterprise of the church. The real fact that we have to deal with is that instead of a body of 75,000 we are and have been working as small groups. These small groups have been doing individual work along the different lines of church activities. It need not be said that a united movement in any direction backed by the same energetic effort that has always characterized the efforts of these smaller groups would at once assume a form out of all proportion with anything that has been accomplished. For example, if the whole church could have united in any Home mission or city mission work instead of doing scattered work in the different parts of the country, the work would at once tell with greater force than it is possible at the present time. Instead of having organized work on a small scale in different cities, there might be strong centers building up in many cities. Instead of doing Home mission work in the best manner possible under the circumstances, there might have been a strong movement in the Home mission field that would make its efforts felt along this line. The same is true in the foreign field. Instead of many boards carrying on work in different parts of the world, and in different fields, one board could build up a stronger work than the scattered efforts of the many. We do not wish to be interpreted as undervaluing the work that has been done in the past. The very splendid efforts put forth by the various branches in several fields of activity have assumed marvelous proportions without exception and tell of the great working force that is bound up in the Mennonite church of North America.

What is true in every other field of activity is equally true of the educational work. The fact that years passed before there was any important educational movement among the Mennonites was not due to the indifference of the Mennonite church regarding educational matters so much as to the fact that what interest there was could not be crystallized and brought to bear in one direction. It was because the various branches of our noble church, while believing the same essentials of religious ideals held different opinions on educational standards and viewed the same inter-

ests from different angles. This was undoubtedly the direct result of working separately along different lines instead of being one great whole, moving along the same general line in the direction of a common goal in these matters. Again, permit us to say that this is not said to underestimate the work done by the different branches of Mennonites but simply stating the facts as they appear to one looking over the field of activity.

In the past the interest in matters of education have had their expression in different ways. Among these expressions are to be mentioned the parochial schools that have been established and maintained by so many of our churches especially throughout the Middle and Western Districts. These gave expression to the natural desire to maintain the language which would otherwise soon change in a country like ours as well as give the needed instruction in religious matters and in church ideals which have always

(Continued on page 4.)

#### Home Circle.

#### A CHRISTMAS STRATEGEM

By Laura Milburn Cobb.

(Continued.)

Within a short time Mrs. Ralph Marsden went to the stately home of Miss Eugenia Grandison, and the lonely mistress of the beautiful old place greatly enjoyed her visit. Strolling through the greenhouses and talking of the floral favorites and books, they found they had many tastes in common, and after that Miss Clarissa managed to see Miss Grandison frequently. She made many excuses to stop at the Grandison home when driving by. Sometimes she would carry with her an interesting article on flowers in a current magazine or a new book which she herself had read and enjoyed.

Ralph Marsden came home from the office one evening in December and found Clarissa full of suppressed excitement. She met him at the door as usual, her cheeks flushed and her big brown eyes shining with eagerness. She began at once: "Ralph, you can never guess whom I saw today!"

"Well who was it?" questioned her husband smilingly. "I saw Mrs. George Grandison and her little boy," announced Clarissa importantly. "Is it possible?" returned her husband in amazement. "I saw them in Blondon's bakery," declared Clarissa. "Mrs. Blondon has rheumatism and can no longer wait on customers, so

Marie has come from Texas to help her parents. I went into the bakery to buy some rolls, and she waited on me. She is thin and pale, but is a fascinating little creature with beautiful black eyes and hair. And O Ralph! I saw the boy."

"Does he look like Marie?" asked Ralph now thoroughly interested.

"No he is like his father, I suppose. He has wavy chestnut hair and big blue eyes. He is the dearest child I ever saw! He is seven years old. He was spinning a top on the counter, and I helped him wind it up, and he was so cute. I kept thinking all the time how lovely it would be if Miss Grandison could only see him and be reconciled to her brother's wife, and have this darling boy to cheer her loneliness."

"Clarissa," broke in her husband abruptly, "there is not a single person in this town with enough courage to tell Miss Grandison that Marie Grandison is here. She will probably never know that her brother's child is within a few miles of her own door. The Blondons are good, self-respecting, industrious people with a pride of their own, and would not go out of their way to make friends with Miss Eugenia."

Clarissa said no more on the subject, but one of her own original little schemes began to form in her pretty head, and she longed for an opportunity to put it into execution.

She went almost daily to the French bakery and spent some time talking to the little boy, who was usually in the shop with his mother. Mrs. Marsden took little George for rides with Ralph and herself in the auto, and more than once asked the child to walk down the street with her to carry parcels.

The boy and she became great friends, and the sad-faced little mother was gratified at the interest the popular Mrs. Marsden took in her little son.

At last came Christmas day. Generous hearted Clarissa had worked and planned to make the day a happy one for many people, and she and Ralph had distributed gifts among all the poor families of whom she had any knowledge.

Her thoughts turned continually toward the lonely mistress of the beautiful Grandison home, and at last she solved to hazard all, and carry out her long cherished plan. She persuaded Ralph to leave the gay company at his father's home, where they had gone for a big family dinner at noon and asked him to go for a short ride.

"I want to motor out to Miss

Grandison's," she explained. "I have made her a pretty lace stock and I want to take it to her myself. I know she will be glad to be remembered today."

Mr. Marsden was willing enough to get out for a while in the crisp winter air, and brought the car up to the door just as Clarissa came out with a small package in her hand.

As the car whirled down the street, Clarissa suddenly exclaimed: "O I must stop at the bakery a minute," and so her husband obediently turned into the side street and stopped the car.

Mrs. Marsden came out of the shop with little George Grandison dressed in a pretty new blue cap and coat, hugging a toy engine.

"I am going to take George for a little ride," she announced easily and putting the child on the rear seat, sprang into the car.

"All right," agreed Ralph as he smiled at the little fellow, who was chattering away about his gifts and Christmas tree.

Arrived at the Grandison home, Clarissa told her husband that he need not get out of the car, as she would only stay a few minutes. She lifted George from the rear seat, flew with him up the steps, and was ringing the bell before Ralph Marsden realized what she was going to do.

"Clarissa," he called sharply, "don't you dare take that child in there," but the servant was already opening the door, and his little wife waved her hand at him mischievously as she and George disappeared in the hallway.

The old butler turned deadly pale when he recognized the child who was following Mrs. Marsden, but that little lady held up a warning finger and whispered, "Not a word to Miss Grandison! Where is she?"

(To be concluded.)

#### The Mennonite Year Book and Almanac 1913.

Single copy 10 cts. postpaid  
Dozen copies 90c postpaid

#### Deaths.

Beutler. — On the 27th day of November, Molly Beutler, nee Rissler, wife of Otto D. Beutler, aged 30 years, 11 months and 27 days. She was born at West Point, Iowa, Nov. 30, 1882. In 1901 the family moved to Moundridge, Kan., where she was baptized upon her confession of faith and became a member of the West Zion church. November 30 of the same year, 1904, she was united in holy wedlock with Otto D. Beutler. Their home was blessed with one child, Milton Floyd Beutler. Later she joined the Christian Mennonite church, of which her husband was a member, and remained faithful to the end. In 1907 they moved to Mead Co., Kan., where

they built a happy home, but of brief duration. During the last years she was often visited by illness and finally on the 7th of October, this year, at the doctor's recommendation, she was taken to Alamogordo, N. Mex., where, in the mild climate, with the Lord's help, a recovery was hoped for. However, the Lord willed to take her home and she passed away peacefully. During the last hours she repeatedly said, "I am going to mamma," (who preceded her about 4 months ago). Funeral services were held in the Christian Mennonite church, Moundridge, Kan., Nov. 30, Revs. J. C. Goering, Wm. Galle and P. P. Wedel comforting the bereaved with the words of the Master of life and death. She is survived by her husband, son, aged father, six sisters and many relatives and friends, who mourn the early parting. Interment was made beside her mother in the West Zion cemetery.

#### Contributions.

##### For Famine Sufferers in Northern China.

Anna R. Fretz, Souderton, Pa., \$5; H. K. Ackerman, Philadelphia, Pa., \$1; Anonymous, \$5; "A grateful sister," Newton, Kan., \$2; First Menn. church, Allentown, Pa. (per H. S. Kummery), \$8; J. J. Klassen, Moundridge, Kan., \$1; Salems congr., Chidstown, S. D., per C. B. Lehman, \$105; H. E. Wiens, Spokane, Wash., \$10; Peter S. Walzer, Pretty Prairie, Kan., \$15; Aaron S. Good, Denver, Pa., \$5; Katherine H. Bender, Kyle, Ohio, per Geo. W. Bender, \$50; Swiss congr., Alsen, N. D., per Jacob J. Graber, \$8; Elsie Holly, Kyle, O., \$1; Eletha H. Krehbiel, Clarence Center, N. Y., \$17; Miss Clara Krehbiel, St. Louis, Mo., \$5; Mrs. H. C. Hornburg, ditto, \$5; West Zion congr., Moundridge, Kan., per Jacob Isaac, \$31.76; D. Welty, Pasadena, Cal., \$10; Mennonite church, Geary, Okla., per Rev. J. S. Krehbiel, \$7.90.

##### For China and India.

Zions Cong., Dallas, Ore., per John P. Neufeldt, \$40.25; F. N. Fank, Canaan, Kan., \$25; Bethesda Cong., Marion, S. Dak., per Derk P. Tieszen, \$61; Hebron cong., Buhler, Kan., per John Balzer, \$70; Alexanderwohl cong., Goessel, Kan., per B. H. Friesen, \$64.90; B.-W.-Entz, Newton, Kan., \$10; Springfield cong., Eakly, Okla., per Rev. John C. Goering, \$115.

Gratefully acknowledged,

Harrison Landis,

Treas. Emergency Relief Commission.

##### For Home Mission.

General Treas.: Mrs. August Leisy, Winner, Neb., \$50; Springfield S. S. Colony, Okla., \$2.30; Zoar church, Langham, Sask., \$35; Halstead church, Kan., \$50; Ebenezer, Mt. View, Okla., \$1275; two members of the Zion church, Dallas, Ore., \$63.75; S. S. Halstead, Kan., \$6.86; S. S. Wayland, Iowa, \$6.75; Bethesda church, Henderson, Neb., \$43.94.

##### City Mission:

Halstead church, Kan., \$50; S. S. Halstead, Kan., \$15; friend of mission, Dallas, Ore., \$10; Peter J. Walzer, Pretty Prairie, Kan., \$20; Y. P. S. Halstead, Kan., \$7.

The Lord has blessed us abundantly this year, which ought to impel us to bring our thankofferings accordingly. Let us not forget the home mission, and especially the city mission.

Gratefully acknowledged,

M. Horsch.



## The Mennonite.

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Rev. C. van der Smitten, Editor, Berne, Indiana.

Rev. S. M. GRUBB, Asso. Editor, Berne, Indiana.

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## Editorial.

### THE FIGHT AGAINST ALCOHOL.

The fight against alcohol is not yet of long duration. Fifty years ago those who called themselves temperance men, only promised not to use whisky; but they drank wine and beer. Both of these were considered healthy and invigorating beverages.

Our Christian student societies in Germany prohibited and punished excessive drinking, or rather drunkenness, for a student drinking 18 glasses of beer and remaining sober was not despised, but honored as a kind of a hero. Now these same Christian societies have passed resolutions that students adhering to total abstinence shall have the same right and be respected the same as those who drink moderately.

The university of Greifswald punished lately teetotallers for refusing to drink and for daring to criticize the management of the university for doing it. But this is an exception, Greifswald being somewhat antiquated; while the trend of sentiment is rather to follow the example of the emperor, who sees the great danger from alcoholism threatening the German people.

There is more alcohol used in France than in Germany. The German blue cross societies (abstinence) gaining in influence and membership in an astonishing degree.

In the three northern kingdoms, Norway, Sweden and Denmark prohibition may soon be introduced, they being ahead of America in that respect.

In our own country it seems sometimes, as if the power of alcohol could never be broken, since every year nearly a million of immigrants come to our country, who are used to drink strong

drinks.

The danger of alcohol is taught in our public schools, yet there is a good deal of drinking going on in this country. The cities with their vast foreign population are the strongholds of the power of alcohol. But if we compare the present condition with that 25 years ago, we see a fast difference. At that time the enemies of alcohol were mostly earnest Christian men, who recognized the moral and religious duty to fight against an evil which morally and religiously destroyed men and deprived women and children of their support and their supporter.

Now the men of business, of industry and of commerce are the enemies of the alcohol evil as well as the Christians. The business men see that strong drink does not bring business, but deprives men of the means to buy the necessities of life for themselves and their families. In the factories sober men are wanted and drunkards are not tolerated. On the railroads men who drink only moderately can not be used, since even a little alcohol unfits men in responsible positions to do their full duty.

Prohibition is slowly but steadily progressing so that even constitutional prohibition is thought of as possible. The last month has seen a large enthusiastic meeting in Columbus, O., and a coalition of the anti-alcohol forces intends to send a large delegation to Washington to present on December 10 to the congress a petition for a constitutional amendment prohibiting the manufacture, sale and importation of alcoholic drinks.

It is the hope of the most ardent friends of abstinence to be able to reach constitutional prohibition by 1920.

There is very little doubt, that prohibition will ultimately be victorious, but how soon this will be reached is hard to tell. Much depends upon the friends of abstinence, whether they will work and pray and give for the purpose of gaining their aim. The fight will be harder and more desperate than ever before, for on the side of the liquor forces it is a life and death struggle. Millions will be spent to retard prohibition, but it will come sooner or later. May God speed the time when our country will be freed from this curse.

v. d. S.

## Correspondence.

Donnellson, Iowa, Dec. 1, 1913. We have had rather dry weather all season and always good roads which, of course, has been favorable for the good attendance at church and Sunday school services.

## THE MENNONITE

December 11.

On Thanksgiving Day the members all came with well filled baskets. After the appropriate morning services all had their dinner in the basement, and in the afternoon the children's annual mission donations were sold, which brought about \$70. The morning's offerings were some over \$15. This with a gift of \$50 from a brother unknown to us, but known to God, brings the amount up to \$135.

Although there have been several sad accidents and sudden deaths in our community the general health is exceptionally good. The ground is still very dry, although we had enough rain yesterday to keep us and many others from attending church. We heard today that only 17 attended, notwithstanding the long draught this section was blessed with a good crop, fruit was also plenty.

Your correspondent,  
F. H. Krehbill.

### CHRISTMAS LOVE.

"What a glorious Christmas this would be if simple, honest love and benevolence 'toward all mankind,' with all its crochets and weaknesses, should flow freely from our hearts. The transformation in the world resulting from a universal sentiment of this description would be so wonderful that the Christmas angels would hasten to heaven to tell the glad story as once they hastened to earth to communicate heaven's joy."—The Evangelical.

(Continued from page 3.)

been dear to the Mennonite heart. Perhaps the noblest undertaking of all was the founding of the institution at Wadsworth, O., now nearly fifty years ago. It especially showed that the Mennonites of North America had the courage of their convictions, for scarcely had the idea of any united effort in church work had time to take a good hold on the minds of the people, before the Conference realized that to give the work, especially the mission work, the proper force, an institution like this was to be, was absolutely necessary. Looking back from this day one can not praise sufficiently the noble spirit and courage of our people of that day for the undertaking. While the doors of that institution finally were closed history has proven that it was not a failure, for it had given expression to an interest in educational matters in no uncertain way; it had called forth a spirit of sacrifice for an important work among those congregations that took an interest in the matter at all; and perhaps even more important it had sent out a group of young men

trained in that institution who were to give the inspiration of greater and better things for the Mennonite church at large and our branch in particular. Far from having been a failure, the work of the Wadsworth institution can still be traced in the history of educational development.

These few references simply aim to mention some of the tangible results of the educational interest among our people. They were but the beginning of things and as such may seem small but from these small beginnings greater things were to grow and develop.

From these beginnings in educational work there have grown some of the splendid institutions that we have today. The Wadsworth undertaking had demonstrated not only the desirability of such an institution but had also demonstrated, perhaps in its very weaknesses, the possibilities among our people for the establishing of such schools. The churches in the West particularly have maintained their church schools and these have grown in influence, a number have been developed until they have assumed the proportion of flourishing academies. Not only have these academies been the expression of interest in educational matters, but they in turn have also been the means to develop a greater interest in education among the young people of our church. While the East and the Middle West have not developed such academies, their young people have been receiving the equivalent in training, minus the religion and possibly the German, in our splendid high schools which are accessible to all. This training has very frequently been supplemented by courses in normal schools maintained by the various states, as the large number of teachers among our young people testifies, with an occasional business training added. We mention these facts because we believe they are the basis of our development in educational matters and form the basis of any interest that our church may show in any higher institution of learning. Further expression of interest in education among the Mennonites is given in the splendid institutions that have been established in Bethel College, and Hesston, and others in the West, and Goshen and Bluffton College in the Middle West. A close study of the sacrifices necessary to build and maintain these institutions mentioned, speaks volumes for the interest in education. Especially is our own Middle District Conference to be commended for the fact that after

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contributing more or less liberally to the establishing of Bethel college they found sufficient willingness to make the necessary sacrifices to build and maintain Bluffton. There is among our Mennonite people a real appreciation of a well-rounded education as is evidenced by the ever increasing number of our young men and women attending universities and special schools of this country and abroad. It is not too much to say that very nearly everyone of the larger colleges and universities of the country has a Mennonite today among its alumni or its student body. These men and women scattered among the churches of the various branches of our Mennonite people act as leaven which will shortly leaven the whole lump with an interest in higher education which must find expression.

(To be concluded.)

## Our New Book Catalog

for 1913-14  
is now ready, will mail it free to anyone who will ask for it.

Mennonite Book Concern,  
Berne, Indiana

## Editorial.

This is the season of the year when the minds of many are turned towards the coming Christmas. Business people see in it an opportunity for making money, their shops are given to the attractive display of beautiful things. Pleasure seekers look forward to the holidays as a time when there shall be a series of happy events. If the world does not give the Savior of mankind a thought we certainly cannot say that it ignores the day upon which His birth is celebrated. It is the way of the world, always to seize upon a holy thing and use it for its own pleasure. We have nothing to complain of its being an occasion of great joy, of good cheer and all that, but the true good cheer to the one who values all that the Savior may be to him is more than a round of pleasure or the giving of presents.

Every Christian should look forward to the coming Christmas season with a feeling of deepest gratitude to God for the love He has shown in bestowing the gift of all gifts. The more we think about it, the greater the magnitude of God's concern for His children appears. We were unworthy, the children of an unworthy and unholy race, but the greatest of

## THE MENNONITE.

beings, perfect and without sin, deemed us so worth winning that He gave the greatest of all that was within His power of giving that we might know Him and come to Him. No wonder that the joy of heaven could not be contained and that the strains of its music echoed over the hills upon that eventful night!

The giving of gifts at this season is both beautiful and appropriate. We, who share so much of all that God has to give, should prove our appreciation of it by sharing with one another. But in giving to one another we are apt to miss the point of it all. We give to those who are dearest to us and whom we love. God gave, and is giving, to the unworthy. In this coming Christmas season of joy and gift-giving we may, if we are so inclined, rise above ourselves and the customs of the world by remembering in our giving those who have no claim whatever upon our favor. When we only give to our own it may in justice be asked, "Do not even the publicans the same?" But when we remember those in want and distress, those whose life is a bitter, endless struggle, and give, not with a sense of making a display of ourselves, but with a desire to send a ray of light into dark hearts, we are reflecting the true Christmas spirit which had its origin in God's great heart of love.

One of the most bitter things of this day is the fact that many make the occasion one of indulgence and luxury for themselves with never a thought that there are many who would be glad for once only to supply their immediate needs. The poor do not want the property of the rich but they want and have a right to claim the opportunity to secure their immediate necessities by honest means. When the rich on the one hand grind down the poor to want and on the other hand waste what they cannot use or squander it in vain display of bitterness grows in the heart. Now few of us are among what might be regarded the wealthy, but most of us have much more than our immediate needs demand. Let some of it be bestowed upon those to whom even a little may be a luxury.

### THE SIN OF BEING A FOOL.

The Bible has much to say concerning fools, because the Bible, among the other wonderful things which it portrays, shows a picture of the pitiful condition into which those who would be "without God in the world" fall. There is nothing so easily recognized in this world as a fool. In the words of the sacred writer, Prov. 13:16, "Every prudent man dealeth with

knowledge: but a fool layeth open his folly," we may find stated what all the world knows to be true, that a fool is easy to recognize. A cynic once observed that there are a billion and a half of people in this world, mostly fools, and yet there is nothing so utterly inexcusable as the fool. In order to prevent us from making fools of ourselves, a wise Creator has given us reasoning powers so that we may weigh things properly and decide that which may be for our good and that which is certain to be to our hurt. He has added to this the voice of conscience which, like a safety bell, sounds the alarm whenever we approach the danger point, then, He has revealed to us in His Word the safe, certain, path of duty so that there may be no doubt as to how or where we are to step, and added to it all, those who will have Him, have the Spirit to give them strength sufficient to perform life's tasks as God would have them done. Would he, then, not be a fool indeed who ignored reason, stifled conscience, disbelieved the Word and quenched the Spirit? Yet, these are exactly the follies into which fools walk with their eyes open.

Sometimes we see a man absurdly drunk and we laugh. We should pity instead, for here is one who by his folly has deprived himself of all the glory that a Creator has blessed him with and became and made himself a ridiculous spectacle in the eyes of man and God. In this way we too often fall into the error of regarding the fool with amusement when every fiber of our hearts should throb in pity for him.

The fool, most to be pitied, is the one of whom the Psalmist speaks (Psa. 53:1): "The fool hath said in his heart, there is no God." What could, indeed, be more foolish than for one to close his eyes to all the might and grandeur of creation and to shut out every consideration of Providence and the whole story of history and then ignore the most wonderful of all, the revelation we have of Him in the inspired book and say, "There is no God"? There is nothing more certain, of all the things that we may be sure about, than the fact of God. We see every atom filling its place in a machine vast as the universe; we see in that universe every living creature, from the minute organism living in the drop of water or the breath of air, to the greatest creatures everywhere, having a part in the grand scheme of the universe, and we see that this universe at the same time provides for their necessities. We see seasons coming and going, nations rising and falling and we must

conclude that back of all this is a mind vast enough to conceive of this scheme, and a personality mighty enough to call it into being and sustain it. Could any but a fool's mind be capable of grasping this great thought and yet absurd enough to deny the power, the personality, the mind back of it all.

If there is one thing in this world that to experience teaches us must be so, it is the certainty of punishment for violation of law. When the wicked meet their just retribution in this life, most of us see behind it the hand of a God of justice. "But how," says the unbeliever, "can there be a God at all and particularly a just God, such as you Christians believe in, when the most superficial observer cannot help but notice that too often the righteous go unrewarded and the wicked prosper with no prospect of punishment before them?" There are certain feelings within us all that men, with few exceptions, believe. Pretend, as we will that the wicked do not get their deserts, there still remains the conviction that in the plan of the universe so vast that little man cannot grasp it all, provision is made so that "the Judge of all the earth" will do right. To us it must dawn with the awful certainty that our sense of justice inspires, that, if in this life wickedness goes unpunished and righteousness unrewarded, in a future state these things must be made right, so then, we have, not only an argument for the being of God, but a strong one also for the existence of a future state in which happiness will be continued by the acts of this present life.

When the fool says in his heart, "There is no God," he is not exactly denying God, but he is trying to ease a troubled mind by deceiving it with an untruth. He is very much in the position of those who hold to the ridiculous modern philosophy that matter is not real and does not exist and therefore the things that pertain to matter, such as pain, are only the unreal creatures of the imagination.

When the Christian Scientist, whose philosophy is neither scientific nor Christian, has a boil on his neck and says to himself, there is no pain, there is no boil, there is no matter, he makes a desperate and useless effort to deceive himself but still finds the boil throbbing away with merciless torture. When the unbeliever says "no God," he shouts it into the face of the thunders above as well as the still small voice within which go on saying, God, God, God, in spite of him. What a fool he is, having eyes that see not and ears that hear not!

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December 11.

When we were children and planned for a picnic on a certain day and the day dawned heavy with clouds, threatening to break into a furious storm at any moment, in our childishness we kept saying, "It won't rain, it won't rain," we hoped that the threatened storm would not break and spoil our anticipation, but we did not even fool ourselves. The childishness of the fool who thinks that divine interference with his likes may be prevented by denying that there is no God, deceives not only himself but proclaims to all the world his hair-brained folly. What he wants to do above everything, and do it immediately, if he values the eternal peace of his soul, is to realize that "the fear of the Lord is the beginning of wisdom."

(To be concluded.)

### NOTES ON THE SUNDAY SCHOOL LESSON

Dec. 21.

#### The Division of the Land.

Josh. 14:1-14.

Golden Text—Matt. 6:33.

(Note)—A Christmas lesson is appointed to be used by those who prefer to study a subject appropriate to this season, but we here follow the one assigned in the regular course in order not to break the connection between the lessons studied for the year. The Christmas lessons is, "The Word made Flesh," John 1:1-18.)

The inheritances of the tribes were distributed by lot except in the case of those who preferred theirs outside of the country which God bestowed upon Israel. The purpose of the lot was not to give one an advantageous and the other a disadvantageous situation, but to apportion the territory as God wanted it divided. Undoubtedly God gave to each that portion best suited to their conditions and abilities. The whole transaction should teach the lesson of willingness to submit to things as God directs them. Two tribes and a half would rather live on the other side of the river than in the land God intended them to occupy. God permitted this, but it would have been better for them had they preferred to stay where they were led. God permits us to have our own way at times, but it is not the best way. These tribes on the other side of Jordan soon were lost to God and Israel. They had preferred to remain close to the outer world and soon they were lost in the world. It is always the way with the Christian who gets too near the world the influences that draw him into the world altogether soon become so strong that his power to resist them is lost.

Caleb and Joshua were the two oldest men in Israel, but age had

not destroyed their usefulness. Both were champions in their way. Joshua as the general and conqueror and Caleb as the man of faith. Forty-five years before these two men had proved their worth by standing alone. Now they again stand alone as patri-archs and men of might. Indications seem to show that Caleb was a foreigner naturalized into the Israelitish nation. His name which means "dog," did not seem to show him to have been worthy of the great esteem of men at the time when the name was bestowed, but in spite of his name and nationality he proved his worth by his faith. With God, after all, worldly circumstances don't count for so very much. He looks for those who believe Him and obey Him and at the proper time He bestows the most substantial rewards.

Forty-five years was a long while to wait but it is worth while to wait upon God and work while we are waiting. Many people cheat themselves out of their blessings just because they cannot be patient with God who is so patient with them. The reward of faithfulness was to him and his children. The law that the iniquities of the fathers are visited upon the children work two ways because the goodness of the fathers brings blessings upon the children, too. It is a comfort to know that future generations reap the reward of present faithfulness and how much better is it, that posterity should bless its ancestry than that it should heap curses upon it.

### NOTES ON THE C. E. TOPIC

Dec. 21.

#### The Christmas Spirit and How It May Prevail.

Isa. 9:2-7.

The Christmas season is one of contrasts. The world is plunged in the dreariness of winter; the trees are dead; the birds have flown and flowers are nowhere to be seen in the fields but within the homes there is joy, homegathering of the children, gift-giving, feasting and song. When Christ came to earth there was a greater contrast. The world was sunken in unbelief, war and the pursuit of sensual pleasures. The many were oppressed and in poverty if not in actual slavery, the fortunate few, who seemed to be the masters of the world, were as miserable in their unbelief and dissatisfaction as the poorest. It was just at this time that men of earth heard the angels singing and saw the heavens especially illuminated in honor of God's greatest gift—the Child of Bethlehem.

It seems that no music is quite as sweet as the songs of

Christmas time. They bring joy to the heart of the singer and peculiarly satisfying happiness to those that hear them. And why should they not do so? The first Christmas song was over the cradle of the Christ Child and every Christmas song since then is about Him. The Christmas spirit centers about a child and it touches every heart because the love and joy of pure innocent childhood is one of the very few sentiments that all kinds and conditions of mankind can hold in common. No one is too old or too bad or too careless to wholly ignore the smile or even the sob of the little babe. To become as little children, in the sense that Christ would have us become so, is to become supremely happy.

The Christmas spirit is the spirit of cheer. No one can make cheer for his special benefit alone. If we are to be really cheerful it must be by bringing good cheer to others. The happiest Christmas for us will always be the one in which we have done our part in making others happy. To be sure, we want to make those dear to us happy, but suppose we try to extend our good cheer to those who have no claim upon us. If we do that we will realize a precious joy that we have hitherto missed.

Above all things, Christmas must not lose its religious significance. It is the time when worship may bring us precious blessings. To let the season pass without a season of loving, grateful communion with the God who "So loved the world that He gave His only begotten Son", is to waste one of the sweetest opportunities God gives us. Everyone is thinking of the gifts to be exchanged and nearly everyone is convinced of the truth that "it is more blessed to give than to receive," but let the gifts that come to us ever remind us of God's gift of all gifts to unworthy men and the gifts we give to others inspire in us a desire to show in our lives and our loves the spirit of Christ which should possess us all.

### OUR CHURCH AT WORK FOR THE WORLD.

(C. E. Topic for December 28.) Mark 16:14-20.

As Mennonites we are proud of our church. It is rich in history and has given the lives of many of its best people as a testimony for Christ. Again our church is dear to us because of its simplicity. It is the plain man's church, it finds its level with the common people who work for their living and have the problems of the honest laborer to meet and solve. Perhaps our church is dearest to us because of its association. It was the church of our parents, of our

childhood and of the days when things made the greatest impression upon us and it shall continue to be our church and command our affections in the years of our maturity and the later years of our life when, while waiting for our call into the next world, we find our greatest joy in thinking over the triumphs and struggles of past years.

Like Paul we are glad to be citizens of no mean country, a country of religious freedom, of liberty of thought and action. This nation is the nation of plenty and prosperity. To no other people has Providence unlocked so many store-houses of wealth and resources for the enjoyment of everybody. Because of our prosperity and liberties we find ourselves in a land of good possibilities. We believe that to no other people are there so many opportunities along so many lines.

With such a church and with such a country we then ask ourselves, What work are we doing for the world?

The world has a claim upon us because we are Christians. Christians are sent by their Master to bring the news of salvation to all men. This means that all must do their part and that the saving of the Christless everywhere is "put up to" the individual Christian. The Spirit of Christianity in our day compels a realization of the brotherhood of man in our relation to fellow men and an attitude of stewardship in regard to our possessions. That which we have God has given us to use for Him. That which our brother does not have, God makes us feel, is for us to supply.

The Mennonite church in relation to the world stands for certain distinctive ideas. We hold to a peculiar type of baptism. We stand for the Christ inspired spirit of peace. We insist that when Scripture lays down a clear and positive rule, it is ours to obey it without question. These things are more than the items of faith which we believe, they are messages to the world. We only do our part when we bring them to the world.

In regard to our missionary duty to the world there can be no question. We must take up our just share of the work of bringing Christ to the Christless. Prayer, men and money are the essential things to be supplied. It is for everyone to decide whether he has prayed enough and given enough. It is for the church to decide whether it has supplied men enough. Perhaps if we thought more of these things we would decide that we could do more, in deed no one has ground to complain that he has done too much.

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## News of the Week.

### SUFFRAGISTS GET WILSON'S ANSWER

Washington, Dec. 8. — President Wilson today told a delegation from the National American Woman Suffrage Association that he favored a standing woman suffrage committee in the house of representatives, but he denied their request that he send a special message to the congress urging the reform.

Maching by twos and fours, with banners aloft, the suffragists braved chilly winds of a raw day to storm the White House officers. They were soon ushered into the president's private office and formed in a circle about Mr. Wilson.

Dr. Anna Howard Shaw, president of the association, summarized briefly their appeal to the president to assist the movement, either by sending a special message to the congress, by including reference to suffrage in any general message he might deliver, or by using his influence to have a special committee of the house appointed to consider the subject.

"I want you ladies, if possible," said the president to the delegation, "if I can make it clear to you, to realize how what my present situation is. Whenever I walk abroad, I realize that I am not a free man; I am under arrest. I am so carefully and admirably guarded that I have not even the privilege of walking the streets. That is, as it were, typical of my present transference, from being an individual with his mind on any and every subject, to being an official of a great government, and, incidentally, or so it falls out under our system of government, the spokesman of a party."

There was a pause, and Dr. Anna Shaw spoke up. "May I ask you a question?" said she. The president nodded assent. "Since we are members of no political party, who is to speak for us if we do not speak for ourselves?"

"You do that very admirably," remarked the president, and the entire assemblage joined in a laugh.

### WHAT IT TAKES TO RUN A SENATE

Washington, Dec. 8. — Razor, grapefruit knives, spoons of red tape, horsehoes, 5,000 pounds of timothy hay, oats, meal and bran, straw, arnica, gargling oil, liniment and asafetida are among the items for which expenditure was made out of the contingent fund of the senate for the period since last March up to the end of the last fiscal year.

This information is disclosed in the report of James M. Baker, secretary of the senate, which has just been sent to the public printer. The liniment, horsehoes and hay were for the senate stables, in which were kept the horses to draw the senate messenger wagons. Just what the grapefruit knives were used for was not explained.

Among the other expenditures was \$15.12 for Ross pillows and numerous items for bags of salt for the senators' bathroom, mineral waters, taxicabs to convey senators from night sessions to their homes, and items for dinners furnished to the senate pages detained at the capital by late sessions.

In the bill of a local druggist were items for asperin, Jamaica ginger, bromo seltzer, horsehoes, drugs, quinine pills, adhesive plaster and pond lily.

## THE MENNONITE.

### HETCH HETCHY BILL PASSED

Washington, Dec. 8. — Three minutes before midnight Saturday the senate, by a vote of 43 to 25, passed the Baker bill giving to San Francisco water supply and power rights in the Hetch Hetchy valley of the Toulumne river, Yosemite national park. The bill had passed the house in identical the same form and goes at once to the president for his signature.

The victory for San Francisco ends a fight that had been waged in the congress for several years, in which conservationists and nature clubs took a conspicuous part. The bill gives San Francisco authority to erect a dam in the Hetch Hetchy valley creating a storage reservoir, authority to flood the necessary parts of the valley, to create electric power and sell it under the local regulations of California and to construct conduits and canals through public lands where necessary as part of the city's water supply system.

Provision is made to protect the water rights of settlers on irrigated lands in the Turlock and Modesto irrigation districts in the San Joaquin, and the city will be required to construct roads in the park, including a scenic highway; to provide "slightly" buildings and to furnish power at cost to irrigation users. Opponents of the bill included those who declared the beauty of the valley would be spoiled and that settlers on irrigated land would be deprived of an adequate supply of water.

### FUGITIVES FROM CHIHUAHUA

Presidio, Texas, Dec. 8. — The complete route of Huerta's federal army in northern Mexico with the frantic flight of his general for safety to the border and the demoralization of the unpaid troops was established with the arrival today at Ojinaga, Mexico, opposite Presidio of the civilians and soldiers who deserted Chihuahua City.

In the remarkable hegira which struggled for eight days over an 185-mile trail through the desert and endured great hardships for want of food and water were General Salvador Mercado, Huerta's deposed military governor and commander of the federal troops in the north; General Pascual Orozco, General Antonio Rojas, General Marcello Caraveo, General Yenz Salazar and a host of subordinate officers. They had deserted their posts in fear of General Francisco Villa's rebel army and virtually had surrendered to the rebels Chihuahua, the state capital and the largest of the far northern cities. Along with them came burdened with what property they would carry, men, women and children representing some of the richest families in the republic. Their flight with the army was in the face of reports they might expect no mercy should they fall into the hands of the rebels. Luis Terrazas, a wealthy land owner, reputed to own half of the state of Chihuahua, was said to have brought with him a vast fortune in cash, fearing it might be looted by the rebels if he remained in the evacuated city.

Witnesses viewing the on-coming throng from the hills at Ojinaga reported the refugees were scattered in a thin line for several miles into the interior and that the dusty confusion of broken down wagons, disabled artillery and mingling of disheartened soldiers and famished civilians as they slowly moved over the desert present-

ed a spectacle of universal despair.

The fear of being unable to keep pace with the escorting army, of being lost in the desert or caught by the rebels, added to the miseries of so precipitate a flight and kept the refugees in almost a continuous frenzy.

### HOUSE IS FAVORABLE TO A NAVAL HOLIDAY

Washington, Dec. 8. — By an overwhelming vote the house today passed the Hensley resolution, requesting President Wilson, so far as he can do so, with due regard for the interests of the United States, to co-operate with the suggestion of Winston Churchill, lord of the British admiralty, for an international naval holiday of one year.

The resolution expressed it to be the opinion of the house that Mr. Churchill's suggestion offers means of "immediately lessening the enormous burden on the people and avoiding the waste of investment in war material."

The vote passing the Hensley resolution was 317 to 11.

### SIX MEN KILLED AND TWO INJURED IN EXPLOSION

Wilmington, Del., Dec. 8.—Six men killed and two injured today in an explosion in the gelatine mixing house of the Repauno Chemical Company at Bibbstown, N. J.

Seven hundred pounds of powder blew up from a cause that will never be known. The one-story corrugated iron mill in which the powder was being mixed was completely wrecked. The shock of the explosion was felt in many parts of southern New Jersey. This was the second explosion within three months in the same plant. Three men were killed before.

### WIRELESS SAVES BURNING VESSEL AND PASSENGERS

Norfolk, Va., Dec. 7. — Wireless reports received here tonight told of the transfer at sea of 197 passengers from the steamer Rio Grande, which had caught fire while bound from New York for Brunswick, Ga., to the British steamer Swanmore, the subduing of the flames and the safe removal of the passengers to the vessel. The Rio Grande is now on her way to Brunswick.

The transfer took place 205 miles northwest of the Diamond shoals. The 197 passengers on the Rio Grande were taken aboard the Swanmore until the fire on the Rio Grande had been put out and later were returned to their own vessel. The captain of the Rio Grande was severely burned about the hands, the wireless said, in fighting the flames. Both the captain and wireless operator on board the Rio Grande displayed great courage, it was stated, in remaining at their posts while fighting the flames. When the fire had been subdued the Rio Grande proceeded under her own steam. The message concluded with the statement that all aboard her were well.

### EGG CORNER BUSTED

New York, Dec. 6.—The storage egg corner has been broken. A great fight of over four weeks led by the National house wives league during which eggs retailed at from 40c to 55c, prices dropped today. First class storage eggs could be had for from 26 to 28 cents per dozen. Fresh eggs were lower.

### 3,000 HOMELESS, 53 DEAD IN THE TEXAS FLOODS

Bryan, Texas, Dec. 6.—Fifty-three persons are believed dead and scores of others are reported to have lost their lives in the floods which have been sweeping valleys of the Brazos and Trinity rivers in central and south central Texas since early in the week. Tree thousand persons have been driven to the upper floors of their homes by the rising waters or have been compelled to seek refuge in trees where they remained for hours, in some cases for two days, before being rescued. Estimates of the damage generally center around \$400,000.

One of the deepest overflows was in the Brazos bottoms of this section, where the boatmen reported no houses visible when they made their final trips before dark this evening.

The floods in both rivers to-night were beginning to pass out into the gulf through the last hundred miles of their courses.

### GARRISON AT ZABERN ORDERED TRANSFERRED

Donaueschingen, Germany, Dec. 5. —Emperor William this afternoon ordered the transfer of the entire garrison at Zabern, Alsace, owing to the trouble between the soldiers and the citizens there. He also directed that the court-martial proceedings in connection with the recent rioting be accelerated.

His majesty's solution of the difficulty is regarded in many quarters as a two-edged sword. While it removes the danger of further conflicts, the people and merchants of Zabern will suffer a severe financial blow by the removal of an important source of revenue.

### MRS. PANKHURST RELEASED

London, Dec. 7. — Mrs. Emmeline Pankhurst, the militant suffragette leader, who was arrested at Plymouth on December 4 on her arrival from the United States aboard the steamship Majestic, was released from the Exeter jail at 10 o'clock tonight. Mrs. Pankhurst began a hunger and thirst strike immediately following her arrest.

Mrs. Pankhurst was driven to a hotel. She appeared very weak and retired to bed in charge of a nurse. Mrs. Pankhurst is liberated on seven days' license. She intends to proceed to London at the earliest possible moment.

### BRYAN IS INTERRUPTED BY WOMAN SUFFRAGIST

Washington, Dec. 6.—Secretary Bryan narrowly escaped a suffrage ambush today at a meeting of the National Popular Government League, where he spoke on popular government. A delegation of women suffragists, fresh from their convention here two places in the hall at which it had been advertised the secretary of the state was to speak. Near the conclusion of his address Miss Helen Todd, a California suffragist, arose and called out: "And how about popular government for women, Mr. Secretary?" With flashing eyes the secretary said: "Madam, in your work you doubtless have followed your judgement and conscience. In my work I have followed mine."



## New Christmas and New Year Post Cards

### With Scripture Texts.

|                                                                                                  |    |
|--------------------------------------------------------------------------------------------------|----|
| 588.—12 Christmas Cards.—Winter landscapes on tinted back ground, pine branches, Scripture texts | 25 |
| 17X.—10 Christmas Cards.—Beautifully decorated imprint "Blessed Christmas and Merry Christmas."  | 10 |
| 935.—12 Christmas Post Cards.—Winter sceneries, bells and fir branches                           | 25 |
| 905.—12 Christmas Post Cards.—Landscapes with holly decorations, very beautiful                  | 25 |
| 906.—Christmas Post Cards.—Winter scenes with holly decorations                                  | 25 |
| 944.—12 Christmas Post Cards.—Sceneries and fir tree branches with bells and holly decoration    | 25 |
| 941.—12 Christmas Post Cards.—Landscapes in winter                                               | 25 |
| 933.—12 Christmas Post Cards.—Pictures of the manger, fir tree branches                          | 25 |
| 936.—12 Christmas Post Cards.—Winter scenes and other decorations                                | 25 |
| 918.—12 Christmas Post Cards.—Landscapes in winter, bells, and fir tree branches                 | 25 |
| 219.—12 embossed cards with winter scenes and holly decorations                                  | 25 |

## Assortment "H" Special.

Post Cards with Christmas Greetings. 30 different designs. 100 in a box .75  
Postage 10 cents extra.

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|----------------------------------------------------------------------|----|
| 899.—New Year Post Cards.—Sceneries and flowers.                     | 25 |
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MENNONITE BOOK CONCERN BERNE, INDIANA

# The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVIII.

BERNE, INDIANA, DECEMBER 18, 1913.

No. 50.

### CHRISTMAS.

The stars that shine on Christmas night

Beyond all other stars are bright.  
For in their brightness shines restored  
The one great star whose light out-

Has led all nations to the Lord;  
And all night long with solemn voice  
They cry again: Rejoice! Rejoice!

The wonder of the Christmas dawn  
No other morn has yet put on.

Oh, wan white radiance, breaking  
slow  
On field and woodland wrapped in  
snow,

On the worn cities and their woe;  
Oh, holy message breathed again!  
Peace on earth. Good will toward  
men.

And now unto the new-born King  
Bring we our lowly offering.  
Lord, take ourselves, our hopes or  
fears,

Our griefs, our memories, our tears.  
The harvest of our troubled years;  
We bring them all to Thee, to Thee,  
And lo, once burdened, we are free.  
Elizabeth Carter.

abroad, is beyond computation.—  
The American Friend.

### CHRISTMAS SELF-DENIAL.

"Do we need a reminder that the spirit of the Christ Child most truly animates that Christmas-tide which is most lovingly unselfish. Do we bestow on the children its best opportunities when we load them with benefits, yet impress on them no wish to give presents in their turn? Is there any true Christmas sweetness in which there is not a drop of self-denial? Of these things, familiar by frequent repetition, at Christmas-tide we may well think once more."—The Evangelical.

THE MENNONITE and the  
CHRISTIAN HERALD together  
to one address for \$2.75.

### "THINKING BLACK"

Champa, India, Nov. 12, 1913.

Dear Friends:—

During the last weeks we have read a great deal about that wonderful missionary, Rev. Dan Crawford, who has spent 23 years of his life in the heart of Africa without a furlough. Even the secular papers in India refer to him more than casually. The title of his book is very suggestive. He calls it "Thinking Black." We have never seen the book, have never read anything regarding its contents; but those who have been in the mission service for some time can readily form an idea of what the book most likely contains. Thinking Black. That cannot mean that Mr. Crawford is a pessimist. His genuine enthusiasm for the Lords work in Africa proves this. His burning desire to go back to his Bantus never to return to civilization is proof No. 2. That Mr. Crawford is not a pessimist. Thinking Black. That cannot mean that this wonderful man is a melancholy chap who thinks it is a sin to smile out loud. His articles, as they appear in the papers, prove this. Now, these two points, I, for one, like about this man. He is not a pessimist. God pity the man on the mission field that has no hope for the ultimate victory of the work into which God has placed him. He ought to have stayed at home before he came out. Using these traits of this man as a text, if you please, I would like to make a few remarks.

Are we just in condemning a man for becoming a pessimist on the mission field? I believe we are not. But he does deserve pity. There are, to our mind, many experiences that tend to make a man believe that missions in its results are below the ideal. We further believe that many a missionary has his temporary quarters under the juniper tree. When so-called Christians lie to us, our servants (servants indeed?) forget to draw the line between mine and thine, when Christians run away, when they are over-ambitious regarding money matters, when they still cling to a form of caste, when they quarrel among themselves during these and similar experiences, some men are in danger of becoming pessimists. I remember a lady saying: "I cannot love our Christians." That was during my first year in India, and when the remark fell from her lips, I was shocked and inwardly prayed that God would save me from a similar condition of heart and mind. Now, the above are no excuses for one suffering from this serious malady, but they are reasons. The trouble, it seems to us, lies in two things. First, demanding that ideal perfection for native Christians, that has been reached by western nations only after years of Christian teaching and influence. Second, entirely forgetting the environments among which those who have been won for Christ often have to live. It is well to set high ideals before those who have been won for the Master. Paul did so, but he did not give up the work when he saw men failing to reach that high ideal. Vide Letter to the Corinthians.

We tell the poor leper Christians that the house of God is a place of worship, and hence it should be entered with reverence, and conduct should be such as becomes worshippers of the true God, avoiding all unnecessary talking, running about, etc., but we would hesitate to give vent to feelings that one might express at home, if peradventure a fellow whose wounded foot has been stepped on would speak up, as it has happened: "Kya tai ni dikhatas, ankhi phut gais? (Can't you see? Are your eyes broken—blind?) Take another example. We, in the West, know that there are various ways of being untruthful. Giving a wrong answer to a direct question, is a lie. To be very gushing and all smiles when a visitor calls and say: "Oh, I am so glad to see you, how are you, why haven't you called before?" when in reality we mean: well, is that bore coming again? is a form of a lie. There are other forms. Here in India, we preach that Christians shall avoid all kinds of lying and deceit, a high ideal, but we would not think of affirming that the gospel had not done its work if the young convert did not come up to this high ideal. Recently, when instructing a class of catechumens in the asylum, a leper by the name of Gonda also came into the class. He said that he wanted to become a Christian. I asked him a few questions and among them, why he wanted to become a Christian. "Mukhti ke waste" (to get salvation). "What do you want to be saved from?" He did not know. I expected him to say, from my sins; I could hardly expect him to say from the power of sin. But no, he did not answer. Then I asked him whether he had ever committed any sin. "Never," said he. "Well, you are indeed a righteous man, and hardly need a Savior. Christ has come to call the sinner to repentance and not the just." "Did you ever sell poor grain, knowing it to be almost useless and yet saying to the buyer, this is indeed good grain?" "Yes, I have." "That is lying, and lying is sin." "No," said he, "that cannot be lying, that is trade." "Who would be fool enough to buy my dall if I had said, it is not good? No, Sahib that is not lying, that is business and cannot be a sin." This was not a Christian that argued thus, but there may be Christians who think likewise. Should we become discouraged, though sad, because the young Christian has

United Missionary Campaign.  
Too much emphasis cannot be laid upon the far-reaching importance of the United Missionary Campaign, which is already under way. Its value as a co-operative movement of all the churches, designed to rally the whole church back of a vast missionary effort that will bring new life to religious work both at home and

not that sharp conscience that we may have?

How much care those in the homeland need who have been won for Jesus, pastors well know. Though converts are generally surrounded by various Christian influences that ought to shield them from sin and give them an impetus to grow in grace and the knowledge of Jesus Christ, yet Paul's injunction to the elders of Ephesus is not obsolete. Think now of the converts in the heathen countries. They frequently live in the most unfavorable surroundings. They see and hear sin, they are often ridiculed, sneered at by their former friends, tempted by unscrupulous men, etc. No recourse to any outside Christian influences. What wonder that Christians are not up to that ideal that the missionary so much desires to see. Let us be fair.

That Mr. Crawford can see the funny side of a thing is a valuable asset in mission work. Woe to old sobersides. We hope we may not be misunderstood and counted among those who take life lightly. Far from it. But what we mean is aptly expressed in the following clipping from an Indian missionary magazine:

"The late secretary of the Friends Foreign Missionary Society said that no missionary ought to be appointed to the foreign field who lacked a sense of humor. One of his questions to a young lady who felt called to the mission field, was, whether she had ever read 'Alice in Wonderland,' 'Alice Through the Looking Glass' and 'Three Men in a Boat,' and when she said 'No,' the secretary said that he feared that her education had been sadly neglected.

Think of the missionaries who have been on the field the longest and have done the most effective work, how many of them have lacked a sense of humor? Alas for Bro. Sobersides on the mission field! The strain becomes too great. He sees only the famine, the plague, the sins, the devastation, the death. The flowered and beautiful fields, the laughing streams, the frolicking children, the mirth of many merry hearts have no notice from him. It is all black, all terrible. His bow never unbends and soon breaks.

Let the missionary secretaries add another question to their examination of candidates: Have you a sense of humor? And if that cannot be answered in the affirmative, let the secretaries beware!

Thinking Black. What we believe Mr. Crawford means, and we would be only too glad to know whether we are right, by giving his book this title is that

he has been so long among the black people whom he has learned to love that he begins to think as they do, that he looks at things he is trying to bring them from their point of view. Right here, it seems to us, is the key to some of the difficult problems that confront the missionary.

When we get into that attitude to see things as the native does, we will become correspondingly sympathetic, will understand, in a degree, the reluctance to accept some of the views that seem so reasonable to us. But not only that, it will give us a better opportunity to present the gospel in a way as the native has never before heard it. Thinking black. Oh, that we could do it! That we could see ourselves as the native sees us. We might perhaps be able to remove some stumbling block in the way of a person that wants to become closer acquainted with the Christian religion. We are not saints. In fact, we have not met very many people who could lay claim to this enviable title, and so it has happened to me what happened to Moses.

God's people were giving him all sorts of trouble, so that he had his hands full. But when they were laying it on too hard, we read that "he spoke some words unadvisedly." Psa. 106:33. The German has it much more expressive: "Es entfuhren ihm einige Worte."

We would be so glad to know just what those words were. Now this has happened to me during the building of the church at Champa. Building time in India is always a time where a person must be careful not to fall from grace. The people are so lazy, oh so lazy, so deceitful that still-having a little of our American "trying to get ahead" about me, some words were spoken unadvisedly. If I could only have thought just as the native does regarding his slowness, I might have been more sympathetic. This would not necessarily mean that I would then chime in with his meanness, but looking at his laziness from his standpoint (and mind you, he does not believe that he is lazy) I could perhaps be in a better position to point out to him the sin in stealing our time for which he gets paid.

What we have just now said applies to sanitation. We say that the average native knows nothing or very little about cleanliness and sanitation and hence when we see him so careless in regard to his or his family's health we are tempted to dive into him. The fact of the matter is, we generally do dive. Without in any way making a compromise, we yet firmly believe that the average European's attitude would

be more sympathetic towards the native and the exhortation to a better kind of cleanliness more effective, if we could think black. We say: Don't bathe in that filthy water. He says: Why do you sit in the bath tub and pour the same water over your back time and again. (The native evidently does not know about our new method of bathing.)

Space forbids referring to other customs and manners of the Indian regarding his idea of cleanliness to which we take exception.

Regarding the slowness of the Indian to accept Christianity, a German missionary magazine points out quite clearly that not all the fault lies with the native but a great deal is due to the fact that we do not see Christianity from the point of view that the native does. In other words, we do not think black.

That we might become more and more efficient in the Master's service is certainly the prayer of every missionary, and if thinking black is a step in this direction, may the Lord help us so to think.

Wit kindest greetings,  
P. A. and Martha Penner.

#### THE PRESENT STATUS AND THE FUTURE OUTLOOK OF EDUCATION

Among the Mennonites of North America.

(Concluded.)

Summing up, it seems to me that the situation might be briefly stated somewhat as follows:—There is real live interest and appreciation among the Mennonite people of the value and need of a high school training or an academy equivalent for the many. This is testified by the large number of our young people to be found in these courses in every state where Mennonite settlements are to be found. These courses are to contain, wherever possible, also religious instruction and our people have shown themselves willing to make sacrifices in order that such work might be given. In addition to this, there is interest in Normal courses wherever this is desired by the young people or any adaptability for the work is shown.

Those who have the ambition and the opportunity for further work have shown a live appreciation of the very best colleges and universities that are to be found and we can point with just pride to the work done in these institutions by our men and women.

Then there has to be mentioned the fact that while these courses are being desired by many they must nearly all be undertaken in

institutions which have been built and are supported by other denominations or the state. In these institutions there is no room in their training for Mennonite ideals or Mennonite practices, no opportunity for the church to exert any influence in the training, and just to that extent she must lose her prestige in the lives of these men and women as well as a force in the world.

Along with this thought we mention the fact that so far in our educational system (as far as we have a system) there is no uniformity in the standard expected or demanded in the education for the ministry. We are nearly agreed in the fact that some education is demanded. The very nature of our churches as well as the wishes of the congregations of today demand it. There is hardly any congregation to be found that does not number in its membership one or more members with a college or university training, but this is not always the minister of that congregation.

There is not even a required reading course for the newly appointed minister to pursue which he is morally bound to complete in a satisfactory way if he wishes to remain in the ministry of his church. The result is that there is no uniformity of thought or aim or practice in the ministry itself. This is a very natural result of our interest and desire for education of a higher type running ahead of our development of institutions that can supply the desired training. The time has come where many friends of education in the rank and file of our congregations are looking forward with larger vision for our youth as well as for the ministry in particular.

The future of any movement must, however, not be written merely on lines of speculation. One is always in danger of writing into the future simply the desires of the individual, rather than to try to follow the natural course in the shaping of the thought or of the interest. If we ask ourselves what the future outlook is for education among Mennonites, we must endeavor to find what the outlook is for the whole church en masse, and not only what the individual desire might be. Our look into the future must be gauged by what the processes at work in the past seem to indicate. Here, to a small extent, we must take into consideration the caliber of mind and heart of Mennonitism. When the question of religious freedom, or the question of yielding any religious principle was at stake, the Mennonite was made up in one respect, and that was that there could be no com-

promise. For this reason, colony after colony of Mennonites came to this country from Germany and Russia to find a home where they could hold their convictions regarding militarism. Sometimes it required great sacrifices, but the staunch Mennonite mind permitted no sacrifice to deter them. When the days of persecution were still on, the Mennonite suffered martyrdom rather than yield his position which he believed was scriptural. Guided by this history, we believe that whatever the future may hold in an educational way for the Mennonites of North America, it will be characterized by the same conscientious effort that has been so evident in every undertaking of the past. The interest of the church points to a wider expansion of our educational system and we believe that the Mennonites of North America will count no sacrifice too great to make actual the possibilities in this direction.

The future will bring increased demands from our young people for recognition in educational way—in the way of teaching, in scientific and agricultural lines, as well as in a religious sense. We believe that it would be as useless to try to stem the mighty current of the father of waters as to close our eyes to the fact that our young people will demand a broader and wider training in the ideals of church and religious life as interpreted by the Mennonite church. Not only the young people, but the rank and file of the membership of our churches realize today that we need a broad-minded application of the religious ideals to the business and social life of today and that in order that we might have it, we must broaden and widen out our system of education in the ministry. For this reason, there will be increased demands for the broadest kind of training that any college can give, in a way that will receive recognition at home and abroad.

We believe that in the future our congregations will make larger demands on the ministry than ever before—demands that will compel him to be thoroughly conversant with the great field of truth and life, and be able to apply the great truths of the Bible, and relate them to the great facts of life with which the Mennonite also comes in contact. This will demand more than ever some Mennonite institution for the instruction and development of just such teachers who "may be approved unto God, rightly dividing the Word of the Truth." The glorious privilege is given to the generation of today to have the prospect of being permitted to help in

the shaping of a united effort to bring about just what the facts of the situation seem to demand.

In conclusion, we believe that the interest in educational matters in a larger way is inherent in the Mennonite churches of today and it is for individuals of the church feeling the interest and having the vision to go forward with hands untied and hearts beating right for this great work. Our Mennonite church with energy and potential interest, the Wadsworth development, the present schools and colleges, the larger fields of activity opening up everywhere, tell the story. Our church has a mission in the world and the outlet for this energy and mission is the school that is to be, while the rank and file of the congregations furnish the strength of arm and sinew, of the struggle in prayer and sacrifice.

#### Home Circle.

##### THE NATIVITY.

O little town of Bethlehem,  
How still we see thee lie;  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight.

O holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin, and enter in,  
Be born in us today.  
We hear the Christmas angels  
The great glad tidings tell;  
O come to us, abide with us,  
Our Lord Emmanuel.

—Phil. Brooks, in Ev. Messenger.

#### A CHRISTMAS STRATEGEM

By Laura Milburn Cobb.

(Concluded.)

"In the library," faltered the servant, who saw his master's veritable self before him in the little bright-faced boy.

Then Clarissa spoke low but distinctly to the child, pointing to the library door as she did so: "George, I want to talk to this man about something. Take this package to the lady in that room and stay there until I come."

The boy held his little blue cap in one hand and took the package that Clarissa handed him in the other, and with the easy unconscious grace of childhood walked down the hall, and disappeared in the open doorway.

Clarissa tiptoed after him, fearing, hoping, praying, her eyes dimming with sudden tears, and saw him slowly advance into the room where Miss Grandison sat sadly gazing into the blaze of the big fireplace.

Half way down the room, the

little fellow stopped and said politely: "How do you do?"

Startled by the voice, the lonely woman by the fire turned and saw a beautiful little boy coming toward her and holding a package. She took it mechanically, and then uttering a stifled scream sank back in the chair, white and gasping.

Miss Grandison looked again with wild eyes that to her reeling senses saw the dearly beloved little brother of bygone years, hair, eyes, features and winning smile all reproduced before her.

Bewildered by her actions, the child stood absolutely motionless, looking wonderingly at her.

She summoned her will and sat up, demanding sharply: "Who are you?"

"George Grandison," he stammered.

"Where did you come from?" she asked faintly.

"Mamma and I live here in Brookdale now," he answered with childish candor. "We used to live way off in Texas, but my papa died, and my mamma was sick a long time, and now we have come to live with my grandpa Blondon."

A deep groan from the lady frightened the child and he turned a scared face toward the door as if to flee.

Miss Grandison put up a shaking hand, "Don't go, child," she faltered, "wait a minute."

"You're sick," cried the little fellow anxiously. "Do you want anything?"

"Yes," answered the proud lady, shedding bitter tears, "I do want something! Do you know who I am?"

"No," answered the little boy timidly.

Struggling for self-control, she held out her arms to him, crying: "I am your Aunt Eugenia. Did your father never tell you of me?" "My Aunt Eugenia," repeated the child in bewilderment.

Clarissa could wait no longer. She flew into the room and let Miss Grandison sob upon her shoulder, while she herself motioned the child to a seat on a low foot-stool.

When Miss Grandison could compose herself sufficiently to listen, Clarissa told her of the return of her sister-in-law to Brookdale, and added:

"Dear Miss Grandison, I knew if you at once saw this lovely child you would forgive poor little Marie, so I planned to bring your nephew to you as a Christmas gift."

"May I go back to town with you in the car?" requested Miss Grandison suddenly.

"Yes indeed," joyfully cried Clarissa, and helped the older

lady don her wraps. The little package containing the lace stock which Clarissa had made for Miss Grandison, and which had served as an excuse to bring George to her notice, was now discovered and the gift duly admired by the grateful Miss Grandison.

Ralph Marsden had been pacing up and down the drive-way in perturbation and anxiety. He sprang forward, in relief with a cordial greeting as he saw the three figures on the threshold, and noted the happiness on the faces of all.

Without comment he assisted them into the car and they whirled on their way.

"Stop at Blondon's, please," ordered Miss Grandison quietly, and alighting from the car she took little George by the hand and together they went into the little bakery shop.

"I am so happy!" exclaimed Clarissa, as Ralph turned the car homeward. "My Christmas stratagem was a perfect success! Miss Grandison called me a dear little schemer, and added: 'There is not another soul in this town that would have done for me what you did today. From the bottom of my proud, wicked old heart I thank you for the joy you have brought to me on this Christmas day.'"

#### The Mennonite Year Book and Almanac 1913.

Single copy 10 cts. postpaid  
Dozen copies 90c. postpaid

#### Marriages.

Schwartz-Eyman. — On December 11, 1913, at the home of the bride, Paul Schwartz and Irene Eyman, by Rev. M. Horsch, Upland, California. Both are members of the Upland church.

#### Deaths.

Aeschbacher. — Carolina Garber Aeschbacher was born April 28, 1852, died Nov. 24, 1913. Mrs. Aeschbacher had been ailing for more than one year, but through all her suffering she had borne herself in trust and without complaint. Funeral services were held at Bethel church, Fortuna, Mo. J. M. Regier in the German language and W. C. Driver in English.

#### Contributions.

For Birney, Mont.

S. S. Ruff and Warden, Wash., \$15;  
Rose Bergman, Wheeler, Wash., \$1;  
Jacob A. Becker, Aberdeen, Idaho, \$10.

Gratefully acknowledged.

P. A. Kliever.



## The Mennonite.

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Rev. C. van der Smilen, Editor, Berne, Indiana.

Rev. S. M. GRUBB, Asso. Editor, Berne, Indiana.

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## Editorial.

### THE ECHO OF THE HEAVENLY LOVE.

"Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord." This is the gospel, the good news of Christmas, which brings Christmas cheer into every believing heart which has accepted the glad gospel which Jesus Himself told Nicodemus: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

Wherever this heavenly love is accepted by faith, the heart is filled with love to Him, who first loved us, as John says: "We love, because He first loved us." "And this commandment have we from him, that he who loveth God love his brother also."

The echo of this heavenly love is heard and seen especially about Christmas time. In many places Christmas is without Christ. It is said, that stores in Japan advertise Christmas displays. Even Jewish stores are filled with Christmas goods. Yet, the fact remains in spite of the Christless Christmas of our times, when Santa Claus has taken the place of Christ in the hearts of many children, that there would be no Christmas, if Christ had not come. We thank God, that there are thousands of Christian families where Christ is the central figure, where no fictitious Santa Claus robs Jesus of His honor as the special friend of the children, where heavenly love is praised and sung, and where all gifts are made a means to point to God who is love and who showed His love toward us in giving His best,

## THE MENNONITE

His only begotten, beloved Son to save us from sin and perdition. This heavenly love finds an echo in Christian hearts and homes, but it ought not to stop there but overflow into the homes of the poor and lonely ones.

While a boy in Germany a great part of our Christmas joy was in providing poor families with eatables, clothing and little books. Later, in America, our children found great pleasure in bringing Christmas greetings, picture cards, eatables and Christmas cookies to poor or lonely persons. We were sorry when by the death of the old people the children were deprived of the joy of bringing Christmas cheer to the poor and lonely.

In large cities societies try to provide for the poor at Christmas, sometimes churches do the same and there is joy in bringing gladness and cheer to sad hearts. But one thing we ought never to forget to bring, the message of the heavenly love which impels us to love others because we have experienced it in our own hearts. May the heavenly love echo and re-echo in our hearts, our homes and the homes of the poor or lonely.

v. d. S.

## Correspondence.

Roaring Spring, Pa., Dec. 15, 1913. Editor Mennonite and Readers:—Greeting. Not having written for some time I thought I would write a few lines at this time. The work is progressing as usual. A series of meetings is in progress in the Loop. Bro. Yoder was with the brotherhood there over Sunday. Bro. Jacob Snyder was at Latrobe over Saturday and Sunday. Bro. H. G. Snyder at Napier and the appointment at home was filled by Grandpa Snyder, assisted by Aden Kephart, deacon at Smith Corner. We are again distributing clothing to the needy. We expect, the Lord willing, to open our mission hall at 2110 11th Ave. on Sunday, Dec. 21. We are expecting Bro. Lee Lantz, of Normal, Ill., Jan. 10, to hold a series of meetings at Roaring Spring, Napier and Richfield, and if time permits farther east. Pray for us.

Mary Snyder.

### BETHEL COLLEGE.

Newton, Kan., Dec. 12. To the Mennonite:

The dreams of better conveniences for Bethel, are being realized, one by one. The long promised extension of the electric railway from Newton to the college has been completed, and cars are running since Nov. 26. This inno-

vation is appreciated by the students who at times fill the cars to overflowing.

A few days ago we listened to an interesting chapel talk by Mr. Hammon who has been connected with the Kansas School for Deaf and Dumb. He spoke of the manner in which these unfortunates are taught, and concluded his remarks by repeating the Lord's Prayer in "sign language."

The College Lecture Course committee offers the second number for this year, next Monday, Dec. 15. The speaker is Dr. Shailer Matthews, Dean of the Divinity School of the University of Chicago. We, as students, congratulate ourselves, that we may hear such a prominent educator and theologian, here at home.

The International Student Volunteer Convention will be held in Kansas City, Dec. 31 to Jan. 4. Bethel is entitled to three delegates. The Faculty chose Miss Chrissie Yoder, the young women chose Miss Frieda van der Smisen, and the young men chose Mr. Dillman B. Hess. A number of others are also planning to attend as visitors, and a splendid convention is promised to all who will have a chance to attend.

Only a few weeks have passed since Thanksgiving vacation, yet it seems that some students can hardly wait until Christmas is here. School closes Dec. 19 and opens again January 5. The majority of the students will be able to spend the holidays with "home folks."

The Bethel congregation observed communion services Nov. 30. This congregation has about seventy-five members, and Prof. Kiewer is elder. This year he preaches twice a month. Prof. H. D. Penner once a month and Prof. J. F. Balzer once a month; the latter in English. Services are held in the college chapel and the average attendance is perhaps three hundred. Preparations are now made for a Christmas program.

With Christmas greetings,  
J. F. M.

### REPORT OF YOUNG PEOPLE'S SOCIETY.

The following report was read by the secretary of the Young People's Society of the West Swamp (Pa.) Mennonite church at its anniversary, held on Sunday evening, Nov. 23.

We have ended another year in the labors of our society. We are celebrating the 23rd anniversary of our society tonight. The report for the past year is as follows: Twenty-seven meetings were held during the year. Two of these were business meetings

and three mission meetings. At six of the meetings the roll was called to which the members responded. The Christian Endeavor topics were discussed at each meeting by different members of the society.

The number of members enrolled at the beginning of the year was 37. Two of these left during the year. Sixteen new members were added, making our membership enrolled at the end of the year 51 active members and two honorary members.

The amount of money collected during the year for the benefit of the society is \$25.08, and for missions \$10.14, making a total of \$35.22. As a whole we can say that we have met with success and that our work has not been in vain. Though we know that in ourselves we are weak, yet we have the blessed consolation in Matt. 11:28, where Christ says, "Come unto Me all ye that labor and are heavy laden and I will give you rest." If we ask God to grant us strength and make us more zealous in doing His will, remembering Jesus, when only twelve years old He said: "Wist ye not that I must be about My Father's business?" and afterward: "My meat is to do the will of Him that sent Me and to finish His work." We must be humble in doing God's work, for Jesus also made Himself of no reputation and took upon Himself the form of a servant and was made in the likeness of man. We should all pray to become firmer in our faith, thinking of Jesus (Matt. 4:1-11) when He was tempted in the wilderness and on the pinnacle of the temple, how He refused the temptation by saying, "It is written, thou shalt not tempt God."

The tempter not being satisfied with this, took Him upon a high mountain and there tempted Him with a still greater temptation. But Jesus withstood all His temptations.

How often are we tempted with very small temptations compared with those which our Lord had to endure, and how often do we yield to them all because we lack faith in God and do not ask Him often enough to strengthen our faith.

Emma R. Bauman, Sec.

December 18.

1913.

## Editorial.

The Christmas spirit, while we must protest against its abuse, by making the occasion one to mean anything but a celebration of the birth of the Lord and Redeemer, as some are doing, however does show itself in some most unexpected quarters. In any large city and in nearly every place where the public is treated and often offended by bill-posters, one may just now see a beautifully artistic picture, 9 feet high and 21 feet long, depicting the birth to Christ. There is no reading on the picture. There it stands, perhaps on the side of an old building or fence, its striking beauty portrayed in many brilliant colors. No printing appears on this work, except the advice that the reader ask his Sunday school teacher to tell him the beautiful story of the nativity. When we first saw the picture, the other day, we were led to make further investigations and learned that the bill-posting company which covers practically the whole country, had, of its own initiative, and at its own expense provided this beautiful treat of sacred art for the public. Upon examining the list of directors, whose names appear upon the stationery of this concern, we were surprised to recognize the names of some of the big theatrical people, familiar to every newspaper reader. We are glad for two things, first that the bill-boards can be made refined and pleasing. It surely is a satisfaction to see something different than the glaring letters of some cheap sensational melodrama that would present "Why Women Sin," or "A Fool-There Was," or something equally suggestive. Then, we are pleased because the Christmas spirit crops out in such an unexpected quarter. Who would have thought of a Christmas greeting to the millions of eyes from the glaring bill-boards which the public cannot help seeing? After all, the Christmas spirit is a wonderful thing. It brings out the finer and sweeter things that lay unsuspected in the hearts of so many about whom we know so little.

The attitude with which some ministers of distinction regard their fellow ministers, who are either not so fortunate or as gifted as they, is, when one is in a position to observe it, not always so becoming to these "gentlemen of the cloth" as one might hope. Not so long ago a minister of a small struggling congregation found it necessary to be

## THE MENNONITE.

away from his church over Sunday. In the same place lived another minister of the same denomination, known throughout the country as particularly gifted "orator," but at that time without a charge. In answer to his brother's invitation to occupy the pulpit for that day, he replied, "I think more of my reputation than to preach in a little three-by-four church." Another famous Doctor drawing \$5000 per, in reply to a note from an ambitious young country clergyman, asking him that he recommend him for a certain vacant pulpit, wrote back, "Country preachers don't know when they are well off, my advice is for them to stay where they are and make the best of things as they are." A few days ago the law made it impossible for the railroads in a certain eastern state to discontinue issuing half-fare permits to clergymen. When asked by a reporter what he thought the effect of this ruling would be upon the ministry generally another prominent "orator" said that while he felt sorry for the poor \$600 country ministers, he was glad for the ruling, since it would compel congregations to raise the salaries of their ministers and thus tend to raise the standard and efficiency of the preachers. They are asking to-day why the ministry is so very unattractive to young men of talent and various reasons are given why this is so, among them the very limited incomes attached to the ministry. While in a measure the short-pay end of the ministry may make the ministry unattractive to some, we may congratulate ourselves upon the fact that it is so. Men who go into the ministry for the possible financial opportunities to be found there, are the ones who should be kept out of it. But it does seem to us, that the superior attitudes which some ministers hold toward others less favorably situated than themselves is by far a greater damper to the ambitions of self-respecting young men, than the limited incomes which the service of the church has to give. It is this, "I am of more importance" attitude of some clergymen that is, in the end, likely to make the world look upon the ministry as a whole as more or less of a joke. Humility, even for ministers of distinction, is a Christian virtue to which all should be given.

### THE SIN OF BEING A FOOL.

(Concluded)

No man is happy alone. Men cannot even be satisfied to be alone in their folly. One would think that he who says there is no God, would at least be satisfied to let the world get all the com-

fort they could out of this which he regards a mere shadow. Not so with the unbeliever. Though reason and every influence that the past and present brings to bear upon him the fact that there is a God, he thinks he can get rid of God by leading others, like himself, to deny Him. If one could be really happy in error he would be willing to let others in possession of happiness, though they found it in the truth. But error is fatally dangerous. Those who hold to it not only abandon foundations that are safe and sure but try to smother conscience by dragging others from their security. One unfaithful man in the camp of Israel made defeat certain for the rest and one unbeliever in the community is a menace to the salvation of all with whom he comes in contact.

Jesus concluded the Sermon on the Mount with the story of two builders. A wise one who chose a rock upon which to build his house and a foolish one who chose to erect his on sand. In the few verses given to this parable a tragedy is described with such vividness and force that the application may be understood by the simplest mind. There was no excuse for the fool builder. He trusted his safety in a place where safety was impossible. In the words of modern slang he "took a chance." When men gamble with fate they find that the chances are against them. To go to sea in a leaky boat, to try to run ahead of a locomotive, to make a business venture that is contrary to honest practices, to attempt to "beat" the law of the land are chances which common sense and observation tell any one, must result disastrously, yet, there are fools without number who stake life, honor and freedom against them or others like them. Page after page of our daily press gives the world the story of their venture which should serve as a warning to others; but, alas! the next day produces another crop ready to "take a chance." This seems all the more terrible when we realize that men take chances with God. To defy the laws of nature in relation to our bodies, to violate the commands of God in relation to our conduct and to ignore the assurances of salvation in regard to our souls are taking chances with God or we should rather put it, taking chances with ourselves because the responsibility rests with the offender and if doom overtakes us it is because we have invited it and helped it on.

The parable of the "certain rich man" whom God prospered to the extent of giving him more than he knew what to do with and whose notion of happiness was summed up in the word, "Eat and drink and be merry," pictures to us the fool who doesn't deny God, but forgets Him. It is another picture of human childishness. The neglectful or disobedient child thinks, when called to task, that he presents a valid excuse when he can only say, "I forgot." It is the business of the parent to impress upon the child that forgetfulness is without excuse. The one who forgets endangers others. The flagman who forgets to signal the coming of the train, or the pilot who forgets the way that leads his ship to safety, are criminals and the law deals with them as such because they had no business to forget. The rich man forgot the poor and the miserable when his barns and his belly were filled and God justly called him to account in the terrible doom, "This night thy soul shall be required of thee." In the forgetfulness of the rich man we have an illustration of the sin of ingratitude. It is just and reasonable that any true father should expect gratitude from his children, because he has done for them more than all they could do to repay it. Moreover his motive was one of love. Gratitude does not call for a return of value for value but it does expect a return of love for love. Who of all those who have been loved would say that this demand is severe or unreasonable? The proper spirit in which to receive and keep gifts of love prompts an expression of loving gratitude on the part of the recipient that would give because he loves and that would give with never a thought of asking, "How much?"

The complaint against Israel was that they would not remember. Had they been grateful and remembered how different would the course of history have run and how much sooner would the kingdoms of this world become the kingdoms of our Lord! It may be the misfortune of some to have the world regard them as fools because fate has not bestowed brilliant talents upon them. God does not measure by such standards. The few and the common talents are acceptable to Him and the possessor of them is sure of His approbation, but He does deal with that one with a fool who selfishly or stupidly ignores, misuses or abuses the trusts He bestows.

Paul, in writing to the Romans, speaks of those who knew God but did not glorify Him and were unthankful as professing themselves to be wise but becoming fools. Anyone who won't serve God, though nature, reason, and revelation reveal Him, then, is a

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fool deserving condemnation. There never was a time in the world when the wise were kept from a knowledge of their creator. If men refuse to see Him they do it to their own condemnation. Their wicked pride takes the place of God in their hearts. Their foolish wickedness finds a suitable punishment fitted to it: "Wherefore God also gave them up."

#### NOTES ON THE C. E. TOPIC Jan. 4, 1914.

##### Twelve Great Verses. I. The Salvation Verse. John 3:16.

Martin Luther used to call this verse the little Bible, and, indeed in a few words it takes up the problem of God, of His Son, of the world, of men, of their eternal life, or of their eternal destruction, and explains their relation to one another, showing that faith happily solves these problems and the lack of faith makes these solutions absolutely impossible.

The verse reaches from creation to the crucifixion and from there to the happy realization of blessedness in eternity as finally portrayed in the last chapter of the Bible. It brings God, the Creator, into the most intimate relation with man, His creature, and inspires on the part of man gratitude, faith and obedience and all those other virtues which only the realization of divine love can inspire. It says infinitely more in its twenty-five words than all the philosophy of the twenty-five centuries of the world's civilization could possibly express. It solves the mystery of our existence and reveals the wonders of our eternal future. It makes God a real personality possessing the feelings that draw His creatures to Him. It presents the way of satisfying that soul hunger to which Augustine gave expression, when he wrote: "Thou hast made me Thyself and my soul is disquieted until it finds its rest in Thee." Redemption is the theme of every page of the Bible, which does not pretend to do more than point out to man his way to God. In this verse we have redemption presented in a way that everyone may understand and profit by it. Of all the miracles in the Bible John 3:16 is one of the most wonderful. It is a miracle of expression in that, in a few words, it comprehends a scheme so vast as to extend from the very beginning into eternity and comprehensively explain the meanings of all the events between the two points so that the simplest mind may grasp them. God, His Son and eternal life are everything that are really worth while to the human soul. Faith is the one thing by which the soul may appropriate them

and be supremely happy and blessed, a lack of faith is the thing which rejects them and is sure to result in eternal misery.

In this passage we have revealed to men the universality of God's love. "Whosoever" will may profit by it to his everlasting blessedness. The "world" means all classes and conditions of humanity. In His Son we have a manifestation of God in human form. As God He represents to man the holy and righteous nature of divinity; as man He represents the needs of humanity to God.

#### NOTES ON THE SUNDAY SCHOOL LESSON

Dec. 28.

##### A Day of Decision (Review).

**Golden Text:**—For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life. John 3:16.

The lessons for this quarter cover a generation in which some of the greatest characters in sacred history played a leading part. Moses, his brother Aaron, his sister Miriam and his successor Joshua, each of them, with their strengths and their weaknesses, have, even at this day, an important part in our spiritual destiny. The character of Balaam as one who knew God but sold himself to the use of God's enemies, though startling, is not a strange one, even in our time, when men lend their talents to evil in the clear light of better knowledge. What excuse has anyone for sinning against the light? And, who after all, can defeat the purposes of God. The case of Achan is a sad one because it shows how that the most subtle dangers and the greatest weaknesses that lead to defeat are within—within the heart, within the home, within the nation and, alas! within the church.

Lesson I is a picture of a discouraged man, a man who gave way to his feelings when he should have been strong and when there was no real reason for his distress. However, God helped him as He does all who call upon Him.

Lesson II is a true picture of human nature. Jealousy is the canker that weakens even the strongest and best. It inspires an effort to humiliate others. It usually brings the greatest humiliation to those who give way to it.

Lesson III contrasts the bravery faith inspires and the fear of unbelief.

Lesson IV shows how possible it is for even the best of men to fall when they become arrogant

and disobey God.

Lesson V shows the uselessness of attempting to defeat God and the utter folly of supposing that He may be defeated by traitors to His cause.

Lesson VI once more suggests the necessity for giving up that which may not be fatal to self, but may be deadly to our weaker brethren.

Lesson VII portrays the end of a great leader's work upon earth but the progress of God's cause which is greater than any leader.

Lesson VIII introduces Joshua. While not nearly so great a man as Moses, and not able to fill the place of Moses, fills his own place rightly, which, after all, is all that God expects of anyone.

Lesson IX suggests an old life left behind and a new one begun, the passing over the river that leads from our earthly wilderness to our heavenly Canaan.

Lesson X is an example of the conquering power of faith.

Lesson XI would have us "Be sure your sins will find you out."

Lesson XII shows the reward of faith that comes to the faithful.

#### NOTES ON THE SUNDAY SCHOOL LESSON.

Jan. 4, 1914.

##### Jesus and the Children.

Mark 9:30-41; 10:13-16.

**Golden Text:**—I Pet. 5:5.

On a number of occasions Jesus spoke of the cross, under whose shadow He was living, to His disciples, but they could not understand. One of the things which made the load of our Lord heavier to bear was, that no one, not even those closest to Him, could appreciate the awful experience of the cross before Him and about which He was continually thinking. Had it not been for the knowledge that, from this awful end, He would again rise to triumph, there would have been no cheer in the Savior's life for Himself or the world.

It is not a very lovely trait of the characters of the disciples which shows that they were influenced in their following Jesus, partly, at least, with the hope that some great material benefit would come out of it for themselves. The picture of an earthly kingdom with themselves in the places of honor was always before their eyes. We must never lose sight of the fact that the kingdom of God is not an earthly one. Whoever expects to get worldly gain or material benefit out of his religion, or, as a reward for serving God, has not yet come to appreciate the spirit of Christ or His religion.

Another unlovely trait of their character was, that they disputed who was to be the greatest. Each

one seems to have thought himself better fitted for the highest advancement than the other. In the world men may struggle to satisfy their ambition for superiority and leadership, but the kingdom of Christ reverses this order—greatness is only measured by humility. The man of whom the angels in the New Testament said he was to be great with God was John the Baptist. He was great because he was humble. Although some of the disciples had been followers of John, they seem to have missed this lesson.

Jesus showed by a living example the kind of a character that made for greatness in the kingdom. He placed a child before them. That this child was attracted to Jesus we may see by his being close at hand. The child was humble. Children, when left to themselves, are the most democratic of beings, they play and act on terms of equality.

The child trusted Jesus. It left Him take him and place him in the midst of the disciples. A child is obedient to his parents if it is a true child; it learns easily if it is normal. See then the lessons of the little child, (1) attracted to Jesus, (2) humble, (3) trusting Jesus, (4) obedient, (5) teachable. Without these simple qualities no one is great in Christ's kingdom.

Another unlovely trait of the disciples was their clannishness. Someone had done good and they wanted it stopped because that one was not of their crowd. They had yet to learn that good must be done for the sake of good and right for the sake of righteousness and not for the sake of the personal glory one may get out of it.

Mothers brought their babes to Jesus to receive His blessing. It is a beautiful picture of the esteem with which the humble unnamed mothers regarded Jesus. It shows a loving disposition on His part which is best illustrated in His relation to children. The kingdom of heaven consists of such, He told His disciples, that is, those who were as like the child in innocency, and whom he could receive as He received those little children, such could enter His kingdom. The relation of the child to God is often shown in the Bible. The Jewish rite of circumcision made him a member of the race that God specially favored. The consecration of children as in the case of Samuel, was acceptable to Him. The example of our Lord's presentation in the temple and the bringing of the babes to Jesus for His blessing, it seems to us, gives the practice of infant consecration Scriptural sanction that the practice of infant baptism does not have.

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## News of the Week.

### A GREAT DAY IN WASHINGTON

Over 2000 People Marched Up Capitol Hill and Demanded National Prohibition.

Washington, D. C., Dec. 10. — The Committee of One Thousand appointed by the National AntiSaloon League of America, coming from every state of the Union, was augmented by over one thousand others who came as spectators and boosters and to join the march down Pennsylvania Avenue and up Capitol Hill, and made a procession nearly a half mile long. Policemen on bicycles accompanied the host of prohibition advocates and saw to it that they were not molested.

In the afternoon Congressman Hobson presented his petition to the Lower House, but was denied the special privilege of making a speech in its behalf. However, tomorrow afternoon, at 4 o'clock the question is to be taken up and an hour given for speeches in favor of the petition for an amendment to the constitution for national prohibition.

Senator Sheppard presented his petition in the senate and made a rousing speech for its adoption. He showed that this question of suppressing the liquor traffic has been occupying the minds of English law makers for centuries, that every European nation is grappling with it and many are advocating absolute prohibition; that it is an old question in this country, and that the time has come to settle it, and settle it once for all.

When he was through speaking many of his colleagues went to him and congratulated him and I was especially pleased to see our Senator John W. Kern among them.

Senators Thompson from Kansas, and Owens from Oklahoma also made strong speeches in support of the measure and urged that the committee to which the measure was referred, report the bill as soon as possible, so that it can be disposed of at once. Vice-President Marshall was presiding.

Washington, Dec. 11. — Congressman Hobson delivered his great speech in the afternoon and was applauded again and again by the great throng in the galleries and by his fellow congressmen on the floor. After him a Congressman Bratholth, of St. Louis, Mo., called in congress the Anheuser-Busch brewery representative, made a speech opposing the new amendment, but did not get very far along with it, and accomplished very little.

It is the opinion of most congressmen that if the bill is reported by the committee which now has it in charge, congress will pass it.

Fred Rohrer.

### NEW HAVEN ROAD

UNABLE TO PAY

USUAL DIVIDEND

New York, Dec. 10.—After an unbroken record of forty years as a dividend payer, the New York, New Haven and Hartford Railroad company has finally been forced of suspending further disbursement on its \$157,000,000 of stock.

This decision was reached late today after a protracted meeting of the directors. The action of the board, while partly foreshadowed by the recent acute weakness of the stock, will come as a shock to thousands of investors.

### COMBATANTS ARE KILLING PRISONERS

Federals Hold Tampico.

Washington, Dec. 14. — After four days of fierce fighting the Mexican federal garrison at the seaport of Tampico, re-enforced by the arrival of gunboats with troops, ammunition and dynamite, has driven the attacking constitutionalists out of range of their guns.

With a cessation of hostilities medical officers from the United States gunboat Tacoma and the scout cruiser Chester are ashore in the military hospitals helping to care for more than 200 wounded.

This information was contained in dispatches from Rear Admiral Fletcher to the navy department. The last message was dated 10 p. m., Saturday, when the firing had ceased and the constitutionalists had withdrawn. The navy department later issued this statement: "A cablegram has been received from Rear-Admiral Fletcher, sent from Tampico, Mexico, 2 p. m., Friday, which conveys the information that there has been no cessation of fighting, but that the fighting is not serious. Aguilar was reported to have just arrived with three thousand men and taken a position on the right bank of the river. Admiral Fletcher has received information that both Federals and Constitutionalists have shot or hanged all prisoners taken, numbering about sixty-five."

General Villa Assumes Role of a Dictator.

El Paso, Texas, Dec. 14. — Americans, Germans and Spaniards who arrived today from Chihuahua, Mexico, report that Francisco Villa, the rebel leader, virtually had constituted himself dictator there and that he refused to heed the requests of representatives of foreign governments.

They asserted that the rebel leader had seized \$5,000,000 worth of property belonging to foreigners, had put to death about twenty Mexican civilians, including Sergio Sanchez, a lawyer and former state official and had commanded the American, German and British consuls to obey rebel orders.

### GERMAN MONEY WITHHELD.

Berlin, Dec. 12. — The bill proposing the appropriation of \$500,000 for a German exhibit at the Panama-Pacific exposition at San Francisco was withdrawn in the Reichstag today without a vote being taken on it. The withdrawal followed the voicing of the government's unqualified opposition by Ministerial Director Lewald.

### SOUTHERN BOY BREAKS CORN GROWING RECORD

Washington, Dec. 13. — The last of the boys and girls who as members of agricultural clubs have led their states in the production of corn, potatoes, cotton, tomatoes and the home canning of their own produce, reached Washington today. In all there are now more than seventy-five farmers' boys and girls, who, as state and county champions, are now on their way to Washington, where they will see President Wilson and receive diplomas from Secretary Houston.

The expenses of the trip to Washington, however, were not borne by the department, but by individuals

and civic, commercial and agricultural organizations.

### 232.7 Bushels on Acre.

Walker Lee Dunson, of Alexander City, Tallapoosa county, Alabama, not only leads the country, but has broken the record for corn production. He raised 232.7 bushels on a single acre, at a cost of 19.9 cents a bushel. This exceeds the previous record of 228.75 bushels, at a cost of 42 cents a bushel, held by Jerry Moore, of South Carolina.

### Georgia Girl in Lead.

Of the girls, the leader in canning and tomato work in the South is Miss Clyde Sullivan, of Outley, Lowndes county, Georgia, who put up 2464 cans out of a yield of 5,354 pounds of tomatoes. The second place will probably go to Miss Lizie Kelley, of Union, S. C., with a yield of 4,375 pounds of tomatoes, and third place apparently will go to Miss Lucy F. Bale, Augusta, N. J., who raised 3,980 pounds of tomatoes. Agnes Fridell, of Cedar Falls, Ia., with 3,403 pounds, and Isabel Davis, of Sommerfeld, Marion county, Florida, are also among the girls who have high yields for their tomato patches.

### HINDOO WIDOW COMMITS "SUTTEE"

Allahabad, Dec. 12. — An important case exemplifying the slowness of Indian customs in dying was decided in the Allahabad high court. The widow of a Brahmin living at Mainpuri committed "suttee" on her husband's death, being burned alive on the funeral pyre in the presence of the whole village. Five of the relatives were arrested for abetting her suicide and were sentenced to imprisonment.

The prisoner appealed to the high court, the defense being that the fire was lighted by supernatural means, the flames descending from heaven. The high court has not rejected the appeal, and has increased the sentences in two of the cases, the heaviest penalty inflicted being four years' imprisonment.

The present case is only the fourth recorded in the United provinces and Bengal since 1829, when "suttee" was prohibited.

### NO EVIDENCE OF COLD STORAGE TRUST

Washington, Dec. 11. — After several weeks of inquiry over the entire United States officials of the department of justice have reached the conclusion that there is little ground for belief that a nation-wide cold storage trust exists. Every United States attorney in the country was pressed into service for a quick survey of the cold storage field and their reports to Washington indicate that while combinations have been formed in a few of the large cities there is no reason to believe that there is a cold storage trust controlling the price of eggs and other products in all parts of the country.

### ISLAND OF CRETE NOW UNDER FLAG OF GREECE

Canea, Crete, Dec. 14. — The formal annexation of the Island of Crete to Greece was carried out today with imposing ceremonial. King Constantine personally ran up the Hellenic flag over the fort. People flocked to the capital from all parts of the island and from Greece and tumultuously greeted the king, the crown prince,

Premier Venizelos and other ministers. A te deum in the Cathedral was attended by the foreign consuls and subsequently the king attended another Thanksgiving service in the synagogue. The Island of Crete was finally evacuated on February last by the protecting powers, Great Britain, Russia, France and Italy and the Greek flag was hoisted. A detachment of blue jackets and marines from the British cruiser Yarmouth hauled down the flags of the powers which had flown since 1898, as well as that of Turkey, with full military honors.

### SENATE REFUSES TO CHANGE CURRENCY BILL

Washington, December 15.—By a vote of forty to thirty-five the senate today defeated the first attempt to alter the administration currency bill as framed by the democratic caucus. The vote sent to the table the first amendment proposed by Senator Hitchcock, of Nebraska, which would have fixed the number of regional banks in the new system at four, and would have made the regional banks publicly owned institutions.

With the exception of Senator Hitchcock, the Democrats voted solidly for the administration bill and supported Senator Owen's resolution to table the Hitchcock amendment. Senator Poindestre, listed as a Progressive, voted with the Democrats. The Republicans voted solidly for the Hitchcock amendment.

The vote indicated the lineup on the sweeping amendments proposed by Senator Hitchcock and the Republicans of the banking committee and indicated that the democrats have the votes to pass the bill without substantial change.

### STOLEN "MONA LISA" FOUND IN FLORENCE

Paris, Dec. 12. — The famous "Joconde" was found today, when the picture was offered by an Italian resident of Paris to an antiquary of Florence, according to an announcement made this evening by the French minister of public instruction. Both the picture and the Italian are now in custody of the police of Florence.

"I stole the picture," said the man "in order to avenge the thefts which Napoleon I. committed in Italy."

"Mona Lisa," more properly known as "La Joconde," is one of the world's most famous paintings, and is regarded as priceless. Leonardo da Vinci took as his model for the picture, Lisa Del Giocondo, a woman of Florence. He worked on the picture for four years, from 1500 to 1504. It was bought for France by Francis I.

**Five Million Dollars Offered.**

The value of the work can only be imagined, since all offers to buy it were refused, among them one reported to have been made by the British government of \$5,000,000.

Since the disappearance from the Louvre of the picture the search has been world wide. It has been reported found in Germany, Russia, England, Spain and even in the United States.

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To Ministers 75 cts.



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